

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Now, the very idea of freedom rests on a profound respect for humanity. It rests in a profound conception of human dignity. It rests in the belief in human brotherhood. It is deeply religious, or, if you prefer, ethical and moral in its basis.

—Dorothy Thompson.

THE PRAYER-ROOM TODAY

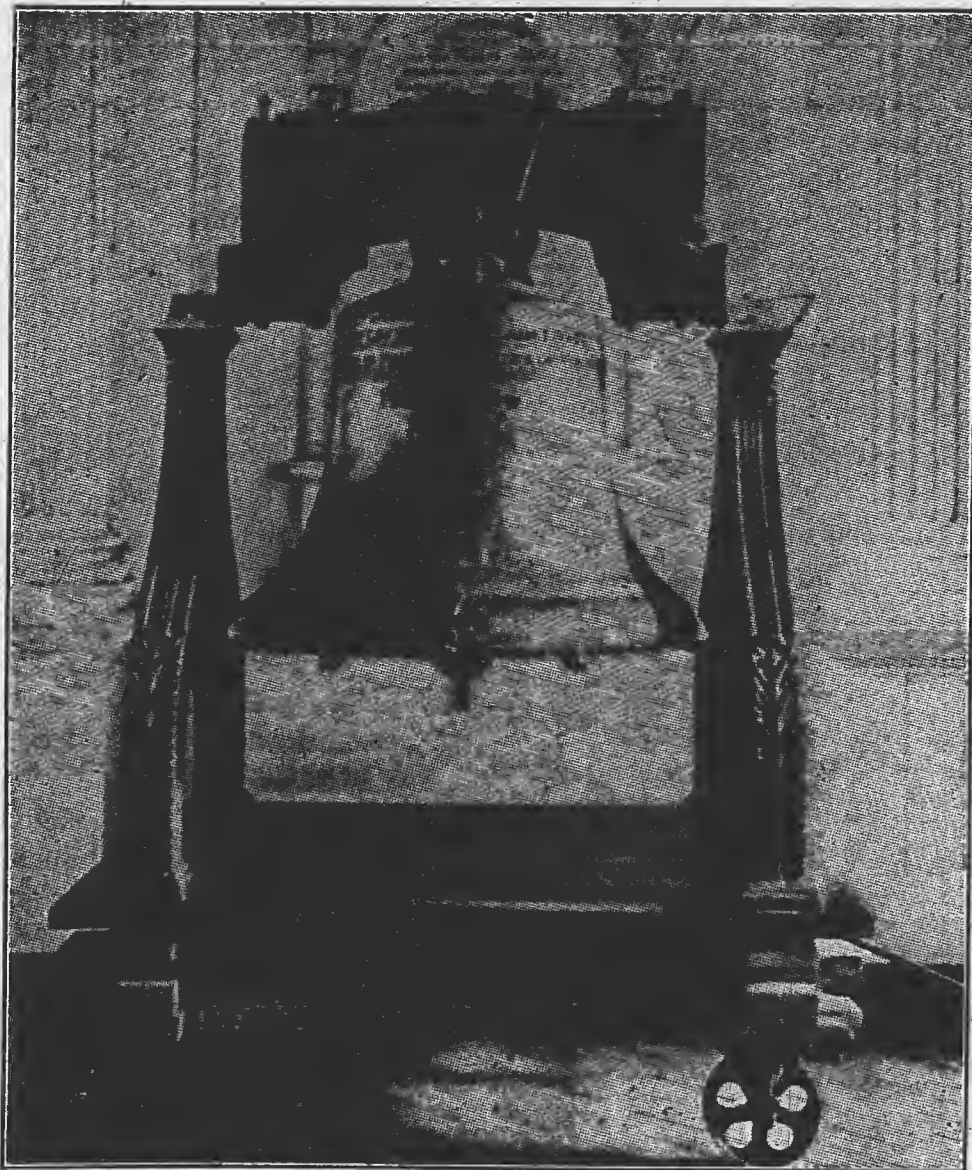
God grant that not only the love of liberty but a thorough knowledge of the rights of man may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say: "This is my country."

—Franklin.

1776

LIBERTY BELL

1943





WALLET OF THE WEEK



BATCHES OF SYNTHETIC RUBBER are said to be rolling out of the cookers like huge sponge cakes at the plant in Institute, W. Va. The first of three thirty-ton units began operation in May, and when full production is reached it is expected that nine thousand loaves of rubber will be turned out each day. The plant is being operated for the Federal Government by the U. S. Rubber Company with raw materials produced by the Carbide and Carbon Chemical Corporation.

* * *

MEN IN CIVILIAN PUBLIC SERVICE CAMPS now number 6,589. Among the major religious groups there are: Mennonites, 2,308; Church of the Brethren, 696; Methodist, 438; Quakers, 380; Jehovah's Witnesses, 188; Baptists, 129; Congregational-Christian, 123; Presbyterian U. S. A., 118; and other groups with less than a hundred each. The men in camp are distributed as follows: in mental hospitals, 856; on dairy farms, 350; state dairy testers, 50; foreign service and reconstruction, 30; and on other special projects, 390.

* * *

THE TOWN OF BETHEL IN ALASKA observed Easter on March 28, this year, four weeks in advance of the regular calendar date. The Holy Week services were held a week before the Easter celebration. This was due to the fact that by April 25, the most of the natives would be away in their trapping camps and in the midst of the muskrat season. It appears that the Moravian church, to which most of the people belong, felt that it would be better to advance the date and have a good service than to stick to the conventional time and have no attendance.

* * *

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW, which is the universally beloved hymn of Thomas Ken, is said to be the oftenest used of any of the great ascriptions of praise in the songs of the Church. It is practically always associated with the tune, "Old Hundredth," the authorship of which is uncertain. Some hymnologists credit it to Louis Bourgeois. Dr. Duffield says the composer was Wilhelm Franc, a German, and others side-step the whole question of authorship by crediting the tune to the Genevan Psalter of 1551. The primary interest of the Christian world is its perfect adaptation to the devotional spirit of the hymn, not its composer.

* * *

WAR ON AFRICAN LOCUSTS, interrupted by the war, is to be resumed in an effort to increase food production in the infested countries. The locusts have plagued Egypt since the days of Moses and have spread dearth and destruction from the Niger in Africa to the Indus in India. There are three species of locusts: The desert locusts of the Bible story, the red locusts which seldom appear north of the equator, and the migratory locusts which swarm across sea and land in clouds sometimes estimated at two thousand square miles of sky. The weapon devised for their destruction consists of dumps of poisoned bran.

MME. SUN YAT-SEN, second of the world-famous Soong sisters and widow of the founder of China's Republic, is said to have interested herself in refugee children for the past five years. As a result of her efforts sixty day nurseries are in operation in the Border Region and more than one thousand small guerilla children are being cared for. Most of the fathers of these children are guerilla soldiers and their mothers are workers in the war industries of embattled China.

* * *

THE PROGRESS OF THE WORLD is graphically illustrated by the speedup in ocean travel during the last one hundred and forty years. In 1800, it required twenty days to cross the Atlantic Ocean, in 1840 the time had been cut to fourteen days, in 1900 to five and one-fourth days, in 1935 to four and one-half days, and now it stands at sixteen and one-half hours. Attacked by human genius and ingenuity, distances shrink and mankind goes places. The man who loiters for an hour will be left behind forever.

* * *

METHODIST EMERGENCY GIFTS over the past three years are said to total \$1,250,000 to Overseas Relief; \$230,000 to the Methodist Church in England from the Day of Compassion-offering; and \$400,000 for chaplains and men in the service. These amounts, augmented by gifts to the Red Cross, U. S. O., and United China Relief, bring the Methodist total to approximately \$2,000,000. The report points out the fact that, although the total sum is large, it actually means an average of twenty-five cents per member over three years, or eight cents per member per year.

* * *

THE ARCHBISHOP OF CANTERBURY, Dr. William Temple, is reported to have added to his other liberalizing suggestions the admission of Free Church ministers to Anglican pulpits at the morning and evening prayer services. The proposal was made at the Synod of the Convocation of Canterbury. The Archbishop suggested that the proponents of the South India Church Union stress a union "without disloyalty to truth," rather than one which insists upon "distinctive traditions." He emphasized also the power of prejudice and division to reproduce themselves in converts who had no responsibility for them.

* * *

THE EVIDENCES OF A GOOD SERMON, according to Rev. John H. Olson, are not always in the warm words of congratulation which accompany the after-sermon handclasp. He says that a better test is sometimes to be found in a group of people who slip out the back door to avoid a hand shake, because the sermon has bitten through their prejudices and hypocrisies to the nerve centers of their souls. The primary mission of the true minister is not the exhibition of tricks of popular entertainment, but dynamiting the rocks and boulders of sin which hamper the progress of the human soul, thinks Dr. Olson.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

THE POPE OF ROME NOMINATED FOR PEACE COMMISSION

In our issue of last week, we spoke against the naming of group representatives on an after-war Peace Commission. In our remarks, we had in mind a Protestant move to have a representative of the Church named. We cited, among other things, the fact that the Roman Catholics would certainly demand the same for themselves. News Week of June 28 carries a news notice of an 894-page propaganda build-up "announced" by Archbishop Stritch, of Chicago, in an admitted demand that the Roman Pontiff be one of the Peace envoys. He argues that if the demand for Christian representation be ignored we may expect another Versailles. To that option, we say flatly that we prefer to take our chances with another Versailles to a Vatican-dominated peace.

In this choice, we are thinking of "Religious Freedom," one of the coordinate freedoms of the so-called Atlantic Charter. It is our feeling that no pope has or could have the most elementary capacity for interpreting that concept of religion. The absoluteness of his ecclesiastical power and the doctrine of his inerrancy make him the exponent of a totalitarian religion.

There has not been an hour in the history of the Roman See when its political and secular activities did not match its missionary aggression. Consequently the victorious legions of Mussolini were no sooner lodged in the capital of fallen Ethiopia than emissaries of the Vatican took over in the name of the Church. Religious freedom would at least have suggested that the Church create a tolerance for itself before annexing the land to the Chair of Peter.

In 1867 the U. S. Minister to the Vatican was withdrawn without the formality of an explanation. Rome, decreeing that Protestants could not worship upon consecrated Roman soil, forced them to go outside the walls. For this attack upon religious freedom, President Johnson and Secretary of State William H. Seward summarily withdrew the U. S. Minister from the Vatican.

It is possible that some one may make a plea for tolerance and offer the excuse that times have changed. In anticipation of that, we offer a paper written by John W. White with the significant title, "South America Bars U. S. Missionaries." The paper, which is before us as we write, was published in The Catholic Digest, Vol. 7-No. 2, December, 1942. We commend its reading for its bearing upon this propaganda. Read also in this issue of the Advocate the statement of the Protestant Press Association regarding Catholic Pressure Groups. Refer,

too, to the pro-Nazi activities of the radio priest of Royal Oak, Mich., Charles E. Coughlin, which were tolerated by Rome until the attacks became a national scandal.

We are not in favor of any church representative; we are not in favor of any group representative, and the naming of the Pope would be a last word in un wisdom and political fawning under the guise of tolerance. The suggestion of group representation upon any basis, religion, labor, industry, or race, is utterly lacking in political sagacity and in the marks of constructive statesmanship.

CAPITALIZING EMOTIONAL AND MORAL CRISES

A generation ago crisis was a much more familiar term in religious thinking than it is today. Perhaps it was because conversion and salvation were more seriously considered then than they are now. We have no intention of raising a purely theological question, but rather to discuss that emotional upheaval in moral and spiritual experience out of which the church takes its rise—the divide where worldliness may end and positive Christianity begin.

It was such an experience in the lives of the Twelve Apostles which made it possible to weld intellectually, temperamentally and socially different souls into a unit of spiritual purpose and understanding which was the human foundation of the Christian Church. They came from an experience in the clinic of Christ into the school of Christ from which they emerged with a common denominator understanding of their mission and responsibility. Left to themselves, they could not have evaluated the emotional experience, which resulted from their contact with Jesus, in such a way as to consolidate their divergent interests in a great spiritual passion and purpose. In the inner circle of his ministry, Jesus capitalized the crisis in their lives and planted in them the passion which had dominated his own ministry.

It seems that every great movement in religious history has rooted in crisis. From the day that Abraham left Ur of the Chaldees until now this has been true. Luther and the religious Reformation which marked the rise of Protestantism is a typical instance. John Wesley and the Revival of the eighteenth century is a no less classic example. But the climactic experience in the life of Luther and of Wesley and those moved by the preaching of the Great Revival were capitalized and directed to a common end. Whitefield, a much more popular preacher than Wesley, failed to capitalize the immediate effects of his ministry and he lived to describe his work

as a "rope of sand." It was the organizing genius of Asbury that made the emotional upheavals which occurred under the preaching of men like Robert Strawbridge and Lorenzo Dow into an ecclesiastical chariot. William and John McGee and James McGready, Baptists and Presbyterians, shared the toil of McKendree in the Cumberland Revival of 1800, but they failed to capitalize the effects of their labors while McKendree, on the spot and in the hour of the crisis, bound his sheaves and reported to the session of the Western Conference of 1801 the addition of 3,250 new members.

It was a day when preaching created a sense of sin and personal unworthiness which was pressed to a decision while the individuals were accessible. Of course, many of them fell away, just as men spend thousands of dollars for an education which they fail to translate into service. The many who stuck by their declaration of allegiance became the directors of a militant Methodism in America. The Gospel has not lost its power to produce crises in the experiences of men and a vapid church cannot be accounted for on that assumption. Either the human factor in evangelism has failed, or the genius for capitalizing the fleeting opportunity has been lacking. There must be a sense of crisis and that means a ministry to bring it about, or there can be no substantial progress in church life. There must be a capitalizing of the experience while the soul is emotionally accessible, or the church will find itself stalemated in the congregation of potential friends.

Whether the emotion is to harden into Christian loyalty and action, or be left to evaporate and end in disappointment and opposition depends upon the church itself. In the ranks of our fighting men are those who are experiencing deep and moving crises. Those experiences will remain for a time after the soldier's return, but the church must lose no time in harnessing those emotions to a great and worthy task. In failing to do so, a spiritual treasure may be exchanged for a moral and social liability.

THEY SAY

The first of "The Four Freedoms" on which the United Nations propose to raise their new world after victory is "Freedom of Speech." All of us are agreed that, to live free a man must be allowed to speak openly and this privilege must be preserved even at the cost of hundreds of billions of dollars and the lives of thousands of our choicest young men. Freedom of speech, however, Justice Holmes has warned, does not grant the right to shout fire in a crowded theatre. When ideas become overt acts against peace and order, then the government has a right to interfere with free speech. The world is full of the woes and heart-breaks that result from some careless remarks sometimes made without intention of doing essential injury to a neighbor.



B. P. Brooks

"They say" something unjust against a person of unblemished character; it gathers force as it rolls along; it soon assumes the dignity of a problem; the story grows by geometrical progression and permutation of quality and, before truth can rise again, a stain,

EXPIRATION NOTICES

As this issue of the Advocate comes from the press, we are mailing nearly a thousand expiration notices. Ordinarily these notices would not be sent until the end of the campaign, but the increased cost of production, paper rationing, and government regulations change the picture completely. We are unwilling to increase the price of the paper, we must observe the regulations imposed by wartime needs, and we cannot carry expired subscriptions. If you should receive a notice, please attend to it promptly. We print very few more papers than are necessary to take care of our subscription list and we are not always able to supply the copies which a subscriber may have missed by letting his subscription lapse.

deep and damning, has been stamped on the fair name of an innocent victim by an unknown hand.

"They say" recently a woman had been insulted in Texas and, without legal investigation the mob took the law in its hand and before order was restored many innocent people had been killed and others seriously wounded.

"They say" that in Detroit last week a Negro woman was killed by some white workmen. (The F. B. I. has announced a thorough investigation and established that this rumor was absolutely untrue). As a result, a score of people were killed, martial law was invoked and much racial bitterness has been engendered.

"They say" the Negro is going to give us lots of trouble all over the country in the days ahead. Consequently, all of them are under suspicion and the least overt act is a signal for drastic mob action. "They" certainly are playing into the hands of our Axis enemies and Goebbels and his ilk must be laughing with great glee that such methods coordinate so perfectly with their plans.

They said that Socrates was a heretic and was contaminating the youth of Greece. He was forced to drink the hemlock and thus civilization lost the greatest philosopher of the age.

They said David was not loyal to his king, and Saul, believing this, sought his life. For years David was an exile and a fugitive.

They said the Apostles were stirring up sedition, so practically all of them were put to death by the gangsters of their day.

They said Jesus Christ was guilty of blasphemy, the one sin He could not have committed because He is God. Golgotha, the Tragedy of the Ages, was the result.

"They say" has destroyed more reputations, defeated more worthwhile endeavors, disrupted more homes, torn apart more friends, broken more hearts, ruined more lives than any other evil turned loose upon a sin-cursed world.

In a recent press conference, President Roosevelt made the statement that anyone who began an announcement with "They say" and couldn't give an authentic source of information was to be discredited and considered strictly unreliable.

Isn't it about time, before we pass on information to others, we learn a little more about the right of our informants to "say?"

B. P. B.

SOUTH AMERICA BARS U. S. MISSIONARIES

By John W. White

(From "The Catholic Digest," Vol. 7-No. 2, December, 1942)

South America is hastily putting up its immigration bars to prevent the entrance of the hundreds of North American Protestant missionaries who have fled from Japan and the Orient. For many years the South Americans have been exasperated by the proselytizing activities and the political meddling of the Protestant missionaries who have been sent to the southern republics "to save the heathen and convert them to Christianity." Now that the U. S. mission boards are assigning to the South American "field" the many missionaries who formerly ministered to the non-Christian populations of Asia and the South Pacific, most of the South American governments have decided not to accept the insult. So they have ruled that Protestant missionaries are undesirable aliens within the meaning of their new war-time immigration laws and are refusing them visas.

Several of the U. S. foreign mission boards have appealed recently to the State Department to intervene on behalf of missionaries who have been refused visas, but the Washington government very wisely has informed the boards that the interpretation of any country's laws is purely an internal matter and that the U. S. government cannot appeal against any government's interpretation of its own laws.

So, at long last, effective measures are being taken against the most serious obstacle that has stood in the way of closer friendship and understanding between the people of the U. S. and those of South America.

Protestant publications have not yet voiced a serious protest against the refusal of the South American governments to admit any more missionaries, probably because they still entertain hope that something can be done to lower the immigration bars. But the Christian Beacon, in its issue of September 10, made the following announcement:

"The Independent Board for Presbyterian Foreign Missions, as well as other missionary agencies, has been told by the State Department of the United States that the door is closed to Protestant missions in Peru and other countries of South America."

Protestant authorities who have been consulted on this new South American development have been quick to emphasize that action did not originate with the State Department and that the Washington government has taken no move to curtail missionary work in South America.

It appears that the mission board mentioned in the announcement by the Christian Beacon recently appointed several new missionaries to Peru but that the Lima government refused to grant them visas to enter and reside in the country. When Presbyterian missionary leaders in Peru appealed to the immigration authorities there, they were informed that the new anti-immigration law does not permit the entry of religious workers. The mission leaders then took their troubles to the American embassy in Lima, which referred the matter to Washington. The State Department replied that it does not see its way clear at this time to question any South American government's interpretation of its own laws.

Protestant leaders who have been in com-

munication with the State Department express the opinion that there is definitely no hope of any easing of these new restrictions against American missionaries while the war lasts. They intimate, however, that they are preparing to renew their fight against the South American laws as soon as the war emergency ends.

The mission boards of several Protestant sects other than the Presbyterians have been unable to get visas for their missionaries to enter other South American countries, besides Peru. In each case the immigration authorities have ruled that religious workers are barred by the new restrictive measures which define the types of immigrants which the country does not want.

A survey of the situation indicates that only Bolivia, Colombia and Venezuela are still permitting the entry of new Protestant missionaries. So far, the restrictions are not being applied to returning missionaries who already have established residence in the countries and then left them on leave. In most cases, however, these former residents must get a re-entry permit before leaving the South American countries. Argentina, for example, does not permit any Protestant missionary who leaves the country to return unless such a re-entry permit was issued to him before his departure.

The survey thus shows that seven of the ten South American republics are not permitting any new missionaries to enter their territory and that they have established restrictions of varying severity against the re-entry of missionaries who leave the country. These restrictions also are being applied in such way as to prevent the transfer of missionaries from one South American "field" to another.

The new immigration laws which are being used to keep out the missionaries were passed quickly in all the South American nations after the outbreak of war in Europe in order to prevent the southern republics from being flooded with refugees from the war-infested countries, since the South American economy is not able to absorb certain classes of immigrants in unlimited volume. Protestant missionaries always have been considered "undesirable" in all the South American countries and the immigration authorities have now seized upon the letter of these new laws to prevent any more of them entering.

It would have been much more neighborly, of course, if Washington had recalled these troublemakers instead of putting upon the South American governments the onus of applying restrictive measures which certain sources will be sure to paint as new evidences of anti-yanqui feeling. It should be remembered, however, that for many years the South Americans have looked upon the Protestant missionaries as active agents of yanqui penetration that was considered to be anti-Brazilian, anti-Colombian, etc., and contrary to the national interests of each one of the countries in which they were operating. It is surprising that protective measures were not taken throughout South America long ago.

In support of their contention that the American missionaries are agents of American political penetration designed to absorb the southern countries, South Americans point to no less an authority than Theodore Roosevelt. Probably no story has appeared more frequently during the last 30 years and in more localities, from the Rio Grande to Tierra del Fuego, in pastoral letters, sermons, lectures, books, magazines and newspapers than the story of Theodore Roosevelt's conversations with Dr. Francisco

P. Moreno on the shores of beautiful Lake Nahuel Huapi in Patagonia in 1912.

Moreno, like the Colonel, was a man of vigorous action, and the two seem to have found each other very congenial. They were sitting under a historic cypress tree discussing the future of the Western Hemisphere and apparently felt in the open air and attractive surroundings an expansiveness which they undoubtedly never would have felt if their conversation had taken place in a crowded city.

Moreno finally asked the former president of the U. S., "Colonel, do you think the absorption of these Latin countries by the U. S. will be relatively rapid?"

To which Roosevelt replied, "I think it
(Continued on page 13)

WITH THE PASTORS

SPECIAL DAYS

By Charles O. Ransford

In the diversified services of the church we have many programs and special orders that cannot be presented in an announcement of two minutes. Methodist folk will work cooperatively when they know what they are expected to do.

The vast organization of The Methodist Church makes imperative the presentation of the varied activities of our organizational life. Information brings enlightenment, inspiration, and power. All church people must be taught and trained to be efficient.

The General and the Annual Conferences order "Special Days" in our churches. Many folk would never know about the great work of the church were these appeals not made.

All church people need to know about the world missionary service. We need to know about our colleges, hospitals, and orphanages. We need to know for what purpose the World Service collections are taken. We need to know that there are underpaid preachers whose salaries should be supplemented, and retired preachers who now have no salaries.

A Sabbath service given to the presentation of church activities and the work of the Woman's Society of Christian Service should inspire every congregation.

A very profitable service could be had in presenting the work of the American Bible Society. Every man in military service now has a copy of the Scriptures published by this great organization. Bibles for all mission lands and for all who have need in the home land may be had at cost of publication or without cost where no funds are available. Every congregation should, once each year, take an offering for this good work.

There should be special revival periods and an observance of Holy Week in every congregation. The great days of the church and civil calendar, as New Year's Day, Palm Sunday, Easter Sunday, the Fourth of July, Thanksgiving Day and Christmas should never pass without special sermons. A community or a congregation may have historic days of great inspiration. Family life in Father's Day, Mother's Day, and Children's Day should always have consideration.

The wise pastor is not overly jealous of his own pulpit services. There are other persons and other activities of the church worthy of consideration. The variety introduced will always be an inspiration. The congregation will appreciate the pastor's special efforts.

CONFERENCE NEWS AND PERSONALS

Rev. J. C. Jackson, pastor of Carthage circuit in the Mississippi Conference, has our thanks for a gracious word of appreciation for the Advocate.

Bro. R. L. Smith, of Hawkins Memorial Church Meridian, Miss., speaks in high appreciation of his pastor, Rev. A. S. Oliver. Bro. Smith is the Advocate representative for his church.

Chaplain George Pearce, Jr., is now located at the Naval Air Station, Atlantic City, N. J. He says the work there is going fine and he promises to write of religious work among the men when he gets settled.

Rev. C. K. Smith, now in his sixth year as pastor of West Monroe, La., says that his work is going well, and he is expecting to conclude the year with the best report of his entire ministry.

Mrs. J. A. Randolph and her daughter, Mrs. Valcour McDonald, are back in Nashville after their winter sojourn in Mississippi. Their address is 2607 Oakland Ave., Nashville, 4, Tenn.

Rev. J. A. Bell, pastor of the Methodist church at Vinton, La., has been elected president of the Rotary Club at that place. That choice speaks well for the ministry which he is giving to the people.

Rev. C. C. Clark, pastor at First Church, Gulfport, Miss., was in the city on business on Thursday of last week and paid the Advocate office an appreciated call. Bro. Clark gave a favorable report of his work.

Our good friend, Rev. J. M. Alford, pastor at St. Francisville, La., has our sincere gratitude for his loyalty to the Advocate. He is one of the veterans of the Louisiana Conference whose bow abides in strength.

We regret to learn that Bro. J. R. Porter, Advocate representative for First Church, Gulfport, Miss., is suffering from an infected hand. We hope that he may soon be much better and that the pain may be entirely relieved.

We regret to learn of the illness of Mrs. Nina G. West, of Gulfport, Miss. We understand that she has been quite ill, but is now showing marked improvement. We trust that she may be entirely recovered in a short time.

Rev. S. A. Brown reports the work at Moorhead, Miss., as being in good condition. Three-fourths of the pastor's salary has been paid and all other assessments were paid in full some time ago. No wonder he speaks of it as a delightful charge.

Chaplain J. T. Barrett, who has been at Camp Shelby since the beginning of the war, is now with the American-born Japanese unit in training at Camp Shelby. He says a large percentage of the Japanese soldiers with whom he is associated have no religious preference.

Rev. E. C. Abernathy is pressing his work at Mooreville, Miss., with his usual vigor and with good success, as his report elsewhere in this issue shows. He is one of the good friends of the Advocate, and a conscientious worker at everything which may build up his people in faith and loyalty.

A reporter from Lake Charles District informs us that First Church, Lake Charles, La., is in sight of its goal of a debt-free

church. We had already noted the progress toward that end, and we congratulate Bro. Bowdon, the pastor, and his good people on the happy culmination of their plans.

Rev. J. Melvin Jones, pastor at Ellisville, Miss., says that he has been most graciously received by the people of that charge and is very happy in his work. The work continues on the upward trend, and some items are paid for the year. Good congregations greet the pastor at the regular services, and a Vacation Bible School which was well attended was held recently. At the mid-week services the congregation is studying the "Latin-American Circuit." Twenty-two new members have been received into the church, eleven of them on profession of faith.

LAKE CHARLES AREA MINISTERS MEET

The Lake Charles Area Ministerial Association met at the Preen Lake Scout Camp, near Lake Charles, La., June 22, with the following members present: J. Henry Bowdon, B. H. Andrews, W. H. Bengtson, Luman Douglas, E. R. Haug, S. A. Nader, J. A. Bell, H. N. Brown, Scout Executive, was present.

Routine business was attended to, and B. H. Andrews, district superintendent, called attention to the Advocate campaign and the Golden Cross offering.

The July meeting will be at Lake Arthur and will be in honor of Rev. and Mrs. B. H. Andrews. W. H. Bengtson was appointed to make the arrangements for the meeting.

LUMAN DOUGLAS, Secretary.

WESLEY FELLOWSHIP CLASS, MATHISTON, MISS.

The Wesley Fellowship Class of the Methodist Church of Mathiston, Miss., has had a new birth of interest under the teaching and leadership of Dr. R. G. Bigelow, of Wood Junior College. In January a special class project of completing the interior of the class-room was begun. June 1st saw the project completed, and the members of the class rejoice in the attractive and comfortable classroom.

We are very grateful to the pastor, Rev. H. D. Suydam, who labored so faithfully and who so willingly donated his labor in completing this room.

Yours truly,

MISS RUTH CLEGG,

Secretary of Wesley Fellowship Class.

MOOREVILLE, MISS., CHARGE

Just a few lines to let you hear from the Mooreville charge. We are having a good year here and we have done quite a bit of improvements since we moved here last November, and among them are the completion of a nice brick veneer church at East Tupelo and the rebuilding of the parsonage here at Mooreville. I believe that you wouldn't find a nicer parsonage on any rural charge in the North Mississippi Conference than the one we have here.

We are going to begin our revival meetings on this charge the second Sunday in July at East Tupelo, and Rev. W. S. McAlilly, our pastor at Sidon, will do the preaching for us. And at the other four churches the pastor is to do the preaching during the revivals, and we are praying that these meetings shall be revivals and not merely protracted meetings.

We are looking forward to closing out the year with a one hundred per cent report on everything. Please accept our thanks for the splendid paper you are giving us from week to week.

E. C. ABERNATHY, Pastor.

ACTIVITIES AT FIRST CHURCH, GREENWOOD, MISS.

The work at Greenwood First Church since the district conference has shown a number of interesting features. On Church School Rally Day the suggested program, "A Light Unto Our Path," was observed. Rev. J. Noel Hinson delivered the morning sermon and met with the Workers Council in the afternoon. The Rally Day offering was \$82.

The pastor, Rev. W. R. Lott, has delivered a series of sermons during the month of June on the general theme, "Building a Spiritual Church." The seven sermons preached were "The New Testament Church," "The Church as a Brotherhood," "Developing the Individual," "Building the Spirit of the Church," "Building Thrones of Spiritual Power," "The Visitor's Church," and "The Children's Church."

A very successful Daily Vacation Church School has just closed. Eight representatives were sent to the Methodist Youth Assembly. Ten Intermediates went to Christian Adventure Camp at Castalian, and fourteen Juniors are at Junior Camp. Plans have been set up under the direction of Mrs. Richard Lord, youth director, to have Youth Comradeship Week July 5-9.

At the third quarterly conference the dis-



strict superintendent, Rev. R. G. Lord, conducted an institute which covered the entire program of the church work.

Graduates of colleges and high schools were given special attention at that important period. A copy of "Abundant Living," by Stanley Jones, was placed in the hands of each young person. The pastor has sought personal interviews with the aim of personal and vocational guidance.

A special "Service Men's Committee," formed of representatives from various church organizations, look after service men who come to Greenwood and also service men who go out from the Methodist church.

At stated intervals, baptismal service for babies have been held at four o'clock on Sunday afternoons. In this way special attention can be paid to this type of church service.

A nursery for very small children is provided for the use of parents at 11 o'clock service on Sunday mornings. In this way parents are enabled to attend the preaching services.

The weekly church bulletin is mailed to all shut-in people and to new people. There have been 121 additions to church membership this Conference year.

The officials have ordered erected a large electrically lighted sign board on the front lawn of the church.

MATHISTON CHURCH AT THE PASTORS' SCHOOL

The North Mississippi Conference Pastors' School and Christian Workers' Training School was held in Wood Junior College, Mathiston, Miss., from June 7 to June 11.

The local Methodist church cooperated in furnishing children, workers, and materials for a model Vacation Church School in connection with the Children's Division of the Conference. Over twenty-five children were in attendance in the two classes. Some thirty adults observed the work of the school under the direction of Mrs. J. C. Burrow, of Columbus, Miss.

This is the first such school held in North Mississippi and was considered very successful.

Sincerely Yours,
MISS SYLVIE HUITEMA,
General Superintendent.

CHAPLAIN ELLISON REPORTS

Dear Dr. Duren: It occurred to me that you and the readers of our church paper would be interested in knowing that Chaplain Mounger, Millsaps '28, and the writer, Millsaps '29, are now working together in same chapel at Gulfport. And, more than that, Chaplain Mounger and I have just returned from a field service where we had something over five hundred men. It is unusual for paths to cross as ours have after all these years. Chaplain Dwyn Mounger was minister of the Forest, Miss., Presbyterian church before coming into the Army.

The chaplaincy has been rich in opportunity for Christian service, counselling of youth, friendship and social affiliations with lonely young men. We would not say we have conditions which are ideal for preaching the Word, because we seem always to have sin about us, in or out of the army. But God's grace has made possible the finding of the way amid the camouflage and the counterfeit. The young men in the army are not willing to take anything but the real and the genuine. In the service living the truth is what counts with the soldiers. God

help me and all chaplains to imitate Christ! Other imitations won't do.

I am looking forward soon to work for Christ overseas. I know not the time nor the hour, but am ready when the zero hour comes.

Your sermon at district conference was the kind of sermon that warms my heart. Somehow, Dr. Duren, I feel we need more of that type preaching. God can arouse even the dead. We cannot win the world asleep in our sins. We need most the margin of power and character to convince the world of the reality of our faith.

Yours in Him,
ALFRED M. ELLISON,
Chaplain (1st Lt.) U. S. A.

LETTER FROM CHAPLAIN WALLEY

Dear Dr. Duren: Four months ago I was commissioned chaplain, First Lieutenant, in the U. S. Army. I have never for one minute regretted this step. The need for chaplains was and is greater than I thought.

Since I left Chaplain's School in Harvard University I have been chaplain of the . . . with headquarters in Glendale, Calif. The entire personnel of this group have been very cooperative in helping me put over my programs. A good many of the officers have attended my services from time to time.

Since I have been in the army it has been my pleasure to talk to hundreds of young men about their souls. The entire five and one-half years I spent as a pastor perhaps were never as fruitful as these months. I have been able to preach my convictions as I did before I came into the army. No one has asked me to perform any duty that was not in line with the duty of a minister.

Perhaps the scene in our little chapel on last Sunday was one that the angels of heaven rejoiced over. I offered the Holy Communion to those present and there was not a vacant place at the chancel when they took their places on their knees to receive the Holy Communion. There were almost as many different denominations as there were men, but we all took the bread and wine in remembrance of the broken body and spiritual blood of the same Saviour. We had one major and one captain to take the communion with the men that morning. This scene perhaps could only be found at an army post.

There was another scene not long ago that heaven surely smiled on. This was composed of a sergeant, a leader of men, coming to the altar and taking his place on his knees for me to administer the Sacrament of Baptism to him. He also took the vows of the Methodist Church before me. I sent his name to a Methodist pastor in Memphis, Tenn. This is where the soldier hopes to have a home after the war is over.

Sergeant Ward Wallace Butler, of 2930 Barron Avenue, Memphis, Tenn., a young man 25 years of age, said he could go no longer without accepting Christ as his Saviour. He had reasons to believe that he was soon to go overseas, and he suddenly remembered that he had left something very important undone. He came to me and told me his desires, and said he had put it off as long as he could. He desired to be baptized and to unite with the Methodist Church. Since he could not leave the post at the time, I, as proxy, received him into the membership of the Church.

I, being a Methodist from the Mississippi Conference, of which I have been a member

for over five years, felt that the pastor of the Madison Heights Methodist Church, Memphis, Tenn., would accept him into the church when he received such a notice from me.

These are a few of the things that the chaplains are doing to try to keep the spiritual emphasis before the men at all times, so that when they return to their homes and families they will be a real force for the Kingdom of God.

Sincerely,
AUBREY C. WALLEY, Chaplain.

RESOLUTIONS—MRS. B. S. LESTER

By the Woman's Society of Christian Service of the Methodist Church, Oakland, Miss.

Mrs. B. S. Lester was a charter member of this society and served as its president for several years. She was seldom absent from a meeting until failing health made it impossible for her to attend; and she had to lay down the work she loved. Not only in the society, but also in the Sunday School as a teacher of the adult class. Her faith in God was simple and unquestioning, and through faith she gave her best to home and church.

Whereas, Almighty God, in His infinite wisdom, has seen fit to call her to eternal reward. We feel a deep and affectionate regard for her influence as a true Christian. We extend our deepest sympathy to her family; may they realize that their temporary loss will be her eternal gain. We pray God will bless and comfort them.

Resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate, a copy to the family, and one be entered on the records of the society.

MRS. S. A. SWEARENGEN,
MISS FANNIE SAYLE,
MRS. J. G. WELLS,
Committee.

WISE OR OTHERWISE

By Rev. James H. Felts

It is not conducive to worship to listen to a man say nothing for an hour.

The son faced none of the hardships of his successful father and had few of his virtues.

Washington gets a kick out of passing the buck. The citizens get nausea.

Artemus Ward was shooting straight when he said, "I am not a politician, and my other habits are fairly good."

It's a mighty comfortable feeling to have a pastor who enables you to bring friends with you at the worship hour with assurance.

Pain is a danger signal telegraphed to you by your nerves. Better heed it.

He was bright and capable and well spoken of until a little success "turned his head."

Indigestion from overeating is less praiseworthy than no indigestion from lack of food.

It isn't pleasant to see a uniform walking down the street with nothing in it.

There are so many experts straining their brains these days that ordinary folks have the headache.

A beaver hat no more makes a bishop than a forked tail coat makes a gentleman. True or false? Habitual criminals are sane.

PERSONAL NOTES AND INCIDENTS

Rev. C. H. Strait, pastor at Shubuta, Miss., is engaged in a meeting, with Rev. O. H. Scott, of Vicksburg, doing the preaching.

Rev. A. W. Wilson, pastor at Maple Street Church, Natchez, Miss., had the assistance of Rev. T. O. Prewitt in a meeting which closed on the night of June 25.

Mr. Beverly Brown, son of Mrs. George S. Brown, had a tonsillectomy on Monday of this week. At the time of writing this notice we had not heard from the operation.

Rev. O. S. Lewis, district superintendent at Vicksburg, Miss., is assisting Rev. J. O. Ware in a meeting at Rolling Fork. Rev. M. H. Wells, of Fayette, is leading the singing.

Mrs. J. E. Hagin, of West, Miss., who had been visiting with her husband in New Orleans for some time, returned to her home last Sunday. Mr. and Mrs. Hagin were former members of Rayne Memorial Church.

Rev. H. P. Lewis, pastor at Durant, Miss., writes that a good revival is in progress at that place, with Rev. Thad Ferrell, of Booneville, doing the preaching. A Daily Vacation Bible School is to be held beginning July 5.

Report from Rev. Geo. H. Thompson indicates that he is improving steadily. He sits up each day, is cheerful, and sends word to the editor that he "is still kicking." He is to remain at the Sanatorium for some time for a followup treatment.

Friends of Dr. Marion S. Monk, pastor at Mansfield, La., will regret to learn of an accident in which he broke his arm. The mishap prevented his attending the dedicatory service at First Church, Alexandria, where he was pastor for a number of years.

Mrs. T. H. Sells has been appointed chairman of the Advocate committee of Capitol Street Church, Jackson, Miss. She has gone about her work in a systematic and painstaking way which augurs well for the outcome of the campaign under her leadership.

Dr. J. Richard Spann, pastor of the Laurel Heights Church, San Antonio, Texas, was the preacher for the morning service at Rayne Memorial, New Orleans, on last Sunday. Dr. Spann had been attending a pastors' school and was returning to San Antonio.

Rev. J. B. Cain, pastor at Columbia, Miss., assisted Rev. W. L. Elkin in a meeting at Leakesville recently. Bro. Cain writes that he has not failed to secure his quota for the Advocate since the beginning of campaign quotas and he does not expect to fail this time.

Chaplain W. Ralph Cain, of the Louisiana Conference, is now somewhere in England, according to a request for change of address for his paper. He writes that he is enjoying the new people and associations and is looking forward to following some of the paths which John Wesley took in his evangelistic travels.

Rev. J. A. McRaney, pastor at Hermanville, Miss., has been ordered to report at Harvard University for training as an Army chaplain. He is to report on July 11. Bro. McRaney will travel to Harvard with his wife and son in his car with a trailer which he made himself. The trailer is said to be a gem in its neatness and appointments.



DEDICATION OF GREENBRIER CHURCH, BECKER, MISS.

Bishop A. Frank Smith was the preacher and the celebrant at the dedication service of First Church, Alexandria, La., on last Sunday. In addition to Rev. R. R. Branton, district superintendent, Dr. B. C. Taylor, pastor, and the local people who participated, were Drs. N. E. Joyner and W. W. Holmes, former pastors, who took part in the service. The dedication program featuring the church building and the principals of the occasion is a fitting tribute to the joy which filled the hearts of the people of First Church in the hour and the experience of the dedication.

IT'S IN DISTRICT 11

Persons writing to the Board of Missions and Church Extension of the Methodist Church, or to other organizations and individuals at 150 Fifth Avenue, New York, N. Y., are urged to use the new district number "11" which will greatly expedite the handling of mail. Letters should be addressed to: 150 Fifth Avenue, New York (11), N. Y.

OVERSEAS RELIEF WORSHIP TRIPTYCH—"WE SHARE"

To make vivid our Christian fellowship with suffering children in war-torn lands, the Methodist Committee for Overseas Relief has prepared a beautiful altar display triptych for worship services around world fellowship.

This worship triptych is printed in lovely colors and ready for use. It shows Christ and the children of long ago, with actual pictures of young war victims amid their ruined homes today. It is a large cardboard display, 24 by 36 inches. It may be placed on a table or altar as a visual center for a meaningful worship service on Overseas Relief.

Its theme is "We Share." We share, say the children of many lands—share your sympathy and prayers, your food and medicines—if you share with us in gifts through Methodist Overseas Relief.

A copy of this worship display will be sent by the Methodist Committee for Overseas Relief, without expense, to churches and groups for special Overseas Relief services.

BISHOP PEELE DEDICATES NEW GREENBRIER METHODIST CHURCH AT BECKER, MISS.

Dedication services for the Greenbrier Methodist Church, which was erected at Becker last year, was held at 4 o'clock in the afternoon of June 13th, with Bishop W. W. Peele in charge. The pastor, Rev. W. D. Waugh, led the congregation in the responsive reading. The dedicatory prayer was offered by Rev. R. G. Moore, pastor at Amory. Rev. N. J. Golding, superintendent of the Aberdeen district, introduced Mrs. E. D. Gilmore and Mr. C. M. Harrison, who represented the Gilmore Foundation. He also presented a former pastor, Rev. W. K. Wimberley.

Bishop Peele was then presented, and he brought a most inspiring message on "Consecration of Life to Some Great Cause." Presentation of the building was made by Mr. R. P. Young. Bishop Peele then led the congregation in the beautiful and solemn dedicatory ritual. "A Charge to Keep I Have" was sung by the congregation, and Bishop Peele pronounced the benediction.

The building is a brick structure with five Sunday school rooms. It also has a kitchen and recreation room combined. It is one of the most modern country churches in the Conference.

MEETING OF SOUTH CENTRAL JURISDICTIONAL BOARD OF MISSIONS AND CHURCH EXTENSION

Last summer our Jurisdictional Board voted to meet at Mt. Sequoyah the first part of July of this year, and after consulting with a number of the members of the Board, I found that all felt that we should meet as planned. There are very vital matters to be considered and these matters should be considered before the meeting of the Annual Conferences. I am therefore calling a meeting of the South Central Jurisdictional Board of Missions and Church Extension, to meet at Mt. Sequoyah, Fayetteville, Ark., July 7-9.

Signed: LEWIS N. STUCKEY, Pres.
South Central Jurisdictional Board of Missions and Church Extension.

SEASHORE DISTRICT

By Rev. J. B. Cain

A one-day Rural Life Conference for South Mississippi was held at Columbia on Monday, June 14, with representatives from most of the major religious denominations of the State and with an outstanding array of agricultural leaders. The principal speaker of the morning was the Honorable Claude Wickard, Secretary of Agriculture. The general chairman for the Conference was Rev. F. K. Horton, pastor of the Columbia Baptist church, while the morning and afternoon devotions were conducted by the local Methodist and Presbyterian pastors. Other speakers were: Rev. D. A. McCall, Jackson, Miss., Baptist; Rev. Geo. J. Hildner, Villa Ridge, Mo., and Rev. Herbert Lerschen, Rayne, La., Catholic; Rev. A. J. Walton, New York, and Rev. J. L. Neill, Meridian, Methodist; Hon. J. B. Snider, Clarksdale, Miss., president of the Mississippi Press Association; L. I. Jones, Starkville, Miss., extension director; Hon. I. W. Duggan, director Southern Division of A. A. A., Atlanta, and Dr. T. S. Buie, Spartanburg, S. C., soil conservationist; and Hon. C. L. Neill, Ellisville, Miss., state chairman A. A. A., with others.

The program was planned and prompted by the churches of Marion County, the farm forces of the County, and the County paper, the Columbian Progress, M. V. Vernon, editor, and Lester Williams, Tylertown, owner. The program was arranged and the speakers secured by Rev. J. W. Sells, of Crystal Springs, Miss., recently elected chairman of the Methodist Rural Fellowship of the Mississippi Conference. Methodist ministers present for the Conference were: Rev. J. L. Neill, Meridian; Rev. E. M. Lane, Porterville; Rev. A. F. Gallman, DeKalb; Rev. J. H. Cameron, Chunky; Rev. G. L. Sigrest, Enterprise; Rev. G. E. Jones, Pachuta; Rev. J. A. Lindsey, Rose Hill; Rev. A. M. Schultz, Lake; Rev. I. H. Sells, Jackson; Rev. Roy Wolfe, Prentiss; Rev. J. E. J. Ferguson, Sumrall; Rev. James S. Conner, Tylertown; Rev. F. M. Casey, Foxworth; Rev. J. B. Cain, Columbia; Rev. W. B. Jones, Logtown; Rev. J. H. Morrow, Picayune; and Rev. Wesley Ezell, Meadville.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	52
Baton Rouge	228
Lake Charles	123
Monroe	145
New Orleans	78
Ruston	103
Hattiesburg	242

Mississippi Conference

Brookhaven	166
Hattiesburg	226
Jackson	194
Meridian	178
Seashore	268
Vicksburg	213

North Mississippi Conference

Aberdeen	153
Columbus	181
Corinth	270
Greenville	105
Greenwood	333
Sardis-Grenada	127

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Percy Emanuel—Clara, Miss.	3
J. B. Cain—Columbia, Miss.	10
R. E. Alsworth—Roxie, Miss.	3
J. H. Dillard—Lena, Miss.	1
W. H. Wallace—Drew	3
A. L. Smith—Rochelle, La.	1
J. P. Bonnacarrere—Baker, La.	25
J. H. Jolly—Waynesboro, Miss.	22
R. E. Wasson—Durant	1
D. W. Poole—DeRidder, La.	2
Mrs. N. E. Cunningham, Vicksburg	1
W. R. Murray—Escatawpa, Miss.	3
R. R. Grant—Eros, La.	1
W. L. Robinson—Grenada, Miss.	1
S. A. Brown—Moorhead, Miss.	3
J. W. York—Greenwood, Miss.	1
Mrs. Verna Coburn—Ponchatoula	11
R. H. Jamieson—Slaughter, La.	2
W. D. Waugh—Aberdeen, Miss.	1
Roger Cameron—DeSoto, Miss.	3
T. A. King—Waynesboro, Miss.	4½
E. C. Abernathy—Mooreville, Miss.	7
C. K. Smith—West Monroe, La.	7
A. S. Oliver—Meridian, Miss.	2
J. M. Alford—St. Francisville, La.	4
Norman Purvis—Fannin, Miss.	2
J. C. Jackson—Carthage, Miss.	5
C. L. Ivy—Dennis, Miss.	2
W. C. Mattox—Verona, Miss.	8
J. C. Sensintaffar—Oakdale, La.	1

DOES CHRIST SATISFY?

By Rev. C. B. Powell

In the third chapter of Colossians and the eleventh verse, we find these remarkable words, "Christ is all." He is the key to the Old Testament; lose the key and you smash the lock and throw it upon the rubbish heap. In the very beginning of the Bible we read about Christ. In the third chapter of Genesis, God said to the serpent, "It shall bruise thy head and thou shalt bruise his heel." Christ is there. When Abraham took his son, Isaac, to offer him for a sacrifice, Isaac said: "Father, behold the fire and the wood, but where is the lamb for a burnt offering?" Abraham said, "Son, God will provide Himself a lamb." Christ is there. In the fifty-third chapter of Isaiah we have a vision of a

Green hill far away without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

When the disciples went out to preach they had no New Testament, yet they all preached Christ. Yea, they preached Him from the Old Testament. You remember when Philip saw the eunuch reading in his chariot he said to him, "Understandeth what thou readest?" The eunuch replied, "How can I unless some one teach me?" Then Philip began at the same scripture, the fifty-third chapter of Isaiah, and preached unto him Jesus. Not only is Christ the all of the Old Testament, but He is the living word of the New. John says, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh and dwelt among men."

Many people ask the question, Does Christ satisfy? If Christ does not satisfy, please tell me what on earth will or does satisfy. Pleasure soon tires out. The sensations of last year will not do now. The soul needs help now. There is a cry in the deep of the soul that no earthly thing can satisfy. The deeper it goes the louder is the cry.

Friend; Christ alone can satisfy the cravings of a thirsty heart. Christ is the all of the Bible, all to the thirsty soul. Take a fish out of the water and it is out of its element. Take a flower from the soil, and it is out of its element. Take a sparrow, put it into a cage, and it is out of its element. A soul away from God is out of its element. Back of the eye is the optic nerve, back of the ear is the drum, back of the heart is the soul, that part of man breathed in by the breath of God at his creation, and that is longing after the infinite, and only the infinite can satisfy the soul.

There is a terrible unrest among the people today. Almost every one has a job, plenty of money, and, as far as I can understand, most all are getting enough to eat, and clothes to wear. Still, people are dissatisfied. I think that God is just pouring into the heart of many people blessings untold, and yet on and on they go, seeking what? Seeking the pleasures of this world, trying to satisfy the soul. Brother, Jesus only can do that. We are taught that God said to the people of the old dispensation, "If you will return unto me, I will heal your back-slidings and heal your land." What was the trouble? They had forgotten God. Many of us today are in the same fix. It takes Christ to satisfy. So what this world needs, or the people in it need, is not more gold, silver, and jobs. The trouble is the great need of Christ. He can satisfy.

I heard the voice of Jesus say,
Behold, I freely give,
The living water, thirsty one;
Stoop down and drink and live.
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

ALEXANDER MCPHEARSON

Alexander McPhearson was born during the War Between the States. His parents were W. W. and Jane Taylor McPhearson, who lived at Rose Hill, Miss. He died May 19, 1943, at the home of his daughter, at Sarah, Miss. Born in a Christian home, he joined the Pleasant Grove Church on the Rose Hill charge, and for many years served as an official in this church, which his father had helped to organize. He married Miss Melvina Logan in March, 1885. She walked by his side until December, 1925, when the summons to her heavenly home came.

He was a devout Christian character and his faith in God was beautifully illustrated in his last years when he must face life without the companion whom he had loved so devotedly.

The following children remain to mourn his going: Mrs. J. M. Walters, Sarah, Miss.; Mrs. B. N. Andrews, Jackson, Miss.; Rev. W. R. McPhearson, Eagle Pass, Texas; H. T. McPhearson, Moss Point, Miss.; and Mrs. T. M. Ainsworth, Monticello, Miss. One son died in 1906. Also surviving are a brother, L. D. McPhearson, of Enterprise, Miss., 21 grandchildren, and 7 great-grandchildren. Nine of his grandsons are in the service of our country.

Amidst a host of friends and relatives he was laid to rest in the Pleasant Grove cemetery on May 21.

His life was a testimony of his love for Christ, his church, his family and his friends, and shall remain with us until we meet him on the resurrection morning.

MELVINA AINSWORTH.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Christian Social Relations and Local Church Activities Study for Third Quarter, 1943

As has been stated by the Study Committee of the Mississippi Conference, no new study has been approved by the Joint Division of Education and Cultivation for this study year in the area of Christian Social Relations and Local Church Activities.

The first study of the new study year (October, 1943-October, 1944) is a combination home-missions and Christian Social Relations and Local Church Activities study and will be in the area of minority groups.

It has been recommended that we continue the study of "Planning for Peace," but since many of our societies used that during the third quarter of 1942, we are recommending an informal study in the area of "Alcohol and Other Narcotics" for use during the third quarter of 1943.

Why Study Alcohol and Other Narcotics?

A determined effort is being made today to create the impression that the beverage use of alcohol is essential to good social living, that it is a large part of good living, that it contributes to health and happiness, that without it the social functions lack spirit and dash.

Many people are aware of the presence of liquor in their communities, but few of them are aware of how completely surrounded they are by the problem. They need to be helped to see that here is a problem they must face, whether interested or not; and face it not only as individuals, but as members of a group; that it is a problem touching all phases of living—physical, mental, moral, social, economic.

The presentation of a discussion of the liquor problem is one that, in most instances, calls for skill. Here is a subject freely discussed, but too frequently answered without knowledge. It is a subject concerning which almost any attitude may be found in a group of people. It is a subject not to be argued, but one for thoughtful consideration.

We Should Study This Problem Because:

1. Its effects are being felt today, if not in every home, in every family.
2. Its sale has spread to practically every community, even communities where before it was unknown. It has reached isolated communities through advertising, travel, etc.

3. It is directly, or indirectly, responsible for broken homes, juvenile delinquency, crime, social diseases, insanity, etc.

4. We need factual information to support our position concerning this problem.

5. We need to create a desire in the community to get rid of this thing.

6. Through informed public opinion, we can influence our state legislature and our national government to restrict the activities of those interests promoting its sale.

Things to do Before the Study Begins:

1. Secure all of the material well in advance, so it can be read and the group become familiar with its contents.

2. Appoint the following committees:
 - a. A worship committee to prepare the worship for each session.

- b. A committee on advertising—to collect and prepare an exhibit of liquor advertising. It is suggested that liquor advertising be clipped from all local papers, or others available, for one week; and that the same thing be done with the magazines appearing during that week. If there are no weekly magazines, then use the monthly issues nearest the date of the study. This same committee should estimate the cost of the advertising and, also, find out what circulation is claimed by these various papers and magazines, to see how wide-spread is their influence. By way of comparison, advertising for another single commodity, such as soap or soup, might be collected and estimated.

- c. A committee to be ready to report on what medical science has to say about alcohol.

- d. A committee to secure a list of the places in your county which have Federal liquor license.

- e. Ask each woman in the society to ask ten persons "Why do People Drink?" and bring the answers to the first session.

"Our Greatest Problem"

Topic: "Our Greatest Problem."

Text: Pamphlet No. 6, "Alcohol and Other Narcotics," price 15 cents, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Purpose: To build a foundation of factual information upon which to base our activities in the area of "Alcohol and Other Narcotics."

Lesson No. 1

"What We Face Today"

Purpose: To face our greatest problem.

1. Why do people drink? (Have report from women of society; discuss, but limit time).

2. What can we do to answer these reasons?

- a. Search out facts. (Do young people drink "to have a good time," or because the only places of recreation open are those where alcoholic beverages are sold?)

- b. Form attitudes. (Do we just say: "Don't drink" or do we take time to explain what drinking will do?)

- c. Teach by example. (Is it served in church homes?)

- d. Engage in activities to meet the problem—alcohol education, wholesome recreation, law enforcement, etc.

3. Looking at the liquor traffic:

- a. Advertising. (Have report of committee and emphasize how inescapable this problem is).

- b. Movies and fiction, radio.

- c. Distribute copies of list of places in county with liquor license. (Have report of this committee, and discuss).

Project: Ask each woman to list the various ways and places in which liquor is brought to her attention during one day, and bring it to the next session.

Worship.

Helps for first session: Adult Student, May, 1943, "Gold Bricking a Nation." Adult Student, June, 1943, "I Am the Cocktail."

Adult Student, March, 1943, page 76.
Text: Pages 35-37.

Lesson No. 2

"What Alcohol is and Does"

Purpose: To gather facts which will help us to meet intelligently our greatest problem.

1. Report of project given at first session—if some of the women have had some recent experience (on street, bus, train) in which liquor was brought to their attention, let the incident be given, briefly.

2. Alcohol—what is it?

- a. Narcotic?

- b. Stimulant?

- c. Food?

- d. Aid to digestion?

(Have report of committee on what medical science has to say).

3. Public problems created:

- a. Crime.

- b. Juvenile delinquency.

- c. Accidents.

- d. Social diseases.

- e. Insanity.

(Have someone from local health clinic speak).

4. Economic:

- a. Poverty.

- b. Diversion of money from legitimate business.

Project: Ask each woman to try for one day to avoid seeing or hearing anything which will suggest liquor to her and report her success or failure at the next session.

Worship.

Helps for second session: Text: pages 16-20. Adult Student, May, 1943, "Alarming Facts," page 88. Adult Student, March, 1943, "Our Worst Enemy."

Lesson No. 3

"Creating Attitudes"

Purpose: To create attitudes toward our greatest problem, based on facts.

1. In the home. (Two small pamphlets which might be used are, "The Junior Meets the Liquor Problem," Elizabeth F. Sands; and "The King of the Wonderful City," Deets Pickett, 10 cents each, from Methodist Board of Temperance, 100 Maryland Avenue, N. E., Washington, D. C.)

2. In the school. (Through state approved plan).

3. In the church. (Through demonstration, etc.)

4. Report on project given at second lesson.

Discussion: The best way to create attitudes against liquor.

Worship.

Helps for third session: Text: pages 21-23. Text: pages 38-40.

Lesson No. 4

"Things to Do"

1. Discover facts. (Have committee bring in facts).

- a. Get (or make) a large map of your community and mark places selling beer and wine, or having Federal liquor license.

- b. Check with health clinic on social diseases in county or community.

- c. Check record of police (or justice of the peace) on liquor cases.

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

July Program of Work

1. Business.
2. Cash or box to one item in Supply Department.
3. Monthly meeting, with item from The Methodist Woman.
4. Report from secretary of Young Women and Girls' Groups as to summer program for youth.

Notes From Mrs. Odom on the Mission Study Class at Mathiston

The fall mission study is a home mission book, "We Who Are America." It expresses the thought of America as a nation of one people from many lands. It is a study of diverse groups that make up our country and what their contribution has been to our American way of life, in a scientific, political, social, economic, artistic, and spiritual sense.

The book was taught by Mrs. W. B. Landrum, Tyler, Texas. She is a very efficient and capable person and impresses one with her earnestness and devotion. The class asked that she return next year for our Pastors' School and Mission Class. We presented her an outfit of toilet articles for her handbag.

There were 24 pupils in the class and all received certificates of credit for work done. We were given map studies to arrange and papers on studies of minority groups in which we have worked.

On the first of August outlines of the course will be mailed out to society study leaders. These will consist of six lesson plans for teaching the book.

News of Missionaries

Japan, Korea, Philippines

Velma H. Maynor, Executive Secretary
Japan

Ida Shannon, 145 Road Avenue, Grand
Junction, Colorado

"The WRA have just put an agent in Grand Junction and many Japanese are resettling around here, some permanently, while others expect to go 'home' later. Most of the people are friendly. They welcome the new to their churches. A few attend. Persuading them to make the start is one job for us.

"You will be interested in our Easter service for Japanese the 24th. About fifty were present to hear Dr. John Foote, formerly of Osaka, speak in Japanese. He also spoke to the young people in English. Dr. Foote has been selling New Testaments in Japanese to people in the camps, so brought a few along. Eight were sold in a few minutes, besides some in English. The Baptist Board did a good thing when they appointed him missionary at large in Colorado. He travels over the state visiting, preaching and selling Bibles."

Ethel Hempstead, Minidoka W. R. A. Camp,
Hunt, Idaho

Miss Hempstead, of the Woman's Division, Methodist; Miss Bowman, Canadian, and Miss Gladys Kaiser, Presbyterian, are serv-

ing in the Minidoka Center. They live in Twin Falls, Idaho, 21 miles from the Center, this being the nearest available place for residence.

Miss Hempstead writes, on April 19, "We keep very busy. Miss Kaiser has a car and gas allowance enough to go to the Center twice a week. We go with others two more times and pay our way as we go. We walk about the Center, covering many miles a day. Usually we go in different directions and meet to go home at night or to eat our lunches, which we take with us. We usually eat in some mess hall on Sunday noon. We find the heat and dust rather trying at times, but we are happy to be at work. The need really is great. The W. R. A. thinks the Christian workers are a real help in keeping up the morale, so we are glad of that.

"It is difficult to describe the Center, which houses almost 10,000 people. Most of these are American citizens. The project is 2½ miles long and is surrounded by miles and miles of sage brush, with mountains visible in the far distance. There are 44 blocks, each of which contains 12 families, a laundry, mess hall, and recreation hall. In the recreation halls the schools are carried on and various meetings are held. The whole is surrounded by a barbed-wire fence and military police are on guard all the time.

"Many are leaving the Center to take positions and 300 volunteers will soon be leaving to begin training for the army."

Bertha Starkey, W. R. A. Camp, Poston,
Arizona

Miss Starkey for the past few months has been serving in the Center at Poston on a temporary basis. She has now received government appointment.

She writes, "I love my work here and am so busy there is hardly time to eat and sleep. Besides teaching 3rd and 4th grades, I am Caucasian intervener for the families of men in internment camps and for young people wishing to resettle in Chicago through the Church of the Brethren Hostel."

METHODIST YOUNG WOMEN TO SERVE LATIN AMERICA

Three Methodist young women of Latin America, recently students in North American schools, will return this summer to the lands of their birth to help carry on evangelical enterprises and institutions. One of these is Miss Dina Rizzi, who has spent two years in Nashville, Tenn., working on the Portuguese word book project. She has already flown back to Brazil to resume her work in Instituto Metodista, Ribeirao Preto. Miss Dolores Gomez, after a year of study at Scarritt College, returns to teach in Laurens Institute in Monterey, Mexico. Miss Elsa Sifuentes is adding the Scarritt summer course to her studies at Syracuse University, and plans to return to Lima, Peru, to teach home economics in Lima High School. The training of these young leaders was an activity of the Woman's Division of Christian Service of the Board of Missions.

FOR A NEW WORLD ORDER

Methodist youth and adults will be encouraged and urged in the months ahead to inform themselves regarding the six political propositions developed by the Commission of the Federal Council of the Churches of Christ to study the bases of a just and durable peace. Popularly known as the six pillars of peace, these propositions embody the spirit of world brotherhood.

Even now action is being taken in our Congress which sets the stage for the kind of peace we are to have. In the crusade for a new world order now being initiated by the Council of Bishops, Methodists will be urged to express their Christian convictions to their representatives and senators to urge them to adopt those measures which will create a just and enduring peace. What kind of a world do you want? In study materials and suggestions for forums the Youth and Adult Departments of the Division of the Local Church will give guidance to Methodist youth and adults.

Watch for these materials in the early fall. Tell others. Be ready. Help build a Christian world.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

peace) for number of cases of drunkenness, accidents from drinking, etc.

d. Check with county welfare worker concerning poverty caused by drinking—juvenile delinquency.

2. Publicize the facts. (Discuss doing the following):

a. Place the marked map in vacant store window, or some prominent place.

b. Display results of advertising committee in the foyer of the church, and in comparison a display showing the facts about liquor.

c. If your local paper can be induced to do so, have editorial on the facts which your committees have gathered, concerning your own home town.

3. Enlist others in a vital program of action:

a. Visit law enforcement officers and offer to help them.

b. Attend court, especially justice of the peace court, when liquor violations are tried. Insist upon enforcement of the law. Talk with those who are convicted.

c. Visit school boards and investigate whether the state plan of alcohol education is being used in your school.

4. Vote for men who in private and public life stand for total abstinence. (Discuss men running for offices this year).

Discussion: "What I Have Learned During this Study."

Worship.

Helps for fourth session: Text: pages 40-42.

Important! If you can do so, have as a guest speaker during this study, or immediately following it, Miss Ethel McKeithen, State Director of Narcotic Education for the churches. Write her: Meridian, Miss., Box 244. Miss McKeithen will be available until September 1.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

The South Central Jurisdiction recommends to its Conferences that every effort be made to secure 100 per cent participation in Supply Work from all Local Societies. Today, one-half of 1943 has become history. "Hats off to the past, coats off to the future." Regardless of how fine our past record was for the first half of the year, let us surpass it in the last half, in earnestness and zeal, putting first things first. We cannot rest on past laurels, but strengthened by the undergirding of God's love for us, may we press onward each day, step by step, asking continually for grace and guidance and wisdom to carry on and enlarge His work, ever striving to help Him to establish His kingdom.

Many are saying there is more money in circulation today than ever before. Let us make it our concern that God's institutions receive their share. Let us find new money to help supply the many needs of MacDonnell French Mission School and St. Mark's Community Center—these two large institutions belonging to our Woman's Work. May I call your attention to the recommendations for supplies on page 62 in the new Conference Minutes?

MacDonnell School has had two weeks of Vacation Bible School, also a Bible School at Dulac for the Indian children. Gardening keeps the children very busy this summer, also renovating, cleaning, painting the many buildings. In the summer also comes checking on the children's health, with eye examinations, dental work, tonsillectomy operations.

Conference women who have their own victory gardens can render a great service to MacDonnell School by providing fruit, vegetables and their own home-canned goods. Other women who wish to do hand work this summer might make bed-spreads for some of the many single beds in the dormitories, or hem 72-inch square tablecloths for the dining room.

Shreveport women will want to remember the Business Girls' Inn when canning from their victory gardens.

Records and reports are an inspiration, because they represent the wonderful support which you women are giving to our deaconesses in their work with children and young people.

Below are listed, by districts, the societies which reported for the first quarter. If your society is not mentioned here, please send me that first quarter's report with your second quarter report, which is due now. Please include your Wesleyan Service Guild's supply work, also that of the Children's:

Alexandria District.—Natchitoches, Boyce, Montgomery, Alexandria, Elizabeth, Glenmora, Oakdale, Bunkie, Urania, Winnfield, Jena, Jonesville, Ville Platte.

Baton Rouge District.—First Church, B. R., Istrouma, University Church, North Baton Rouge; Plaquemine, Zachary, Bogalusa, Baker, Covington, Live Oak, Amite, Hammond, Clinton, Jackson, New Hope, St. Francisville.

Lake Charles District.—First Church, Lake Charles, Simpson Church, Sulphur, Vinton, Welsh, Westlake, Rayne, Abbeville, Lafayette, Leesville, Many, Merryville, Church

Point, Crowley, Eunice, Gueydan, Jennings. Monroe District.—Bastrop, Mer Rouge, Sterlington, Delhi, Epps, Lake Providence, Oak Grove, Rayville, Tallulah, Buckner, Gilbert, Mangham, Little Creek, Archibald, Waterproof, Winnsboro, Wisner, Columbia, Grayson, First Church Monroe, Gordon Avenue, Stone Avenue.

New Orleans District.—Aldersgate, Carrollton Avenue, Canal Street, Felicity, Munnoland Memorial, Gentilly, Napoleon Ave., Parker Memorial, Rayne Memorial, Second Church, Slidell, St. Mark's, Donaldsonville, Franklin, Houma, Houma Heights, Morgan City, First Church, N. O.

Ruston District.—Athens, Cross Roads, Haynesville, Homer, Springhill, Bienville, Gibsland, Minden, Ringgold, Sibley, Claiborne, Downsville, Farmerville, Ruston, Arcadia, Ansley, Eros, Hodge, Jonesboro, Antioch, Bernice, Hilly, Chatham.

Shreveport District.—Belcher, Bossier City, Gilliam, Hosston, Ida, Mooringsport, Rodessa, Benton, Haughton, Shreveport—Mangham Memorial, Wynn Memorial, Broadmoor, Cedar Grove, Park Avenue, First Church, Noel Memorial, Greenwood, Keithville, Logansport, Coushatta, Mansfield, Pelican, Vivian.

On Sunday, June 27, a library shower was given at St. Mark's Community Centey by Mr. Lotspeich's class of Rayne Memorial Methodist Church. This shower was the culmination of a very fine project on which the class had been working for some time. Discovering the need of the St. Mark's library for new and attractive books for children, the class decided to find just what books would be most appropriate and useful and to interest members of the class in giving copies of these to the library.

Not only did members of the class respond most generously, but a number spread the word of the project to friends. Some books were given by people as far away as Mississippi, Virginia, and California. Many of the books were given as memorials. A group of young people from Rayne Memorial, who had heard about the project, came to the shower and brought a number of their own books.

When the members of the class arrived at St. Mark's on Sunday afternoon, the books were brought together for the first time. There were more than a hundred books, and they made a very colorful display. Three magazine subscriptions were included in the gifts.

An interesting program for the occasion had been arranged by Mrs. George Farnell. Several of the Center children took part on the program, some telling about the daily vacation church school program just completed and others providing vocal and piano solos. A history of St. Mark's was given by Mrs. James Grant of the class, and a statement of some of the problems that must be met by the Center in these times was made by Mr. W. H. Owens, of the St. Mark's staff.

It is impossible to measure the value to the children of the neighborhood that this project will have, but it is safe to say that there could hardly be a contribution made that has more possibilities for enriching the

lives of a greater number of children.

The shower was a part of the work sponsored by the World Service Committee of Mr. Lotspeich's class. Mrs. E. S. Middleton is chairman of this committee. Mrs. George Hawkins and Mrs. Paul Mielly were responsible for much of the work done on the project.

I HAVE AN EXPERIENCE

By Dr. Forney Hutchinson

After the excitement due to the burning church, about which I wrote you in my last letter, and after we had all re-assembled and were quieting down preparatory to the service, I sat on the front seat, getting ready for the sermon that was soon to follow. The devil took his seat beside me and made me this suggestion: "If I were you, I wouldn't try to preach much under these unfavorable circumstances. It is cold and the house is uncomfortable, the service has already been disturbed, and every one is more or less excited. Just make them a 'little talk' and let the people serve their dinner as they have planned. Then, tomorrow you will have a large congregation and can preach them a great sermon."

His proposition seemed quite reasonable and without further delay I accepted it, went down to the front and played along in a feeble attempt to preach. The people were hungry-hearted and had come to hear a word from the Master, and I as His spokesman for the occasion had failed them and Him.

The next morning we gathered at the church and had a large crowd, but something had happened to me. My preaching muscle had gone flabby, my wings flopped. I simply couldn't rise to the occasion. It was a laborious effort and the people were plainly disappointed, for country people know preaching when they hear it. Dr. J. E. Godbey used to say, "When you go to the city to preach, wear your best coat, but when you go to the country, take your best sermon."

That day, in that little country church, I learned a great lesson, which in a few words amounts to this: If you do not do your best all the time, you cannot do your best any of the time.

We dare not play fast and loose with preaching the Gospel. It deserves our best on every occasion, not only for the congregation's sake, but primarily for our own sake. We dare not do less than our best.

A man's work reacts for good or ill upon the workman. A shoddy job makes the man who did it shoddy. When we play tricks upon others, we ourselves become tricksters. We must be square and straight in self-defense.

This truth applies in all the realms of life. "Anything worth doing, is worth doing well."—Arkansas Methodist.

The fellow who used to be photographed with a five-pound bass is hopeful that he will be able to pose before the camera this year with a couple of one-pound tomatoes.

—The Indianapolis News.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 4, 1943

By Rev. W. C. Newman

CONCERN FOR THE OPPRESSED

Lesson Text: Exodus 1:6-14; 2:23-25.

Golden Text: They cried, and their cry came up unto God by reason of their bondage.—Exodus 2:23.

The Biblical situations found in our Church School lessons do not always have a perfect parallel in the contemporary world, and the strained effort to match some of the scriptures with the current scene sometimes does violence to the scripture, and adds no light to the problem it purports to interpret. It would be quite easy to do just that with this lesson from Exodus; yet there are certain factors in the Egyptian-Israelite relationship that are so similar to the white-colored relationship of our country that they cannot be ignored. Let us look at these similarities before we undertake to draw the moral implicit or implied in the lesson.

Who Are The Oppressed?

For one thing there are two races living side by side in the same land, the one a fortunate and privileged race and the other an "inferior" and unprivileged one. So it was in Egypt at the time of our lesson; so it is in America today. For another thing, the "inferior" race in both instances had been brought from their own land against their will, to be bought and sold like cattle, and to serve—that is to do the most distasteful work for—the privileged race. And finally, when the "inferior" race wanted its freedom and privileges the "superior" race was reluctant if not actually enraged at the idea.

Looking thus comparatively at the Biblical picture and at our own land we discover a shocking thing. From my boyhood I had identified myself and my people with the Israelites, God's people, in this story. But we are not the Israelites—we are the Egyptians, the privileged ones, the "master" people, the "superior" race.

Now read the lesson again in that light! For there are some Christian principles that emerge from the lines when you read it that way.

God Is Always on the Side of the Oppressed

Which does not mean that he is only on the side of the oppressed. He is on every man's side. But it cannot be imagined that he approves and rewards oppression, whether in ancient Egypt or in modern America. And that race, nation, or man who willingly oppresses any other must expect that sooner or later God will act for the oppressed. There is an essential justice in the universe

that exerts itself in the long run, and it is better in the long run to be the oppressed than to be the oppressor, for it is better for God to be for us than against us.

Who's Afraid?

Fear is not a nice emotion. To be constantly afraid is to be constantly unhappy. Yet, strangely enough, in this story, it is the dominant race that is afraid, afraid of the "inferior" race; so afraid that they 'did set over them taskmasters to afflict them with their burden.'

Read history; it is always the dominant race that is afraid. And for good reason; it is obvious to the dominant race that a subject race would want to escape domination more than they would want anything else in the world, and would be willing to do anything to escape it. So all dominant races must live in fear. It is the price they inevitably pay. The price of dominance is fear.

And that fear is spreading among us even now. Listen to the wild stories of race riots and the enemy-propagated rumors of racial crimes that are being told on every street. I am afraid. My friends are afraid. The dominant race is paying the price for dominance.

What Shall We Do?

Already there are those who offer only one suggestion to solve this grave problem—more oppression, fewer privileges, greater burdens for the oppressed and threatening race. That did not work in Egypt; it will not work in America.

It did not work because you cannot forever hold down any race of people. You cannot shut live steam up in an absolutely closed vessel and continue the increase of pressure. An explosion will surely take place.

And you cannot shut a race of people in a hopeless situation for always. They will break out in the end.

But no more can you open all the valves to the steam chest of a great engine, and still have power. The steam must be controlled and channelled to the right place.

So this is the lesson for us—by the wise and Christian leadership of both races the "inferior" race in our country must be guided into its own chance at destiny. Not by the insane propositions of unthinking radicals, nor by the perfectly selfish unconcern of the prejudiced, but by the calm and sane concern for men everywhere that we know in our hearts is Godlike and Christian.

SOUTH AMERICA BARS U. S. MISSIONARIES

(Continued from page 5)

will take a very long time—as long as these countries remain Catholic."

This conversation was first related in a Y. M. C. A. lecture by Prof. Clemente Onelli, famous Argentine liberal and zoologist, who was a close personal friend of Dr. Moreno,

whom he quoted as the source of his information.

South Americans always have seen a direct connection between Roosevelt's declaration and the action of American Methodists the following year when they decided to spend \$25,000,000 on missionary work in South and Central America.

The opinion of leading South Americans that the Protestant missionary movement is the spearhead of political absorption was given weight in the 1941 annual report of the Committee on Cooperation in Latin America, which directs the missionary movement. This report says:

"While business, government and cultural agencies deal with Latin America in the consciousness of her Roman Catholic background, recognized students of inter-American relationships have said that those between the U. S. and Latin America eventually will be handicapped by a preponderance of Roman Catholic influence in inter-American planning."

The report does not identify the "recognized students of inter-American relations" who are thus quoted anonymously in justification of the Committee's political activities in Latin America.

This Committee on Cooperation in Latin America was set up in 1916 by the famous American missionary conference at Panama which voted to ignore the decision of the 1910 World Missionary Conference at Edinburgh that countries which are predominantly Catholic are not legitimate fields for foreign mission work. North American Protestants decided at Panama that South America is a foreign mission field the same as Asia, Africa and the islands of the Pacific. Under the direction of the Committee on Cooperation, American missionaries began flocking to Buenos Aires, Rio de Janeiro, Lima, Santiago and other South American capitals to save the poor heathen who inhabit those beautiful cities and their comfortable suburbs.

Of the approximately 200 Protestant sects in the U. S., 50 have sent missionaries to South America to entice communicants away from the Catholic Church. Some of these sects, such as the Assemblies of God and the Church of the Nazarene, for instance, have fewer than 150,000 members in their U. S. churches, according to their reports to the U. S. Bureau of the Census, yet they are trying to convince educated, intelligent and cultured South Americans that they hold the secret of true salvation. "There are some 40 different denominations working in Argentina," according to the 1940 reports of the Committee on Cooperation in Latin America. Baptists, Lutherans and Methodists are represented by several rival and conflicting organizations, while the very names of many of the other sects sound ridiculous to educated South Americans.

While it is true that a few conscientious men are working among the natives in the interior, the great bulk of the millions of dollars that are poured into South America

(Continued on page 16)

THE CHRISTIAN FIRESIDE

ALBERT

By Rev. Vivian T. Pomeroy, D.D.

Once upon a time there was a white owl named Albert. How he came to be called so I will tell you. Albert was born in a barn. He had three sisters. They all were brown. Bats lived in the cobwebby corners of the barn, and they told strange stories to the young owls—stories of what they saw when they flew abroad in the dark.

Albert's three sisters were not kind to him. They pecked him because he was white, and nobody had been that color in their family before. Even Albert's mother said it was strange that a child of hers should be so unlike any other of her family.

So Albert grew up a little lonely and misunderstood. But he did not brood over his troubles, being a wise owl. Instead, he used his time in great observation. Being neglected by his family, he took to discovering things. He learned how the leaves turned in the wind when there was to be rain. He found out how the moon sailed up when there was to be wind. He knew the gaps in the hedge where the sheep got through. And every time these things happened Albert gave the queerest hoot and scream. The farmer, whose barn it was, noticed this and said: "That there owl is mighty wise. His voice 'minds me of Uncle Albert, who used to groan when he felt the weather in his rheumatically joints." And so the owl became Albert.

In time Albert's sisters grew up, married brown owls, and went away to start homes in other barns. Albert, still neglected by his family, remained in the old barn.

One night there was a storm coming up. The farmhouse was asleep. Albert hooted and hooted and hooted. The farmer turned in his bed. Hoot, hoot, hoot, went Albert. "That's for a storm," said the farmer, and he got up and called in the cattle and shut them in the barn. And the lightning flashed, and the thunder rolled, and the farmer, back in his bed, turned over and mumbled: "Mighty wise bird!"

One night Albert heard the sheep pattering through the gap. Hoot, hoot, hoot, went Albert. "That's for something," muttered the farmer, as he turned in his bed. Hoot, hoot, hoot, went Albert. "Them sheep!" grumbled the farmer; and he went out and caught them just in time. As he went to the barn to shut them in, he looked up to where Albert sat: "Wouldn't be without you for a mint o' money," he said. "Different from any owl I ever did know." Hoot, hoot, hoot, went Albert.

And by and by Albert fell in love with a white and black owl-girl and married her. And always he said to his children: "If you are funny and different, never mind. If the others peck at you, never mind. You just wait! You'll find out why it has happened

to you. Keep your beaks up, and you'll be worth a lot to somebody."

Hoot, hoot, hoot, went the little owls.
—Used by special permission of the author and the Christian Leader.

THE GOOSEY GANDER

By Sara Cone Byrd

Once there was a young Goosey Gander who thought himself very smart. He never would stay in the yard where all the other ducks and geese were but went wandering along the grass by the roadside, and even in the road. The old goose said to him, "You will get hurt if you go there," but he only said, "Quack! Quack! I know better."

And they said, "Look out for yourself when you hear a big noise:" but he only said, "Quack! Quack! I can look out for myself."

So they stopped talking to him.

One day he was picking around in the grass very close to the white road, when he suddenly heard a loud "Honk-Honk!" "Pooh," said the Goosey Gander, "what goose are you? I can make one as loud as that. Honk! Honk!"

And he didn't get out of the way.

The next instant a glaring red automobile came rushing along the white road, with a "Honk! Honk!" as loud as thunder. It passed the Goosey Gander with a roar and a rush, and such a swirl of wind and dust came with it that it swept him up in the air against the hedge. He was like to die with fright. He flew and scrambled over the hedge into the yard, screaming, "Honk! Honk! Quack! Quack! Honk! Honk!"

And do you know, he was so frightened at automobiles after that that the faintest sound of a horn would set him running. The other geese used to tease him by coming up close beside him and saying, "Honk! Honk!" Every time they did it the little Goosey Gander would fly straight up in the air, with a fuss and a flurry, and he would say, "Quack! Quack! Oh! Honk!"

And he never played in the road after that.—North Carolina Christian Advocate.

LAPS

I have been staying for a week-end with a friend who has a new baby daughter. When it came near bath-time, I eagerly watched to see how the young mother was going to manage this traditionally difficult job. I waited for the appearance of the low chair by the fire, the small bath at hand, and all the array of a baby's bath requisites. But here was a vastly different scene. A rubber sheet was spread across the bed, and covered with a large towel. On this the baby was thoroughly soaped, and was then lowered into a bowl of warm water and rinsed. "That is how they taught me to do it at the nursing home," said my friend. For days I sought the reason for this new method. It came to me suddenly—in a flash. The modern mother has no lap! In the olden days a mother could lay her baby full length across her voluminous skirts and petticoats—but what chance would a soapy baby have today, balanced on the knee-length skirt of its modern mother?

—Christian World.

MISSED

Not so long ago it was the custom in certain parts of New England, when a marriage took place, for the bridegroom to address the company in a few well-chosen words. A certain Vermont widower, at his second marriage, arose and said:

"Friends and neighbors, you all know that our good friend here (indicating the bride), who has just done me the honor of pledging herself to share my joys and sorrows, is something of a stranger in this town. Being a mere man, I feel that I need your help to make her feel at home amongst us; so I'm going to depend upon you women folks to put her entirely at ease. I know you will do this, just as my first wife would do if she were here today. I miss her considerable at times, but more than usual on an occasion like this."

—The Christian Science Monitor.

NEWLY-APPOINTED CHAPLAINS

ARMY

Malcolm Brandon Ballinger, Hermiston, Oregon.

Horace Robert Bennett, Wellington, Tex.

George Earl Berry, Monte Vista, Colo.

Clyde Stewart Boggs, Aurora, N. C.

Morris Raymond Boucher, Altoona, Ala.

William Fay Butler, Los Angeles, Calif.

Charles Chester Cole, Yonkers, New York.

Donald Wesley Doak, Tulsa, Oklahoma.

Robert Newsome DuBose, Shelby N. C.

Charles Hyatt Duvall, Maywood, Illinois.

James Edward Elliott, Millport, Alabama.

Emsley Paul Hamilton, Asheboro, N. C.

George Everett Haydon, Boston, Mass.

James Eaton Hemann, Friendship, Maryland.

Alexander Raynor Henry, South St. Paul, Minnesota.

William Kenneth Hogg, Warren, Ohio.

Paul Robley Hortin, St. Petersburg, Fla.

Chester Leonard Hughbanks, North Vernon, Indiana.

Morris Lyman Husted, Murrysburg, Penn.

Leon Williams Kern, Lakefield, Minnesota.

Edwin Robert Kimbrough, Oxford, Ala.

Frederick Hopkins Kleihauer, Peotone, Illinois.

Vernon Andrew Lallement, Evanston, Ill.

Mer tMelvin Lampson, Watsonville, Calif.

Cecil Charles Lowe, Oblong, Illinois.

Paul Douglas Martin, Jr., Richmond, Va.

Arthur B. Mercer, Dennison, Ohio.

Clarence Lincoln Oelfke, Lime Springs, Iowa.

Richard Carl Phillips, Clifton, New Jersey.

Robert Malphus Phillips, Woodruff, South Carolina.

Earl Raitt, Pittsburg, Kansas.

Charles Murray Robinson, New Windsor, Maryland.

Harry Lee Rogers, Hallsboro, North Carolina.

George Washington Sawyer, East Liverpool, Ohio.

Donald Browne Tarr, Springfield, Mass.

Horace Gordon Thurston, Owosso, Mich.

Corning Fisk Tolle, Lakeland, Fla.

Wilbut Latimer Walton, Fairhope, Ala.

Jesse Fieldon Watson, Mountainair, New Mexico.

Harold Bell Wright, Friendship, Maryland.

Russell Lowell Young, Charlotte, North Carolina.

Separation

Hoke Smith Bell, Taylor's Creek, Georgia (killed in action, 4-10-43).

Physically Disqualified

Charles W. Gjeddo, Lakeport, Calif.

Thomas Earl Poindexter, Spokane, Wash.

Sherman P. Young, Madison, New Jersey.

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SINISTER ROMAN CATHOLIC ACTIVITY

In its recent annual meeting in Toledo, Ohio, the Catholic Press Association, corresponding to the Associated Church Press of Protestant journalism in the United States and Canada, registered strong protests against attacks by "certain" religious and secular magazines in this country on the Roman Catholic Church. It declared that there seemed to be "a systematic and sustained attack upon the Catholic Church" by these journals, adding that the Catholic press "will continue to do all in its power to promote unity of feeling and of effort among the people of this country. In all fairness we demand that all organs of opinion, secular and religious, should respect the sincerity of our efforts to assist the government and the nation in the present emergency." It expressed its "abhorrence of attacks upon religion and the church." The editors promised wholehearted support to the maintenance of American-Spanish friendship and to the creation of a better understanding and a greater feeling of cooperation between the Latin-American countries and the United States.

It is interesting to note that nothing was said by those editors about Roman Catholic pressure groups which have been so active and successful these many years in banning from the newspapers and the radio of the United States statements both of fact and opinion adversely critical of the political activities of the Roman communion. They did not mention the late war in Spain, during which the Roman Catholic Church carried on propaganda throughout the United States against the legally constituted democratic Spanish government—propaganda in which gross misstatements were made and consistently broadcast by such official representatives of the hierarchy as Father Joseph Thorning, falsely asserting that the Republican government of Spain was "communist," and that thousands of churches had been burned by the Loyalists and thousands of Roman priests slaughtered. The Roman Catholic editors at Toledo made no explanation of the fact that editors of Protestant religious journals who denied these propaganda statements and told the truth about the Loyalists—including the fact that the Franco rebellion was engineered and backed by Hitler and Mussolini—were labeled by Catholics, including Catholic editors, as "communists," and "semi-communists."

But those at the Catholic meeting promised strong editorial support to the maintenance of Spanish-American friendship—that is, friendship between America and Franco's Spain, which beat the legal liberal government of Spain into tragic final defeat at Madrid.

Everyone who knows the facts admits now that our own government's failure to lift the embargo against Spain was due to political fear of the Roman Catholic Church, and to the personal intervention of the then Cardinal Paccelli, who came to the United States for the express purpose of convincing the President that an embargo should be imposed upon Spain—this embargo which then finally led to the destruction of the Republic of Spain. It was a clear case where a politically led religious minority terrorized the American majority into the adoption of a foreign policy that was detrimental to the best interests of the United States.

The facts which Protestant journals and others presented during the war in Spain

have long since been proven correct and the Catholic editors wrong.

It is significant, also, that the journalists gathered in Toledo promised to promote better understanding and cooperation between the United States and Latin-American countries—but neglected to mention the fact that in every Latin-American country the Falange, Franco's propaganda front, has been strongly supported by the Roman Catholic Church.

Thousands of letters from Roman Catholics poured into newspaper offices and radio stations during the period of the war in Spain, threatening a reader boycott of these mediums of communication—and many times an advertising boycott—if facts and opinions adverse to the Fascist regime in Spain and to the Catholic Church continued to be printed. These pressure groups have continued their threats—with success which should be alarming—to the present moment. They have been successful because neither newspapers nor radio stations can afford the overwhelming cost involved in loss of the advertising by which they live—and because the voice of Protestantism is silent.

The pressure of the Roman Church is so strong today that broadcasters are unable even to comment on the appeasement efforts and international diplomatic negotiations which are now going on in Rome. These efforts are so successful that broadcasters find themselves censored when they point out that it is incongruous for the Vatican to ask now that the bombing of cities be stopped when there were no similar requests while Amsterdam, Warsaw, Coventry, and Belgrade were blitzed. These Roman Catholic pressures are so strong that it has been impossible for any broadcaster to mention the fact that the Holy See established diplomatic relations with Japan within ten days after Pearl Harbor, although the radio is flooded with sinister speculations as to why Russia has diplomatic relations with Japan—this notwithstanding the fact that the Russians cannot afford to open a second front before the Allies open a second front. This is particularly important in view of the fact that practically the only organized body of opinion which continues publicly to oppose better American-Soviet relations is the political leadership of the Roman Church.

A few years ago one of America's most powerful weeklies printed a selection of pictures in a social welfare field not approved by the Roman Catholic Church. Thousands of letters, threatening a reader boycott if the offense were repeated, disturbed those responsible for the journal to the point where staff members discussed the problem for hours. Later a letter from one of the most powerful representatives of the hierarchy added the threat of an advertisers' boycott. Similar instances can be extensively multiplied.

When Protestant journals or individuals take issue with such pressure procedures, Catholics immediately raise the cry of "intolerance" and "making for disunity." It is a strong weapon against Protestants, as Catholics well know. Catholic critics assert that Protestants are attacking their "religion," when they know that the attack is merely against such Catholic practices as those here under discussion. If Protestants continue to give way under such false charges, they deserve to lose their long-established rights of freedom of speech and action. In the meantime, America is paying a heavy penalty for their failure to exercise those rights. Protestant editors are eager to promote goodwill and religious tolerance,

but will be unable successfully to combat such emotional movements as the A. P. A. and the Ku Klux Klan if the Roman Catholic pressure program continues.

Public opinion can be effective against Roman Catholic pressures. One of many possible illustrations is found in the experience of the Lutheran Church. In 1928 a motion picture called "Freedom," portraying the history of the Reformation, was brought to this country. The New York State Board of Censorship demanded the elimination of sub-titles and scenes which presented the story of Reformation "protest" against Roman Catholic practices of the day, such as the sale of indulgences, heresy, the Roman court of inquisition, Papal doctrines, and so on. The Board wrote: "The reasons for the above eliminations are: 'sacrilegious,' 'tend to incite to crime,' and 'inhuman.'" The deletions would have cut the historic heart out of the film. The Lutherans put on a nation-wide campaign which resulted in the sending of more than 40,000 letters to the censorship board. This brought the withdrawal of the original demands for deletions and the release of the film.

The historic essence of Protestantism has been its fighting determination to reveal the truth. Let it exercise that determination today.

—Associated Church Press.

A PRAYER CLOSET

By Mrs. Irvin Rowland


"Enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret."

How important is the closet for prayer! It can be any private place, for privacy, or shutting the world out of our thoughts, is the object of it. Then, the place or way in which we can most truly worship God becomes a closet for prayer to us. So, when we find this personal way of contacting God, how often we should resort to it! It will be a constant source of inner strength, like cooling water from the well of life, and springing from it will be the soothing oil of love and fellowship for the healing of the nation's wounds.

An earnest prayer life should be a real challenge to the Christian, for we are told that "The effectual, fervent prayer of a righteous man availeth much." Let us note, too, that when we pray secretly, God rewards openly. Therefore, our prayers must be humble, sincere, based on a pure inner life and prayed privately to be effective. Just as in everything else, God can detect our sincerity or insincerity and answers us accordingly.

Regardless of how busy life becomes for us, let us not neglect prayer, a channel for spiritual food which we so badly need. Find or make time for a closet for prayer and each time you will come forth with renewed strength to carry on your daily tasks.

Faith is the eye that sees Him; the hand that clings to Him; the receiving power that appropriates Him.—Woodbridge.



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SOUTH AMERICA BARS U. S. MISSIONARIES

(Continued from page 13)

for missionary work goes for good salaries to the denominational leaders and for the expensive operation of large missionary schools in Rio de Janeiro, Buenos Aires, Santiago and Lima, where there is no need of such schools.

From a purely religious point of view, this missionary work has been an abject failure. After more than 25 years of effort and the expenditure of many millions of dollars, the many rival Protestant sects which are working in the three River Plate republics—Argentina, Uruguay and Paraguay—reported a total of only 26,728 communicants in those countries in 1938. In this number are many U. S. families who have remained Protestant.

"Competent observers say that the evangelical work in Argentina has not made much progress in recent years" in spite of the 40 sects that are working there, according to the aforementioned report of the Committee on Cooperation. This is because these denominations are fighting and squabbling among themselves throughout South America. The report says, "The tragedy of divided ranks must be borne in upon the consciousness of all who really seek to extend the Kingdom" (meaning the Kingdom of God). "The aggressiveness of the prophets and of the early Christian church as well as much of its zeal, energy and vision, have been lost in sectarian rivalries, theological subtleties and other worldly speculations," admits the Committee, forgetting, apparently, that the early Christian Church it is talking about was the Catholic Church.

This squabbling of 50 rival sects has become such a scandal throughout South America that it is a source of deep concern to serious-minded Protestant leaders in the U. S. The Committee on Cooperation induced Dr. John R. Mott to make a tour of the South American continent a couple of years ago in the hope that with his great personal prestige he could persuade the warring sects to unite in a cooperative organization that would allocate territory and decide jurisdictional conflicts. In reporting the failure of Dr. Mott's efforts, the secretary of the Committee on Cooperation, who accompanied him on the tour, said, "Cooperation in theory was recognized by most as desirable and necessary but in practice it was difficult."

Throughout the Committee's report, the failure of the Protestant missionary work in South America is blamed on false denominational zeal. "In the pulpits," says the report, "pastors have a tendency to deal with denominational aspects rather than preach Christ." Educated South Americans are inclined to agree with the great philosopher who said, "Where there are a thousand faiths we are apt to become sceptical of them all."

It is admitted throughout the Committee's report that it has been impossible to induce the American missionary workers to leave the comfortable cities and go into the backward rural districts where there might be some excuse for their educational, medical and sociological activities.

If North American Protestants want to throw away their money to maintain that kind of a failure, it would not concern anyone except themselves were it not for the fact that the missionaries create a bitter resentment against the U. S. that has done more than any other single factor to sabo-

tage Washington's good-neighbor policy. The South Americans are far better educated and much more cultured than the American missionaries and bitterly resent being treated as heathen in need of "saving."

Nowhere have the proselytizing activities and the political meddling of the American missionaries caused more resentment and ill-feeling than in Brazil, which is now our No. 1 ally in South America. Bishop John Mark Gannon, director of press relations of the National Catholic Welfare Conference, after a month's visit to Brazil, said: "One of the most bristling obstacles that has been raised against us is the invasion of Brazil by Protestant proselyters, whose number has increased in an alarming manner since they were exiled from Japan and the Orient. The object of this invasion is to 'convert Brazil to Christianity.'"

"Brazilians feel deeply hurt and justly maintain that they have been Christians ever since the foundation of their country. They do not feel the necessity of North American intervention for the salvation of their souls."

"I must confess that after a thorough investigation I am unable to find that Brazil ever has attempted to reform us or to intervene in our traditions, our religion, or our morality."

A REPLY TO MR. WHITE'S ARTICLE

December 1, 1942.

Dr. Paul Bussard, Editor,
CATHOLIC DIGEST,
41 E. 8th Street,
St. Paul, Minn.

Dear Sir:

Some time ago you sought the opinion of some members of the above Committee regarding the articles Mr. John W. White was writing on Protestantism in Latin America for the *Catholic Digest*.

With this in mind I take the liberty of pointing out to you some serious errors and misrepresentations in Mr. White's article, appearing in the December issue, which I am sure you will wish to correct.

In some cases Mr. White has quoted from my reports. It is nearly always unfair to take a sentence or paragraph out of its context for quotation in support of a thesis contrary to the spirit and intention of the whole statement.

Mr. White says: 1. "For many years the South Americans have been exasperated by the . . . political meddling of the Protestant missionaries."

Answer. Protestant missionaries take no part whatsoever in South American politics. The accusation of meddling in politics is unfounded.

White. 2. "So they (the South Americans) have ruled that Protestant missionaries are undesirable aliens within the meaning of their new wartime immigration laws and are refusing them visas."

Answer. Any wartime measures restricting entry of missionaries into Latin American countries are not directed against Protestant missionaries as such. In the case of Houduras the decree mentioned 'Sacerdote' and thus only applied to priests and not Protestant missionaries. Later it was clarified to include both priests and Protestant missionaries. The decree issued in Brazil applied to both Catholics and Protestants. President Vargas has recently stated that Brazil does not wish to exclude North American Protestant missionaries.

White. 3. "Protestant missionaries al-

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CANAL STREET . . . N. O., LA.

ways have been considered 'undesirable' in all the South American countries."

Answer. We have incontrovertible evidence to show that this statement is absolutely false.

White. 4. ". . . in justification of the Committee's (the Committee on Cooperation in Latin America) political activities."

Answer. The Committee on Cooperation in Latin America has absolutely no political activities. It is confined to religious work.

White. 5. "From a purely religious point of view this missionary work has been an abject failure."

Answer. This is not so. If it were, Mr. White would not worry about it at all.

White. 6. "The CCLA induced Dr. John R. Mott to make a tour of the South American continent a couple of years ago."

Answer. The Committee on Cooperation did not "induce" Dr. Mott to go to South America. He went in response to the invitation of the Latin American delegates to the Madras Missionary Conference of 1933.

White. 7. "(if) he could persuade the warring sects to unite in a cooperative organization that would allocate territory and decide jurisdictional conflicts. In reporting the failure of Dr. Mott's efforts. . ."

Answer. Dr. Mott's efforts to bring different denominations together in National Christian Councils did not meet with failure. On the contrary, they were highly successful. Such organizations do not have as their function or responsibility the allocation of territory nor do they have jurisdictional rights. Mr. White's statement is quite erroneous.

White. 8. "It is admitted throughout the Committee's report that it has been impossible to induce the American missionary workers to leave the comfortable cities and go into the backward rural districts."

Answer. No such admission was made in my report. In Brazil it is the missionaries who are doing the pioneering work out on the frontiers in the Far West.

Yours faithfully,
(Signed) W. S. RYCROFT,
Executive Secretary.

WSR/S

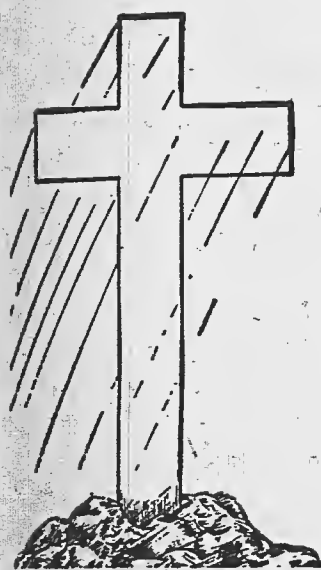
Private John R. Mohr received a letter from his wife, in which she said, "Honey, I'm sending along a box of cookies I made for you." Private Mohr waited a few days, then a week, for the cookies. Then, still cookieless, he wrote his wife and told her how delicious the cookies were. They'll be here any day, he figured. Fourteen days later, the wife wrote Private Mohr, explained the cookies had been burned in the baking and had never been sent out . . . "and who WHO else is sending you cookies?"
—Camp Bowle (Texas) Blade.

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CHRISTIAN ADVOCATE



THE LIVING CHURCH

When He appoints to meet thee, go thou
forth,
Nor think, if haply He thou seek'st be late,
He does thee wrong.
But, if He come not, neither do thou go
Till Vesper chime.
Haste thou then shalt know
He hath been with thee all the time.
—Thomas Edward Brown.

THE PRAYER-ROOM TODAY

So would I rest in Thy wise and loving
will for me, Thou kind and generous
Master and Friend. I know that when I
have chosen for myself I have often
chosen wrong. Yet even there Thy loving
wisdom has foreseen my mistake and has
wrought even that into Thy gracious pur-
poses. But now would I put myself into
Thy hands, hands so wise, so strong, so
tender. Appoint me henceforth my place
and my work; give to me success or fail-
ure, strength or weakness. Let it be with
me as Thou wilt and where Thou wilt,
till the end of the day, and let that also
be when Thou wilt and as Thou wilt. Be-
hold the servant of the Lord; be it unto
me according to Thy word. Amen.

The Church Bells Are Ringing

By Morgan P. Noyes

The annual report of the Rockefeller Foundation reminds us that "in 1881 the College of William and Mary in Virginia closed its doors for nearly seven years. The battles of the Civil War had been fought up and down the Peninsula and had left the College physically in ruins; and although it struggled to keep going during the bitter time of Reconstruction, it was finally overborne by financial catastrophe. But every morning during those seven years President Ewell rang the chapel bell. There were no students; the faculty had disappeared; and rain seeped through the leaky roofs of the desolate buildings. But President Ewell still rang the bell. It was an act of faith. . . . It was a symbol of determination that the intellectual and cultural tradition must be kept alive, even in a bankrupt world. . . . In every school, college, and university of America we need to hear that bell ringing."

The church bells are ringing again in Great Britain, as they are still ringing in this country. Millions of our young men are beyond the sound of the bells to which they have been accustomed. Let us hope that the church bells, too, are rung as an act of faith—faith that decency and order will be restored to a world which will move on to a new righteousness and brotherhood, and faith in a God in Whose life all that we hold most dear has its ultimate security. That faith is ours because of One Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

—The Presbyterian Tribune.



WALLET OF THE WEEK



ARGENTINA, at present much in the eyes of the world because of the recent overturning of the Castillo government, has a population of 12,762,000, consists of 14 provinces or states, and has a total area of 1,078,278 square miles. Its chief industries are agriculture and the raising of cattle and sheep. Its last election was held on September 5, 1937, when President Roberto M. Ortiz was elected over two opponents. Since the break with Spain in 1810, Argentina has had six governments set up by revolt.

* * *

THE CELEBRATION OF WESLEY DAY brought more than a thousand persons to a morning service in Westminster Central Hall, London, and was the occasion for high tributes to the evangelistic fervor and great spiritual leadership of the founder of Methodism. Lady Snowdon declared that he was the greatest evangelist that ever lived, and Principal J. S. Whale said that Wesley's preaching of the Grace of God was the great religious need of today. Dr. Leslie D. Weatherhead was the speaker at the morning service. Speakers of other communions took part in the evening service.

* * *

CONNECTICUT CLERGYMEN are reported as having united in a program designed to reestablish men discharged from the armed forces in civilian life. State Selective Service Director Robinson has announced that ministers, priests, and rabbis would be named to reemployment committees now functioning throughout the state. No program in detail has been given and the most that the move means at present seems to be a gesture of interest and sympathy for the rehabilitation of men who have been released from war activities for reabsorption in business and industry.

* * *

THE MOTHER CHURCH OF CHRISTIAN SCIENCE has a new president for the next year in the person of Mrs. Daisette D. McKenzie. The new president is now eighty years of age. It seems that she is a daughter of Episcopalian parents who were won to Christian Science by healings in answer to prayer, among them the healing of their daughter whose life was despaired of by the physicians. Her late husband was a Presbyterian minister before he became a Christian Scientist and he served two terms as president of the Mother Church.

* * *

BRITISH MISSIONARY INTEREST does not fall behind in war time. According to the *Christian World*, The London Missionary Society ended the year with an excess income over expenditures of approximately eighty thousand dollars, and an increase of forty-eight thousand dollars in gifts from the British Isles. The Church of Scotland reports four hundred thousand dollars from all sources. The Baptist Missionary Society reports twenty thousand dollars increase in addition to a special fund of four hundred thousand dollars. Gifts to the Church Missionary Society exceeded those of the previous year by two hundred thousand dollars.

AMMONIUM SULFAMATE, which is again available, is said to be a sure destroyer of poison ivy, sumac and other noxious weeds which cause such painful skin eruptions when human beings come in contact with these plants. According to tests made at the New Hampshire Agricultural Experiment Station, the spraying of the poisonous plants during the growing season will kill them without injury to the fruit trees or other trees upon which the poison ivy grows. This remedy should be particularly interesting to homes with children.

* * *

THE CAMPUS OF HAVERFORD COLLEGE, a Quaker institution, had a new experience at the recent commencement exercises. True to the Quaker tradition, the College had previously kept aloof from war except for a ministry to the stricken. At the recent commencement a group of Army Air Force men marched on the campus to martial music. The College has taken this contingent of pre-meteorologist students for technical training and since they live under Army regulations their presence and performances were both new and strange to an institution dedicated to peace.

* * *

THE DOMINION OF AUSTRALIA is reported to be expecting a postwar population of twenty million, and has already named a Director of Reconstruction, so that no time may be lost in starting work when the war ends. The expected population would mean a trebling of the present number of people which is just short of seven million. The country has an area of nearly three million square miles much of which is arid, barren and unpopulated. Population and development are confined largely to the South with a ring of sea coast towns around the Island-continent.

* * *

A NURSES' CHRISTIAN MOVEMENT in England is now more than forty years old. The fortieth anniversary of its founding was celebrated not long ago and simultaneous meetings were held in twenty large towns of England. Thirty-three new branches were organized and seven hundred and thirty-one new members were added during the fortieth year of the movement. Various speakers emphasized the spiritual side of the nurse's ministry, and particularly as preparation for the part which she must have in the spiritual conflict of these days.

* * *

GENERAL SIR BERNARD MONTGOMERY, who drove Rommel and his Africa Corps from the gates of Alexandria to utter defeat and surrender at Tunis, has a Christian background which doubtless accounts for much in the making of his sterling character as a military leader. His father was the Bishop of Tasmania, and his maternal grandfather was none other than Dean Farrar. His mother, who is now seventy-eight years old, lives in a large dilapidated house at New Park, Moville, County Donegal, Eire. She prays alone every day in the little chapel where her distinguished son said his boyhood prayers.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate-Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE CHURCH OF GOD

We saw recently a statement to the effect that the Church of God occupies a more conspicuous place on the pages of the theological literature than in the lives of many Protestant people. The reason given for this was that Protestant people are so busy about the affairs of the local church that they lose sight of every element contributing to the maintenance and progress of the Church except their own. They might not consent to the pessimism which proclaims the dissolution of organized Christianity as an immediate prospect, but too many fail to understand that the supreme guarantee of its immortality is God rather than any contribution which men may make.

The divine factor in the Church is enshrined in such hymns as "The Church's one foundation is Jesus Christ her Lord," and the doctrine is tacitly accepted by church people generally, but the human emphasis still persists. It is not a formal philosophy of religious life, but is rather a matter of attitudes, emphases and actions. Although different in expression, the disproportionate and false emphasis is not less deadly in its effect upon church life.

Few people would admit belief in the Church as a club of purely human origin and interest, but there is little doubt that many greatly overvalue the creative and the directive genius of man in the shaping of its destiny. It is difficult not to place its creed, its organization, and its program first in the promotion of its ministry and mission. We are not thinking of a formal faith, but of loyalty in attitude and thinking to the fact of God. It is a far cry from lip service, those who "say they are apostles and are not," to that utter consecration and abandonment which entered into the building of the Church.

The reaction upon ourselves of an overvaluation of the human factor amounts to a paring down of the idea of God to the human level, even to making the human factor ascendant in fixing the course and destiny of the Church. By churchly deeds we may deny God as effectively as by the most blasphemous repudiation of his being and authority. Anything which discredits the divine in the life of the Church robs every church enterprise of the inspiration, the wisdom and the power which only God can supply. It substitutes the limited, the mortal and the transient for the eternal and the abiding. It divests the greatest institution in human history of the authority which has enabled it to minister so splendidly to the human race. We need a revival of faith in the supremacy of God in His Church, and we need to find the grace to help us live up to its implications. If God be not supreme

in the life of a church, it is not more important than a social club, no matter what may be the cultural elegance of its people, nor what its program of work and its record for charity. The Church is of God.

BRITISH METHODISM

British Methodism has again recorded a substantial loss in membership according to the report made to the "May Synods." This time the loss in full membership is 6,643, and that means a net loss of that number from the active membership of the Church. Even that, however, is not the worst aspect of the situation. There was a loss in the number of members received on trial of 2,317 as compared with the previous year, and the loss in Juniors was 9,492. The tabulation carried in *Methodist Recorder* for May 13, shows 13,992 "ceased to be members," and the interchange of members between other circuits and denominations showed a balance of 3,175 against the Methodists.

This loss is nothing new to British Methodism. There has been an alarming recession every year except one since union was effected, and with some of the bodies forming the union the annual losses have occurred for a quarter of a century. The conference has reacted to these losses in a manner common to degenerating churches. First they appointed a "commission" to study the situation. That commission proposed among other things a tightening up in reporting. But it proved to be no job for ecclesiastical plumbers to handle. At the last Conference, the worldlings won and the bar against social dancing on church premises was removed. To be sure the war was a pretext for the surrender. That has failed as the devout among them knew it would. It was just another tinkers job. It failed with the young people and the drift away from Methodism in the membership brackets continues.

There is no use blinking this situation. The fact that British Methodism is undergoing a process of gradual liquidation is so plain that "he that runneth may read," not to use another less complimentary biblical comparison. Any church that fails to offer a way which is morally and spiritually distinctive is destined to take the same course, and we have no hesitancy in saying that it deserves nothing better. It may survive for a time by novel expedients and compromises, but it will continue to face toward oblivion. The Prodigal Son had sense enough to go back to his father's house. Remember: historically and practically, Methodism is a spiritual evangel, Pentecostal, and not a process for easing the consciences of social climbers.

DAVID AND MR. DUFF COOPER

Mr. Duff Cooper's "David" is just another proof of the extraordinary versatility that characterizes England's men in public office life. We need merely to remind ourselves of Mr. Gladstone, the Homeric scholar, Mr. Balfour, a man of profound scholarship, Asquith and Baldwin, not to mention a host of others, to understand this fact.



Dr. A. P. Hamilton

It is astonishing to conceive how a man like Mr. Duff Cooper, who has been so intimately involved in the conduct of this, the greatest of all wars, certainly in the first two years of it, could have found time for the research that has evidently gone into the making of this book. But the remarkable feature of it is that the reader is absolutely unaware of any of the mechanics of research or of any "scholarly" interpretations. It reads like one of the most recent best-sellers just off the press. Here one realizes, as never before, that "truth is stranger than fiction."

The story of David and his time is here woven into a single pattern, whose threads and strands of varying hues are scattered through various chronicles and widely scattered sources of the Old Testament. And the effect is much the same as when a prism gathers up the scattered rays of the sun and brings them to bear on one brilliant, burning spot.

You have never realized what a brilliant, versatile and, withal, utterly human personality David was until you read this book.

No writer of "From Log-house to White House" stories ever had a better subject than this to draw upon. If for no other reason, everyone should read it to get the most accurate and fair picture of the exceedingly complicated personalities and characters of Saul, Joab, Ahithophel and Absalom that is to be found here, as nowhere else that I know of.

These men and all the characters fairly leap up at you from the pages of this fascinating story of Israel's greatest king, warrior, musician, poet and statesman, as well as ancestor of the King of kings.

A. P. H.

Others Say...

MUST OF WORLD PEACE

If we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy.

A world of peace and well-being, to survive, must rest upon and be suffused with those age-old principles which this and other Churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who, to Cain's ancient question: "Am I my brother's keeper?" have the courage to

answer "yes." —Wendell L. Willkie, at the General Assembly.

—The Presbyterian Tribune.

TRAIL BLAZERS

Obviously both the churches and the nations need drawing together. Historically our free churches have been trail blazers for the civil state. We set the pattern for our self-governing communities, we foreshadowed the present socially minded state by educational pioneering, in concern for the sick, in the care of the poor. The union of the churches may well serve as a test tube for the working out of principles through which the union of the nations may ultimately be achieved.

This is precisely the area in which our churches are prepared to serve the needs of today. Our destiny is to draw Christians of various traditions together. New days call for new graces. As the glue passes into the substance of the materials which it unites, so we will doubtless lose something of our past distinctiveness. The united church of tomorrow cannot be built without sacrifice.

Curiously, we can only achieve our interdenominational aims as we strengthen our own denominational life. This is not a matter of sectarian narrowness nor even of institutional ambition. What the world most needs at present is a successful demonstration of the effectiveness of voluntary cooperation.

Only as we walk together in such a fashion as to get somewhere will others care to walk with us or to have us walk with them. In our scheme of things the denomination is a necessary means to a noble end. It is the channel through which we freely unite our efforts; the goal is a united church through which men of many temperaments and traditions may serve God.—Advance.

AN ADDRESS TO THE NEGROES OF NORTH CAROLINA

By Gov. Charles B. Aycock, 1901.

No thoughtful, conservative, and upright Southerner has for your race aught but the kindest feelings, and we are all willing and anxious to see you grow into the highest citizenship of which you are capable, and we are willing to give our energies and best thought to aid you. . . . But to do this it is absolutely necessary that each race should remain distinct, and have a society of its own. Inside of your own race you can grow as large and broad as God permits, with the aid, the sympathy, and the encouragement of your white neighbors. If you can equal the white race in achievement, in scholarship, in literature, in art, in industry, in commerce, you will find no generous-minded white man who will stand in your way; but all of them in the South will insist that you accomplish this high end without social intermingling. This is well for you; it is well for us; it is necessary for the peace of our section.

"I can forgive, but I cannot forget," is another way of saying, I will not forgive. A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it can never be shown against the man.—H. W. Beecher.

PAGE FROM THE VOICE

A Place in the Curriculum

By William F. McConn, President Marion College, Marion, Ind.

A changing social order adds constantly to the responsibilities of the school, which today carries responsibilities that in the past were shared by the home and other organizations in the community. Among those which recent years have added to the curriculum is the teaching of scientific facts concerning alcohol. For years the State has demanded that such instruction be given in the grades but recent enactments by the Indiana Legislature have widened the field with the demand that such instruction be given to secondary groups as well.

The question which confronts the school is not concerning the method of dealing with the drink problem in the community, but rather a scientific study into the nature of alcohol and its effects upon the human body. The youth of today needs to be clearly informed concerning anything that may be classed scientifically as either a poison or a narcotic drug. The task of analysis belongs to the chemist and his facts are matters of record. The effects that this habit-forming drug produces belong to the biologist, the psychologist, and the medical practitioner. The results of their experiments and experience form some of the materials that are available today for the teacher who faces the demands of our social order that the burden of teaching alcohol education be borne by the curriculum.

The task of the school is not that of culturalizing the individual, either for or against the sale of alcoholic liquors in the community; rather it is that of bringing to his attention the effects which alcohol produces for the child, for the adult, for the family, and for posterity.

Meet the Artificial With the Natural

By John Robbins Hart, Ph.D.

The Washington Memorial, Valley Forge, Pa.

The increasing success of the movement to teach people how to "drink properly" is alarming. Of course, there is no way to drink to one's advantage, but this subtle suggestion as a reaction to prohibition found deep and widespread lodgment in people's minds. It is introduced at an early age and among all classes. What shall be our counter move?

The physiological and mental facts are just the same as ever; they prove that alcohol should be used as a drug, if at all, not as a beverage. Short-sighted medical men advise alcoholic "stimulants," and so naturally the patient takes much more than he needs and with an advanced sense of piety. A prescription not conducive to excess use would be so much better. Some medical men, as ever, see the advantages that are in other forms of stimulation, thus omitting alcohol—the danger drug—altogether.

Because women continue to insist upon imitating men's vices, we have the problem with them as never before. This age of drugs, stimulants and narcotics is not only taking a terrific toll in health and refinement, but it adds also much fuel to the fire of our Axis enemies who rightly question so many of our claims of advance and progress in the Christian democracies.

The natural, normal, healthy life calls for the eternal fight against the artificial and the poisonous.

Young People Should Lead

By Charles F. Wishart, President, College of Wooster, Wooster, O.

I think there must be a new approach to the problem of liquor. Perhaps many of our old methods and even organizations are outmoded. The young people must lead the way. Possibly the first step is the matter of liquor advertising which, by its subtle propaganda, is poisoning the thinking of the American public.

On the positive side there must be a combination of religious and social workers with scientific research men and economists to educate the next generation, and to avoid the mistakes of the past. Above all, we must keep law and public opinion marching side by side toward a more sober America.

Our difficulty before was that, having gotten the law, we relaxed our efforts to educate and stimulate public opinion on the question.

Educate Before Habits are Established

By Edward A. Ross, Professor of Sociology, University of Wisconsin

The Wisconsin Temperance Education Association was formed to enlighten our young people as to the dangers lurking in the use of alcoholic beverages. It takes no position as to liquor laws, actual or proposed. Because it stands for no particular public policy it has been able to get a hearing in almost every high school in Wisconsin. As one of its volunteer speakers I addressed more than eighteen thousand high school pupils in 1941 and well over fourteen thousand in 1942, when I was getting into the smaller high schools. We think young people 14-18 are the most worthwhile to reach because they are old enough to profit by what we give them, yet not so old as to have established drinking habits.

I anticipate a huge drink problem after the war, when millions of young Americans will return to their homes with the habit of drinking alcoholic beverages fastened upon them as a means of relief from the boredom and ennui of living in camp waiting for the summons to active service.

Implement Knowledge With Motive

By Haven Emerson, M.D., Professor of Public Health, Columbia University Medical School, New York, N. Y.

Truth about alcohol will not be enough after the war to make the scientific facts effective. There must be a motive for abstinence to make information useful and effective. The vision must be made vivid and real that our recovery from the inescapable misery of indebtedness, poverty, frustration and struggle of free peoples will be quick and vigorous in proportion to our own self-denial.

The rebound of people released from war will be like Phoenix from the ashes, if we can be so realistic, so courageous, so intelligent as to discontinue the making, selling and drinking of all alcoholic beverages, at least until international cooperation is firmly established and the war debts of the Allied Nations have been liquidated.

We must expect education to be slow, and yet probably quicker in its results than compulsion by law. We must add motive to supplement information. We must everlastingly persist in teaching after and during the war the extent and quality of the social, economic, and military damage done to the cause of self-determining democratic nations by the deteriorating effects of alcohol on

human performance of all kinds; on the work and thought, as upon the bodies and minds; upon the growth, nutrition and development of men and women.

WITH
THE
PASTORSTHE GUEST
PREACHER

By Charles O. Ransford

The guest preacher should always be welcome. He is a blessing to both pastor and congregation when available. No church, unless unavoidable, should omit a regular service. This is imperative with large town and city churches. Frequent omissions with small town and rural churches are the prelude to disorganization and death.

A greater emphasis should be put on church attendance. The pastor should not permit himself to be responsible for any omissions in the services. Pastors may be called away from home by personal responsibilities. They may have special engagements. Personal illness or illness in his family may make it impracticable for him to fill his pulpit.

When a preacher contemplates a vacation or has a special engagement he should in advance arrange for a pulpit supply. Just any preacher will not satisfy an established congregation. A preacher must always remember that a portion of his congregation is irregular in attendance and that friends of his church and occasional visitors, who may not know the church order, may come. To go to a church and find there will be no services is a disappointment that often offends. Every effort should be made to maintain regular preaching services and always the best the pastor can give.

Every congregation should be privileged to see a new face and hear a new voice in the pulpit occasionally. Small churches with irregular services need a spiritual refreshing at intervals. Congregations in small towns and rural churches at their best have a struggle. An infusion of new life and a vision of God's larger world and his great church would be a great inspiration. Some congregations favored with the coming of some prophet of God have taken on new life. The prophet's visit has been as an awakening in the valley of dry bones.

All our churches in the course of time should have the privilege of hearing the Conference Bishop, the connectional secretaries, and college presidents. The wise pastor will make their visits an occasion of inspiration to his congregation and community. The congregation will be inspired and strengthened and for many days they will speak with appreciation of their sermons and good counsels.

Common courtesy demands that an invited preacher should be cordially received and his expenses should be paid. An honorarium will be determined by the service rendered.

Education is only like good culture; it changes the size, but not the sort.

—Henry Ward Beecher.

"Alcohol is a poison having a specific affinity for the nerve centers of the brain and paralyzing those centers in the inverse order of their development, the last developed suffering first and most and the first developed suffering last and least."

—Dr. W. A. Chapple, M. P.

CONFERENCE NEWS AND PERSONALS

Rev. T. E. Hightower reports the work on the Hattiesburg circuit as going well and he is expecting to report a great year's work in that field.

Our attention has been called to the fact that the name of Dr. A. M. Freeman was left off the sermon carried in our issue of June 10. We regret the omission and make sincere apologies to Dr. Freeman.

Rev. W. B. Alsworth, pastor at Grace Church, Jackson, Miss., conducted a Daily Vacation Church School for the children of his church during the past week. Those attending were from the Beginners through the Intermediates.

Rev. and Mrs. A. B. Barry, who were to have returned to Gulfport, Miss., the middle of June, have gone to visit their children in Chicago. The house which they had expected to occupy in Gulfport had been sold, and they must now wait for another to be vacated.

Mr. W. D. Hawkins, missionary secretary, Meridian, Miss., attended the meeting of the Executive Committee of the Foreign Division of the Board of Missions and Church Extension which met in New York recently. He reports a good meeting and the commissioning of thirty-four missionaries and deaconesses.

Mrs. Foster, the wife of Mr. J. M. Foster, of Carrollton Avenue Methodist Church, underwent an operation in a New Orleans hospital a few days ago. At the time of this writing she was doing as well as could be expected. Mr. and Mrs. Foster are natives of the Little Springs community in Franklin County, Miss.

Rev. and Mrs. E. C. Gunn were called to Mississippi a few days ago on account of the serious illness of Mr. O. P. Everitt, of Shubuta. Bro. Everitt is a brother-in-law of Bro. Gunn, and while he is only slightly improved it is expected that he will be able to go home from the hospital, but his recovery may be long delayed.

Rev. Porter M. Caraway, of Mangum Memorial, Shreveport, is engaged in a complete renovation of the church building, including a new roof, new windows and a new front. He already has to his credit a new educational building, has received ninety new members this year, increased the World Service acceptance thirty per cent and the pastor's salary fifteen per cent.

Rev. R. A. Thornton reports good progress in his work at Shuqualak, Miss. All his meetings have been planned for the year. Dr. J. L. Neill, district superintendent, Meridian, was the preacher for Shuqualak. Rev. S. W. Hemphill and Rev. E. D. Simpson will assist in other meetings on the charge, and Bro. Thornton's daughter-in-law is musical director in all the meetings.

Mrs. J. J. Golden, a sister of the late Rev. H. G. Hawkins, of the Mississippi Conference, writes from Dallas, Texas, that two of her three sons are in service for God and their country. Hawkins, the eldest, is in the office of the Judge Advocate General at Washington, and Ira, the youngest, is with the Fifth Ferrying Group at Love Field. These are the sons of the late Rev. J. J. Golden and Mrs. Golden.

Rev. J. H. Bowdon, pastor at Lake Charles, La., paid the Advocate office an

appreciated call on Friday of last week. Bro. Bowdon reports that arrangements have been made and they have the money in hand to liquidate the indebtedness on both the church and the parsonage, and this brings to a conclusion a great debt-liquidating campaign. We congratulate Bro. Bowdon and the people of First Church upon their great success.

FIRST CHURCH, BATON ROUGE, TO BE DEDICATED

Bishop A. Frank Smith will dedicate First Methodist Church, Baton Rouge, La., at the morning service on Sunday, July 18. All former pastors of the church are invited to attend.

NORTH MISSISSIPPI CONFERENCE DATE CHANGED

Please announce that the date of the North Mississippi Annual Conference has been changed to November 3, at Tupelo, Miss. First session will be at 7:30 p.m. on the date mentioned.

N. J. GOLDING,
Secretary of the Cabinet.

REV. T. E. HIGHTOWER MARRIED TO MISS KATHRYN NICHOLSON

Rev. T. E. Hightower, pastor of the Hattiesburg Circuit, was married to Miss Kathryn Nicholson, of Purvis, Miss., on June 28. The marriage was celebrated at Oak Grove Church. The announcement which we received carried no other details of the happy event. The Advocate joins many friends in wishing them a happy and useful career.

FROM LIVE OAK CHURCH

Revival services will begin at Live Oak Church on Sunday, July 11th, by the pastor, Rev. E. L. Tatum. He will do the preaching until Tuesday evening, when Rev. F. M. Freeman is expected to be with us the remainder of the week. Sunday, the 18th, is our annual home-coming and we hereby invite all former members of this church and their friends to come early in the week and attend services with us. It will afford us pleasure to have you in our homes. If you can't come sooner, come Sunday. Services that day will begin 10:15 to 10:25, Junior Choir; 10:25 to 10:35, Welcome Address, superintendent E. S. Easterly; 10:35, singing

by congregation, led by choir; prayer; 10:50, special song by Mrs. Alice Curtis; 11:00, sermon by Bro. Freeman.

Announcements by pastor.

Lunch.

W. H. UNDERWOOD,
Chairman Arrangement Com.

MRS. ESTELLE ISBELL HENDRICKS PASSES

The many friends of Mrs. Estelle Isbell Hendrick will regret to hear of her sudden passing on June 22, at her home in Texarkana, Arkansas.

Mrs. Hendrick, born and reared in Louisiana, was the daughter of the late Rev. A. S. Isbell, who served fifty years in the Louisiana Conference. She was a devout Methodist and a noble Christian character.

Besides four sons, five grandchildren, and two great-grandchildren, she leaves a sister, Mrs. R. R. Redditt, of Columbia, La., also several nieces and nephews to mourn her loss.

MRS. ROSA LEE PRICE

On the morning of Sunday, the twenty-third of May, the sweet spirit of Mrs. Rosa Lee Price passed into the Great Beyond. The Methodist church of Itta Bena and the Society of Christian Service have lost one of its most faithful and consecrated members. Always frail, Mrs. Price could not attend meetings regularly, but we were ever sure of her interest and support. She was most devoted to her home and her children, and gave her best efforts to them. She was truly a home-maker.

When the last illness came, she bore the suffering with a fortitude that could not be surpassed—giving courage to those about her. Her sweet and uncomplaining spirit, life of service, and faith in God, make her memory a benediction to her family and friends.

MRS. W. H. RUCKER.

RESOLUTIONS

Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from our midst on March 26, 1943, Mrs. H. H. Nabors, an honored member of the Itta Bena Woman's Society of Christian Service, and

Whereas, we, the members of said society, desire to express our appreciation of her Christian life and loyalty to her church and



to her friends. The society feels its loss in her passing.

Resolved, that we pray that our Heavenly Father will lighten the load from the hearts of her loved ones and sustain them by His grace. Be it further

Resolved, that a copy of these resolutions be sent to her son, Hugh Nabors, a copy spread on the minutes and a copy sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,
MRS. J. P. TURNIPSEED,
MRS. C. C. MOORE.

LINES...IN PLEASANT PLACES

(Psalm 16:6)

My relation to the Louisiana Conference has been pleasant indeed—as an itinerant, and as a superannuate. Since I retired and settled in Vivian I have been a very fortunate preacher. The pastors serving the Vivian Methodist Church have been kind and considerate of me and my little family. They have given more than we could reasonably have expected, and have brought us under lasting obligation to them. I have had the privilege of occupying the pulpit quite a number of times after such announcements as the following by the pastors in charge: "Bro. Reames, our beloved superannuate, will have charge of the church services in my absence." Or, "Bro. Reames, our superannuate friend, will preach for you at 8 o'clock this evening. He has been your pastor and is now co-pastor." All such announcements remind me of David and Jonathan, and other similar friends of the "long ago."

We are always sad when such pastor-friends leave us. The memory of them is as "ointment poured forth."

Now, a word concerning the Vivian church. During my three-year pastorate here, we "fell in love with the Methodist people and people of other faiths," so we decided to "pitch our tent" here, and, after a dozen years or so, have no cause to regret the decision. Under the efficient administration of Bro. Joyner, our church has the best financial showing since I have known it. To date, all obligations are met in full, and several hundred dollars in the treasury. Nor have other features of the work suffered. All of the foregoing speaks well for the pastor and people. We "thank God and take courage." Bro. Joyner and family are truly fine people. Would that such could be multiplied many times.

Cordially,
I. T. REAMES.

REVIVAL AT HAWKINS MEMORIAL CHURCH, MERIDIAN

The revival service at Hawkins Memorial Church in Meridian was held June 20 to June 25, with Rev. G. L. Oliver, pastor at Brandon, as the preacher and Billie Bob Dement, of East End, Meridian, leading the singing, and both did their part in a very fine and successful way.

Rev. A. S. Oliver, pastor, looked after the visitation and the prayer groups that met each evening before the preaching service. The congregations increased at each service, both morning and evening, and the closing night was observed as Family Night, with more than thirty families reaching 100 per cent in attendance. Many of the members rededicated their lives to God and the service of the church.

There were received into the membership of the church twenty members; seven came by transfer and thirteen on profession of faith.

Everyone enjoyed the preaching of Bro. Oliver and the singing of the choir and congregation, led by Billie Bob Dement, especially his work with the children and young people.

It was a real good revival, and we are trying to carry on the work that was so well begun in the six days of the meeting, that the revival shall continue, and that many others may be brought into the Kingdom by personal prayer and work.

It was a great joy to the writer.

W. D. HAWKINS.

THE MACMILLAN CENTENARY AWARDS

An Opportunity for Those in the Armed Forces.

One hundred years have passed since the first book was published under the imprint of Macmillan, and the firm of Macmillan, with headquarters in New York, London, and Toronto, and branches in Boston, Chicago, San Francisco, Dallas, Atlanta, Calcutta, Madras, and Melbourne, now publishes books on all phases of human knowledge and distributes them throughout the world.

The Centenary of the firm, in 1943, is to be marked by The Macmillan Centenary Awards—international in character as befits a publishing house of world-wide prestige.

The Purpose of the Awards

In the Armed Forces of the United Nations there are, unquestionably, many persons who, but for the war, would be following writing careers. Many of them are undoubtedly even now planning books for the future and have possibly completed or embarked upon some part of their work. To encourage them and all others in the fighting forces of the United Nations, is the aim of these Awards.

The Awards

American: \$2,500 for the best novel and \$2,500 for the best work of non-fiction. There will also be (at the publisher's discretion) smaller awards, totaling \$5,000, for other manuscripts or publishing proposals. All awards are outright payments and are in addition to the author's regular royalties. In the event of a tie the full amount of the award will be paid to each author.

British: £500 for the best novel and £500 for the best work of non-fiction (plus smaller awards totaling £1,000). The awards, as in the case of the American awards, are outright payments and in addition to the author's regular royalties.

Canadian: \$500 as a special Canadian award for the best Canadian entry in the event of its not winning a major award. (Canadians are requested to send in two copies of their manuscripts or summaries, and all manuscripts submitted by Canadians will be subject to the terms and conditions set forth in this announcement).

General Conditions Applying to All Contestants

1. Contestants, men or women, must be from 19 to 35 (inclusive).
2. All manuscripts must be in English.
3. A contestant may submit
 - (a) a completed but unpublished manuscript, or

(b) a partly written manuscript, together with an explanation or synopsis of how it is to be completed.

4. All manuscripts must reach the publishers before December 31, 1943, unless it can be shown that the delay in their submission is due to the conditions of the war.

5. Proposals or material for technical, specialized, or purely educational books are outside the fields of these awards.

6. All awards are contingent on the signing of a formal contract by the nominee for the award for the publication of the work concerned. On any manuscript submitted, whether complete or in outline, the author must give The Macmillan Company in the United States or Macmillan & Co., Ltd., in London or Toronto, an exclusive option for six months from the date on which it is received.

7. The decision of The Macmillan Company of New York, or of Macmillan & Co., Ltd., of London, or of The Macmillan Company of Canada, Ltd., (as the case may be), must be considered final on all matters.

8. All prize books will be published in the United States, England, and Canada, for distribution throughout the world "wherever English books are read."

Special Qualifications for the American Awards

1. A contestant must be either an American citizen serving in a branch of the Armed Forces of any of the United Nations or anyone, citizen or otherwise, serving in a branch of the Armed Forces of the United States.

2. Submissions should be made to: The Macmillan Company, 60 Fifth Avenue, New York, N. Y.

A STRONGHOLD FOR THE WEAK

By Mrs. Irvin Rowland

"The Lord is good, a stronghold in the day of trouble; and he that knoweth them that trust in him."

Some of the great unhappiness that Christians have is due to their lack of trust in the Lord. They let fear take possession and such woeful imaginations that result! Everything is against them—they feel as driftwood carried around by the storms of life. This is certainly a dangerous attitude. Where is faith, the sustainer and bulwark of the inner life? How it must grieve the heart of God to see His professed children so distressed because they have laid aside that simple trust that once made them strong.

We in America have so many blessings to count and be appreciative of. How can we consistently overlook them and see only the darker side? How can we expect to continue to have and enjoy such if we do not come to the full realization of their value and try to preserve them for posterity?

God invites us to lean on Him for strength in our day of trouble. If we trust completely, nothing is able to separate us from His love. Nothing is too hard for God; we show our greater faith as we trust Him for greater things. We can only know this great sustaining power when we place our trust in Him.

The pursuit, even of best things, ought to be calm and quiet.—Cicero.

To climb steep hills requires slow pace at first.—Shakespeare.

PERSONAL NOTES AND INCIDENTS

Rev. D. F. Anders, now in his fourth year at Rayne, La., reports good progress in his work and he is expecting this to be the best year he has had on that charge.

Rev. P. W. Sibley is in a meeting at Tangipahoa, La., with Rev. J. Henry Bowdon, of Lake Charles, doing the preaching. The meetings will continue throughout the week.

Rev. Henry A. Rickey, pastor at Tallulah, La., is in a revival at Transylvania church on the Lake Providence charge, and the following week he will be engaged at the Youth Camp, at Minden, La.

The Advocate acknowledges with thanks the generous words of Miss Bettie J. Bailey regarding her interest in the New Orleans Christian Advocate. Miss Bailey is a member of Tranquil church on the Becker charge in the North Mississippi Conference.

Mrs. Genevieve B. Jones of the Crowville church, Delhi charge, says that the Advocate has been a visitor to her home ever since it was established by her father and mother. The paper continues in the name of her mother who has been in heaven since 1929.

Rev. A. D. George, who is having to cover a lot of territory this year, has also a stiff Advocate record to compete with. In addition to the Glenmora charge, he has the Melder charge, where Rev. J. R. Strozier had splendid success with the Advocate last year.

Rev. W. L. Watson, pastor at Grand Cane, La., reports a successful revival at Keithville, in which he had the assistance of Rev. Porter M. Caraway of Shreveport. He is to have the assistance of his father, Rev. B. D. Watson, in a meeting at Stonewall beginning next Sunday.

Rev. J. E. Roberts says that he is getting along splendidly at Chester, Miss., where he began his meeting on last Sunday morning. This is the beginning of a revival campaign which will continue throughout the next seven weeks. Bro. Roberts says that he is expecting some good revivals on his charge.

The death of Dr. T. R. Glover, of Cambridge, England, removes one of the best known and best-beloved ministers of this generation. He was a Baptist minister and a great Christian scholar and author. He is probably best known in this country by his books, "The Jesus of History," and "Jesus in the Experience of Men." His passing at the age of seventy-four will be widely lamented by friends in all communions and in all English-speaking lands.

MRS. A. R. HOFFPAUR VERY ILL

Mrs. Hoffpaur, wife of Rev. A. R. Hoffpaur, of Gretna, La., was carried to a New Orleans hospital about ten days ago where she had an operation for gall stones. Since that time she has been very ill. She has had blood transfusions and has had to be fed intravenously for the most part. Monday evening her condition was reported to be a little improved. She had taken a little nourishment and appeared a little brighter, but her condition is still far from reassuring. The friends of Bro. and Sister Hoffpaur will not forget them in the time of their anxiety and suffering.

LOUISIANA CONFERENCE CHANGES

Rev. Addison L. Smith, pastor at Rochelle, La., has been changed from Rochelle to Second church, New Orleans, to fill a vacancy caused by the release of Bro. T. F. King until Conference, the change to become effective July 15. Bro. King is taking the rest on account of a throat trouble from which he has been suffering for several weeks. He hopes that the rest may effect a cure and that he may be able to continue his pastoral services at Conference. This announcement is made by Dr. W. W. Holmes, district superintendent.

MRS. T. F. JOHNSON PASSES AT WALNUT GROVE

Friends and acquaintances of Mrs. T. F. Johnson, better known as "K. C.," were saddened by her passing which occurred at her home in Walnut Grove, Mississippi, last Friday night, June 25, 1943. She had been in poor health for several years.

Mrs. Johnson was the daughter of the late Mr. and Mrs. W. B. Whatley. She was born Sept. 11, 1898 at Old Walnut Grove. She was educated at the Walnut Grove High School, Port Gibson Female College, and Asbury College, Wilmore Kentucky.

On May 11, 1924, she was married to Mr. Frank Johnson of Philadelphia, Mississippi. To this union were born two children; Will Whatley and Mary Frank. The family lived in Philadelphia until about two and one-half years ago, when they moved to Walnut Grove.

Besides her husband and children, Mrs. Johnson is survived by three brothers and five sisters: W. M. Whatley, Walnut Grove; E. F. Whatley, Liberty, Miss.; and Claude Whatley, Mutual, Oklahoma; Mrs. W. E. Summers; Misses Temple and Nola Whatley, Walnut Grove; Mrs. W. H. Johnson, Pampa, Texas, and Mrs. W. O. Harrison, Smithdale, Miss.

"K. C.," as she was known by her friends was a good woman, a faithful wife, and a devoted mother. She was a member of the Walnut Grove Methodist Church, and was active in church affairs when her health permitted. She was of a very cheerful disposition, and so made friends easily and held them well.

Funeral services were held in the Walnut Grove Methodist Church, Sunday afternoon, June 27. They were in charge of her pastor, Rev. J. W. Loudenslager, who was assisted by Rev. H. C. Castles of Philadelphia. Interment was made in the Fuston Cemetery at Walnut Grove. Freeman Johnson, of Mendenhall, Miss., was the mortician in charge.

"Thou shalt be missed because thy seat will be empty."—Isaiah 20:18.

Her pastor,
J. W. LOUDENSLAGER.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

T. D. Lipscomb—Kinder, La.	9
Clyde Shaw—Melville, La.	2
S. S. Holladay—Gilbert, La.	14
J. Bruce Vardaman—Heidelberg, Miss.	3
Fred W. Thompson—Collins, Miss.	4
G. W. Curtis—Sturgis, Miss.	4
T. E. Hightower—Hattiesburg, Miss.	1
J. A. Lindsey—Rose Hill, Miss.	3
H. P. Lewis—Durant, Miss.	5

Mrs. N. E. Cunningham—Vicksburg	1
C. M. Ray—Bellefontaine, Miss.	2
J. W. Loudenslager—Walnut Grove	2
P. M. Caraway—Shreveport, La.	2
Mrs. C. M. Martin—Meridian, Miss.	4
E. W. Day—Ringgold, La.	2
L. D. Haughton—Hattiesburg, Miss.	37
O. C. Stapleton—Houma, La.	3
A. L. Meadows—Benton, La.	13
T. R. Holt—Collins, Miss.	4
J. F. Dring—Oak Ridge, La.	3
B. A. Galloway—Zachary, La.	4
Henry A. Rickey, Tallulah, La.	13
W. L. Watson—Grand Cane, La.	4
D. F. Anders—Rayne, La.	2
J. Cude Rousseaux—Covington, La.	6
J. E. Roberts—Chester, Miss.	7
Henry Bowdon—Lake Charles, La.	1
D. T. Williams—Baton Rouge, La.	4
J. W. Leggett, Jr.—Laurel, Miss.	3
A. D. George—Glenmora, La.	2
W. T. Mangum—Montrose, Miss.	6

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	56
Baton Rouge	242
Lake Charles	133
Monroe	175
New Orleans	88
Ruston	107
Shreveport	43

Mississippi Conference

Brookhaven	166
Hattiesburg	299
Jackson	209
Meridian	185
Seashore	293
Vicksburg	214

North Mississippi Conference

Aberdeen	166
Columbus	195
Corinth	279
Greenville	106
Greenwood	338
Sardis-Grenada	128

INDIAN SPRINGS HOLINESS CAMP

The Indian Springs Holiness Camp Ground was established in 1890, and has rendered inestimable service to the religious life of our nation for these more than fifty years. It is situated among the rolling hills of Georgia amid the beautiful oaks and pines. Its location is approximately half-way between Atlanta and Macon.

A full and heavy schedule of work is maintained for each day. The camp begins each morning at 7:00 o'clock with the early morning prayer service, led by Mr. F. C. Benson, the oldest member of the Board of Trustees, and one of the most devoted and loyal friends of the camp. Brother Benson, as he is affectionately known, has led these services, without missing a one, for over fifteen years. The Bible study is one of the rich services of the early morning. The People's Meeting, devoted to praise, prayer, and song, fulfills one of the natural laws of spiritual growth—self-religious expression. There are regular courses of study and vesper services for the Young People. The children have their own services with competent and effective leadership. These special activities, with the regular scheduled preaching services, give a well-rounded and progressive program for the day.

Indian Springs, from its earliest date, has offered from its platform, the greatest preachers and pulpiteers. Dr. H. C. Morrison was a regular attendant through most of its fifty years of history. Dr. J. L. Brasher has been with us for about a dozen years. The names of these venerable men are too numerous to mention, but suffice it to say that we are maintaining the high quality of preachers presented to the public from this platform. We have an excellent and strong corps of workers for this year, and are happy to announce: Bishop Arthur J. Moore, for the morning service, Friday, August 6th, Dr. J. L. Brasher, Dr. Paul S. Rees, and Dr. T. M. Anderson, as our preachers, with Rev. Lynwood Jordan as director of the Young People's and Children's work, and Rev. Harry Blackburn as director of music. We feel that this is one of the happiest combination of workers that we have ever been able to bring together. Those who hear them will be delighted with, and enriched by their ministry.

The camp meetings this year will be held under unusual conditions, but they must be kept alive and maintained. War conditions will make travel unpleasant and hard. War industry will make it impossible for many of our attendants to come. Hundreds of young men who have been blessed at our altars of prayer are in military camps and on battlefronts. Let us be incessant in our prayer for them. If you cannot attend the camp, mail your offering to the Camp Treasurer. If you wish information about the camp—the date is August 5-15—write to Rev. Leonard Cochran, President, Valdosta, Georgia.

Atheist: "A man without invisible means of support."—James Agate.

CHINA NEEDS GOOD READING

By Mabel R. Nowlin, Chengtu, West China

The supply of Christian literature for wartime China—though far behind the demand for it—has been maintained through the loyal cooperation of the Canadian Mission Press of Chengtu, West China. Lack of transportation facilities made it impossible to secure Christian books from the Association Press and Christian Literature Society in Shanghai in any quantity.

Funds from abroad administered by the literature commission of the National Christian Council have made it possible to reprint a limited number of publications. The "revolving fund" needs to be increased if anything like an adequate response is made to the great hunger for Christian literature throughout Free China.

The Christian Literature Society has moved its headquarters to Chengtu and is undertaking as large a program as its limited funds and staff will permit.

The Bible societies have tried heroically to keep up with the great demand for Bibles, and more Bibles, but are never able to fill all their orders. Fifty-five tons of Bibles were sent by way of the Northwest last year, and other tons by different routes. The Christian Farmer Magazine (using phonetic script), which evacuated from North China, in 1937, has built up an entirely new subscription list in West China until now it has over 30,000 readers. It is the most widely read Christian periodical and is very popular in Government schools and public reading rooms. In its influence on the thought of its readers, it is playing a real part in Christianizing the life of the country-side.

WISE OR OTHERWISE

By Rev. Jas. H. Felts

Where there is life there is growth. Stagnation always means death.

You can't wear your heart on your sleeve without getting it hurt occasionally.

The man who never sees tomorrow while looking at today never really sees today very clearly.

The unpopularity of labor unions is caused by unwise leadership. Let the Church observe well and keep theoretical tom-tits and grasshopper surveyors from all places of great importance.

"The entertainer asks, will it bring applause? The preacher asks, Is it worth applause? The entertainer is a failure if he does not get his applause at the end of his performance. The preacher may have to wait twenty years for his." L. O. H.

"Believe me, no community loses respect for a congregation until that congregation loses respect for itself." L. O. H.

If you don't care what people care of you, you are probably equally generous with yourself.

The path to freedom has always been hard. The path to dissolution has always been easy.

The hocus-pocus of these days is hardly short of amazing. Now you see it, or think you do, now you don't. A government expert explains it. Now you have two enigmatic problems instead of one.

Much of the loneliness of old age comes from a lack of companionship. The old man may be living practically alone in the midst of multitudes.

True or false? Every man is self-made.

A College Degree in Two and Two-thirds Years

Millsaps offers a year-round, three-semester a year program, that enables entering freshmen to finish their college work and get a bachelor's degree in two and two-thirds years. Semesters begin: July 6, November 1, and March 1.

Highly recognized by all accrediting agencies, Millsaps now has a naval training unit which will meet classes and participate in activities with the civilian students.

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Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

July, 1943, "Christian Citizenship Month"

"This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus
The world shall be reborn!"

Our 1943 theme for the Woman's Society of Christian Service is "A New Earth Wherein Dwell Righteousness," and month by month in the Mississippi Conference we are trying to help in some small way to build that "new earth."

We have designated July as "Christian Citizenship Month," and as our special project have been reminded that "in Mississippi we are considering men to govern our counties and our state for four years." That we should carefully investigate each candidate's attitude toward questions in which we are interested.

"Of great importance to Christians today is the connection between democracy and religion: the functioning of democratic processes, with their regard for equality of opportunity for all and the religious concept of the brotherhood of all. Therefore, Christian citizens cannot voluntarily stay outside of the processes of government and either legitimately criticize the functioning of that government or feel that they have fulfilled their responsibilities as Christian citizens."

The statement is being made throughout the nation that this year the women will control the vote. What a terrific responsibility, and how carefully we should consider each person for whom we vote!

Those of us who have recently had occasion to make some investigation and to sit in on trials in the courts, would like to say to every woman who will vote in Mississippi this summer: "It is really more important to put the right men into the offices of constable, justice of the peace, sheriff, county and district attorney, than to put the right one in as governor of the state"—if we are to begin to build the kind of a world we want, right where we live, then we must be very careful who goes into these county offices this year.

In less than four weeks we will have our first primary, so study the men who are asking for your vote, then be sure to go to the polls!

How Well Do We Love the Chinese?

Scarcely a day passes that we do not have occasion to feel proud of one of the members of the Woman's Society of Christian Service—Madame Chiang Kai-Shek. Yet, she could not become a citizen of the United States.

Dr. Walter Judd, of Minnesota (who was at one time a medical missionary to China) is urging the support of H. R. 2893, which concerns the "repeal of the Chinese Exclusion laws, to place them on a quota basis, and to repeal the laws denying Chinese the right to become citizens of the United States." This bill is in the House Committee on Immigration and Naturalization of which two members are from Mississippi: Dan R. McGehee and Arthur Winstead.

At the June Executive Committee meeting

of the Woman's Division, support of this bill was approved and we are urged to write to our congressmen concerning it. Mr. McGehee and Mr. Winstead may be addressed at the House of Representatives, Washington, D. C.

"Our Greatest Problem"

Do you know:

1. That the 1940 census showed that: (a.) The population of the United States is approximately 130,000,000. (b.) 65,000,000 persons are church members. (c.) We support 210,000 churches and 400,000 legalized taverns to sell beer and liquor.

2. That the per capita consumption of alcohol in the District of Columbia is almost twice that of the next wettest state in the union. In 1940, 4.26 gallons of liquor were consumed for every man, woman and child in the federal district. The United States war effort is directed from Washington, the wettest spot in the nation.

3. That in 1940 our nation spent \$15.33 per capita for education, \$38.60 per capita for liquor and \$3.80 per capita for the church.

Societies planning the informal study of "Our Greatest Problem" will find splendid help for the first and second lessons in the Adult Student, July 1943, pages 14 and 60.

Kemper County Zone Meets

Early in the year, the Meridian District societies were grouped into county zones and the first meeting of the Kemper County Zone was held in the beautiful new church at DeKalb, with Mrs. J. M. McWilliams presiding and Mrs. Guy Campbell serving as secretary. Nine of the thirteen societies were represented in the attendance of 50, and two new societies were welcomed—Mellen and Pleasant Grove (Andrews Chapel Charge)—and the new circle which has been organized at New Hope.

The worship service was conducted by the district leader of Spiritual Life, Mrs. M. H. Clark, who spoke on "Christian Womanhood."

Miss Catherine Ezell, conference rural worker, who is stationed in Kemper county, told of the recent Methodist Rural Fellowship meeting, held in Columbia, when the feature speaker was Secretary of Agriculture Claude Wickard.

Mrs. J. C. Porter, district secretary, discussed the program of work of the Woman's Society of Christian Service and assisted in the check-up of work done in the zone. Two of the 1942 Efficiency Aim Societies were represented—Cleveland and Pleasant Ridge.

Rev. A. F. Gallman spoke on the theme for the day's program, "Go Forward," and stressed the social program of the church and how through our department of Christian Social Relations and Local Church Activities we can put into action many of the movements needed to make this a better world.

Mrs. McWilliams led the consecration service which closed with the Holy Communion administered by Rev. Mr. Gallman, assisted by Rev. Bufkin Oliver, Rev. J. W. Courtney and Rev. J. R. Grisham.

Reports Been Mailed?

Reports from local societies should have been mailed not later than July 5th, but if you have not mailed them they might "get under the line" if they are sent immediately.

More reports were received by conference officers at the close of the first quarter than had been received in years and they are anxious to keep up that record—to go beyond it.

HURRY!!!

METHODISTS GIVE \$71,000 TO LATIN AMERICA

Methodist work in Latin American countries will be considerably advanced as the result of more than \$71,000 set aside for that purpose from funds received during the recent "Week of Dedication," it is announced by Secretary Ralph E. Diffendorfer, of the Board of Missions and Church Extension. The money will be used for the translation and publication of Christian literature in both Spanish and Portuguese; for the erection of new churches and chapels; and for the strengthening of two Methodist schools. Later returns of "Week of Dedication" moneys will probably make additional amounts available for other Latin American needs.

Of the total of \$71,423 now available, \$7,500 will be used to provide Spanish and Portuguese books and pamphlets of a Christian nature.

New church and chapel buildings will be erected or there will be assistance toward their erection in the following amounts: In Punta Arenas, Chile, \$5,000; in Mendoza, Argentina, \$5,000; on the Avallaneda circuit, Argentina, \$3,000; in Rosario and vicinity, Argentina, \$10,000; for Aguada Church, Montevideo, Uruguay, \$2,000; for new church in Brazil, \$5,000; for University Church, Havana, Cuba, \$15,000; for improvements to churches in Mexico, \$1,800; for aid in erection of chapels in Peru, \$2,000.

The Lins School, in Brazil, receives \$10,000 from the fund; and \$5,000 goes to the Theological School of Sao Paulo, Brazil.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

made of cardboard and painted to give the correct colors. If possible, make the wreath of green leaves. The wreath is green with white berries. The outer parts of the triangle are white bordered with blue, with gold letters. The inner triangle is blue. The spheres white with blue continents. The cross is white. (See the front page of "The Methodist Woman" for May, 1942, for picture of the emblem).

Each zone chairman should ask the presidents to bring their copy of Conference Minutes to the zone meeting; also she should secure some extra copies from the district secretary for the zone meeting.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Workers:

Our first "rationed" summer is here. Summer plans will not include "away from home" vacations, so we will try to use this time as profitably as possible. Here are some suggestions:

New Minutes

The new Minutes are off the press and should be in your hands. If you do not have a copy, write your district secretary. The current Zone Program is based on the Minutes. If you do not have a zone meeting, use this material in your local society. The "Worship" section of the Zone Program is very lovely. It was prepared by Mrs. Sharp and is based on the W. S. C. S. emblem.

Louise Killingsworth

Miss Louise Killingsworth is interned in Shanghai, China. May we remember her in our group and private devotions.

Reports

Reports for the second quarter should be sent to Conference and district officers. Be sure to include all your activities. We like a complete picture of the Conference work. Half your pledge, including the 5 per cent increase, should be paid at this time. This increase is part of our 1943 pledge and is necessary to meet the rising cost of maintenance and to enter new fields. See page 46 in the new Minutes for this year's financial obligations. Pay half your Specials at this time also.

Dislocated Methodists

A large per cent of our Methodist people are dislocated today. This means boys in training, young wives, and families with children are living in new and strange communities. Your community has its share of these "new-comers." Visit them, help them find their church home, help the children get adjusted. Your life and your community will be enriched by these contacts.

Council of Bishops

The Council of Bishops of the Methodist Church is making plans to launch a crusade for a New World Order. Every resource of the Church will be used. The W. S. C. S. will share in this responsibility. Study all available material that we may be ready to participate intelligently. If you have not studied the Peace Packet, do so this summer. If you have studied it, secure the Merrick Lectures for 1943 and use as a supplement. This book, "Christian Bases for World Order," is a report of the Delaware Conference for March, 1943, and may be secured from Literature Headquarters. Price \$2.00.

Leadership School

We had a good school at Mathiston under the leadership of Mrs. W. B. Landrum. A study outline will come to you from Mrs. Odom for your fall study on "We Who Are America."

Elections

Many County and State elections are being held this summer. These new officials will speak for us in the critical years to come. Study the records of these men as

they seek office; let us be sure they will be able and willing to speak and act for us. The privilege of the ballot has never been a greater trust. We must build a world which will be secure for the generations to come.

New Officers

So often we fail to give you the information you need in your work. We try to meet your needs the best we can. If you have any questions, please write us. General information is in the Minutes each year, but we will be glad to help in any way we can.

Conclusion

The problems which face us in our world today are so many and so difficult. There is no set pattern to which we can turn for guidance. We are faced with the ever-increasing consciousness of our need for divine counsel. May we increasingly seek this help from our Father as we work toward a more Christian way of life. May each of you from year to year find yourself on higher levels of spiritual understanding and growth.

With love for each of you,

MRS. W. H. RATLIFF, Pres.,
W. S. C. S., N. Miss. Conf.

* * *

Zone Chairman: If you are planning zone meetings, please send a copy of this program to each local society.

Zone Program

1. Hymn.
2. Prayer.
3. Meditation—See pages 3 and 8 of Handbook of Standing Committees on Spiritual Life.
 - a. "A Standard of Christian Living."
 - b. "This Little Gate to God."
 4. Duet—"A Charge to Keep I Have."
 5. Announcements—
 - a. See that half of all pledges are paid by the end of this quarter.
 - b. Send Negro woman to Holly Springs July 19-23. Expenses, \$7.75.
 - c. Check items in "Program of Work" on page 63 of Conference Minutes.
 6. Study of Conference Minutes—
 1. Note things of interest in the Minutes, such as:
 - a. Dedication page.
 - b. Directory—names and addresses of all officers, page 4.
 - c. Program pages, 8, 9.
 - d. Delegates—Pages 11 and 12.
 - e. Memorial Roll, page 62.
 - f. Program of Work—Pages 63 and 64.
 2. Things done in 1942—see reports of Conference officers on pages 22 to 61.
 3. Things to be done in 1943—see committee reports on pages 22 to 61.
 7. Closing Worship on "The Emblem,"

The Emblem

1. Quiet Music—"O Young and Fearless Prophet."
2. Meditation:

"An emblem is a visible sign of an idea." Some people wear insignia to show their interest in an organization or a cause which challenges their ideals. Clubs, classes, fraternities, have emblems and mottoes to keep their purposes alive in the minds of the members. So the church has

always found value in symbolism. The Woman's Society of Christian Service enlists women, young people, and children in a Christian fellowship of living and service.

It matters not our emblem's worth
If measured by its weight,
Or if 'tis made of gold and jewels
So that its cost is great;
Or thick or thin, or big or small,
In these—it matters not at all.

Our emblem's worth is truly known
By what it brings to mind;
What truths and lofty thoughts are there
To help and bless mankind;
If it brings to mind our spiritual birth
We then can judge our emblem's worth.

The Wreath: The emblem of the Woman's Society of Christian Service is full of meaning. The outer circle is a wreath of old world laurel. (Place the wreath on an easel). The laurel is a symbol of the victory of the spiritual life over the temptations of the world; the victory of spreading the gospel of Christ throughout the world. "For whosoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith."

The Triangle: The triangle has many symbolisms and meanings. (Tack it on wreath). Historically, it stands for the Trinity—God, Jesus and the Holy Spirit. In the light of unification it may stand for the three denominational women's groups. But in our emblem it particularly stands for the parts of the W. S. C. S., for there are three main types of service—spiritual, educational, and medical. With these three services going hand in hand, we try to bring to those who need our help the abundant life in Christ. "In as much as ye did it unto the least of these, my brethren, ye did it unto me."

The Spheres: Next in the emblem are the spheres. (Tack them to the triangle). Their place within the emblem is representative of the outreach of the world-wide interest of the W. S. C. S. and the Methodist Youth. We strive to serve in the local church, and to be sensitive to the needs within our own community and among our neighbors around the world, for all are in need of the message of the gospel of Christ, Jesus said, "Go ye into all the world and preach the gospel to every creature."

The Cross: At the center of our emblem stands the cross. (Slip the cross behind the spheres). It holds this central position, for upon it depends all else. The victory of the spiritual life, the victory of our faith, is possible only as we have faith in the cross of Christ. Our service would be futile if it were not based upon the spirit of self-sacrifice shown in the cross. It would be useless to try to carry the message around the world if the message did not have in it the spirit of sacrifice. "And I, if I be lifted up from the earth, will draw all men unto me."

Solo: "When I Survey the Wondrous Cross."

Benediction.

Note: The parts of the emblem may be
(Continued on page 10)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Daily Vacation Church School at St. Mark's

The Intermediates' Vacation School unit was called "We All Need Each Other," and it was a study of the community in which we live. The first week the emphasis was on learning more about our community. We made maps showing some of the things we discovered, such as the countries from which people in our community have come, other communities from which we get things, places in our community that make our lives more pleasant, agencies that help us out when we are in trouble, and churches we attend. One of our guests during the first week was Miss Ballard, of the Family Service Society, who told us how her agency helps people. During the first week we also went to the precinct police station and to the central fire station.

During the second week the emphasis was on how our community may be changed and improved. We learned about some men who have done much to change their communities—George Washington Carver, the great Negro scientist; Toyohiko Kagawa, the great Japanese Christian leader; and Jacob Riis, the man who helped clear New York slum areas. One of the most interesting things we did was visit the Consumers' Cooperative Union at 4613 Freret Street. This is a grocery store and the only one of its kind in New Orleans. Mr. Hermes, the man who did much to get this grocery organized, explained the cooperative movement to us.

In addition to making a study of our community, we played games and sang songs from other countries and did crafts. The craft work included reed mats for our mothers and little wooden pins. As a contribution to our community we made spool toys for the children's ward at Charity Hospital.

The Junior Department used the unit, "Friends Working Together." During the first week they discovered how friends in the community work together to take care of people who need help, such as old people without homes, children whose parents are dead, and people who are ill. They made a spot map of the city to locate the facilities for these types of work. St. Mark's was included with the 19 hospitals and clinics discovered. The children also made "movies" to illustrate the work done.

During the second week the children discovered how friends around the world work together and discovered some of the contributions of scientists, inventors, artists, and musicians. They made scrapbooks to record their findings. The music group had access to a fine collection of recordings by the composers they studied about and played records each day for the entire group to enjoy.

There was time each day for singing.

listening to stories, and playing games.

The Primaries' Vacation School unit was called "Exploring God's Out-of-Doors." The first week we explored the out-of-doors for the beautiful, the curious and the wonderful. Our activities the first week included the painting of crates for a museum, in which were placed some of the things we found, the planting of seeds, and the making of blue prints. During our worship services each morning we learned how others found beauty about them, and we learned something of the great natural laws that must be obeyed. Some of the Bible verses we learned were "He hath made everything beautiful in its time," "The heavens declare the glory of God," "Your Heavenly Father feedeth them," and "The earth is full of Thy riches." We also learned some new nature songs.

During the second week our emphasis was on cooperating with God to make the world a better and happier place. The first day we visited Jackson Square, where we played games, took pictures, and studied the park. After returning to St. Mark's we talked about parks and then began building a model one. In our park we placed trees, flowers, swings, see-saws, a merry-go-round, and a slide. We learned how Edward Bok, Luther Burbank, and others worked with God in making this world a healthier and more beautiful place in which to live.

On the last day of Vacation School the children enjoyed a swimming party and ice cream.

ALDERSGATE IN AN INDIAN VILLAGE

By James L. Kinder, Arrah, Bihar, India

Recently I attended a Sunday service in a small Prayer Hall in a rural Indian village out from Arrah in Bihar Province. The Hall was built by a local preacher who is also a village farmer. It represents a good deal of initiative and sacrifice on the part of this preacher-farmer.

In that Sunday morning worship service about thirty-five people were present, representing four or five villages. Among them were a dozen school children taught in a day school which meets in one veranda of the Prayer Hall. It is taught by the daughter of another village farmer and local preacher. These two local preachers have started a settlement called, in Hindi, "Prem Nagar," or "the village of love." Once these men were employed preachers, but the depression came and they turned to the soil, which has not failed them. Through sorrow and tribulation, by the dint of hard labor, and with a faith in God, they have gone forward to a new confidence which enables them to look the world in the face and fear not any man.

Enemies of the Christian faith, fearing to have Christianity take root among them, have not stayed their hands in the persecution of these new settlers. Only by vigilance both night and day are they enabled to eat the fruit of their land, so great is the disposition of many in that countryside to prey upon the less-sheltered members of

the community. In spite of this they are happy, undaunted in spirit, and self-reliant. The best of all is their sustained interest in furthering the Christian message among those who know Him not. The wearisome toil of the hot days, and the chilling cold endured in the winter as they keep vigil with their fields, do not blur their vision.

As proof of the faithfulness of these newly-established Christian farmers, I may add that in the congregation were representatives from two other villages. They knew the missionary would be present and came to ask that the evangelistic party pitch a camp in their midst, so that they, too, might become Christians. After the service, I walked with one of the delegations to their village and met the village leaders. We were able later to pitch our first camp among them, resulting in one of the most enriching experiences which we have thus far been privileged to experience in India.

From the first the villagers who had called us indicated in many ways their earnestness and eagerness to comprehend the real meaning of becoming Christian. Since my initial visit to their village they had been sending some of their children to the day school. Many of them had already cut their tuft of long hair, by which the Hindu bears witness to his religion. So far as they knew, they were committing themselves to the Christian way of life. They grasped rapidly the inner meaning of accepting Christ, and on the night of decision, one after the other stood to their feet and openly confessed their sins, and falteringly at first voiced their prayers of faith unto Jesus Christ the Savior of man.

I wish you could have heard those first prayers by those new-born babes of the family of God. We knew that the Holy Spirit had used the Word to illuminate the minds of those people. I wish you might have heard their original but remarkable witness as to the reality they in their simple way had touched. More than one spoke of their hearts being "Umang," or "strangely aglow." It was Aldersgate experienced by humble villagers; for the Christ is the same in all ages and in all lands.

Before leaving a village we always try to teach the people concerning the nature of the new brotherhood into which they are entering. This is highly important, for their acceptance of Christ means they are cut off from the old brotherhood, and it is essential that they be intelligently inducted into the new fellowship. Sometimes we have provided a fellowship meal to add meaning to the occasion. This time these new disciples of Christ decided that they must provide the meal of fellowship. It was their own spontaneous expression of their new-found joy in Christ.

Teacher: "Willie, do you know your alphabet?"

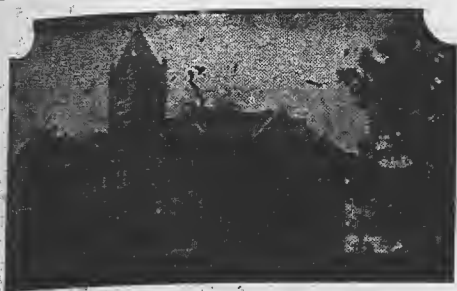
Willie: "Yessum."

Teacher: "All right. Tell me what letter comes after B."

Willie: "All of 'em, 'ceptin' A."

When by yourself watch your thoughts;
when in the family watch your temper;
when in company, watch your tongue.—Fr

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 11, 1943

By Rev. W. C. Newman

GOD'S CALL TO SERVICE

Lesson Text: Exodus 3:1-12.

Golden Text: Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.—Exodus 3:10.

Perhaps the oldest argument between theologians centers around whether the scripture is to be interpreted literally or liberally. It seems to me that both sides of the argument, just by arguing, lose the richest values to be found in reading the Bible. It does not greatly matter in the long run whether you think Moses saw a real bush burning, but not burned, or whether, as our liberal friends think, he simply had a very beautiful experience of worship. The thing that really matters is that he definitely and irresistibly felt that he was called of God to a

life of service and that he answered that call by a complete surrender. And the significance of that story for us lies in our being sensitive to God's call and immediately and fully responsive.

So I am concerned, in interpreting this lesson, to discover how we may know when we are called of God to service.

Human Need is a Call for Our Service

If one were standing on the bank of a swollen river in whose waters a human being was struggling and in danger of drowning, one would not wait for that endangered person to cry for help, or for God to thunder out his command to rush to his assistance. The very need of that man would be our call to service.

It seems to me that our world today is like that drowning man, terribly endangered and sometimes too weak and too frightened—or else too ignorant—to call for the help of Christian people and Christian churches. And if God did not use any other means of calling us this would be sufficient. In the face of that great need, no genuine Christian can be complacent. This is a time for great living and great service.

Our Opportunities Are a Call to Service

To follow the hypothetical situation of the drowning man, obviously only those who stand nearby would be in a position to help. We are not responsible for our world's condition except in so far as we have had or will have a chance to do something constructive about it. God does not hold us accountable for things we cannot help.

But this is too often used by us as an

excuse for our own inaction or unconcern. We are accountable for conditions that exist in our own homes, our own communities, and even in some measure for conditions that exist in the nation and in the world. Each of us does have some opportunity, and only as we use our opportunity for service may we please God.

Someone has put all this into a beautiful philosophy expressed in these sentences:

"I am only one—
But I am one.
I can not do everything—
But I can do something.
What I can do I will do—
By the help of God."

Our Abilities Are a Call to Service

Many people envy the genius, saying, "If only I were great as he is, I, too, would do great things. But I—what can I do?"

The fact of the matter is that each of us has some genius, even the least talented among us. One man may write poetry, and another paint a picture, and these great gifts come from God. What we do not see is that every ability that we have is equally a gift of God and that while some of them are very lowly abilities they are equally sacred.

The man who has the genius for making money received that genius from God just as did the poet receive his genius from God. The man who collects my garbage every day is performing work that in the end may contribute quite as much to the health and beauty and happiness of the world as does the man who writes a lovely song, provided only that he consecrate his life and his ability, and performs that lowly task as if he were in the service of God, and man.

The Character of God is a Call to Service

John says that if a man claims to love God but does not love his fellow man, he is either deceiving himself or deliberately telling a falsehood. By which John means to say that you cannot love a God like ours without loving those whom God loves. But our God loves all his children, of whatever nation or race or color, and provides his blessings to them all with equal lavishness. Just to love that kind of God directly implies that our love and service will be given to his children. And God emphasizes that call to service by His Book, His Gospel, His Prophets and Preachers, and through the Holy Spirit. And he says to us, to any one of us who will consecrate his life to service, just what he said to Moses: "Certainly I will be with thee."

MARSEILLE WAS AN OLD BUT ACTIVE MEDITERRANEAN PORT

Marseille, Mediterranean city of 600,000, held in a state of siege by the Nazis to enforce evacuation of the port district, was

normally the busiest of all French ports and the country's chief gateway to the Orient.

The old port section, with its narrow, winding streets, tumble-down houses, Apache hangouts, and sailor taverns, is the core of the modern city. Beyond the old town has developed the Marseille of broad, busy streets, fashionable shops, luxurious cafes, and residential neighborhoods.

Nature blessed Marseille with a deep harbor. But use of it was handicapped by hills almost isolating the city from the continent. Access was provided by tunnels. Canal barges as well as trains come and go through underground tubes. Highways were built as alternate routes.

Completion of the Suez Canal in 1896 made Marseille the premier port for cargoes to and from India and the Far East. The city came to regard itself as the promotional center of France's sea-borne commerce with eastern Mediterranean countries and the African colonies. As trade increased, the port outgrew its harbor. A policy of ceaseless improvement was established. Additions include three miles of breakwaters, 15 miles of quays.—The Port Gibson Reville.

NOT TOO FAR FROM GOD

By Mary O. Elliott

We like to have the Lord not far away
So we may call Him any needy day,
But entertain Him in our homes? Not we—
The Devil is much better company!

So let the steady church folk take Him in—
So that if death or sorrow come to us
Just so He is not far from us in sin,
We find Him nearer than the evening bus.

We do not frequent churches much; these days—
There is no time for worship or for praise;
But live in any town without the Lord?
That is a thing we never could afford!

Rolling Fork, Miss.



THE CHRISTIAN FIRESIDE

THE TREASURE THAT WENT FROM LAND TO LAND

Si-Ling-Shi was an Empress who lived many years ago in China. She was the wife of the Emperor Hung Hei. The empress was a lover of nature and enjoyed sitting out in the garden watching the butterflies flitting about among the flowers and bushes. One day while she was seated in her usual nook, she noticed a caterpillar as it spun the sparkling web of its cocoon on a mulberry leaf.

The worm was winding a slender thread which looked like gold and silver in the sunlight. The empress thought that her ancestors had surely come to life again. As she watched it spinning back and forth, she thought, "They are making silken caskets for their burial."

Her little daughter came along, and the mother held up a cautioning finger as she said softly, "Hush, little one, those are your ancestors. They are making caskets for their burial."

The next day the little daughter proceeded to conduct a funeral service for her honored ancestors, and accidentally dropped a cocoon into a cup of boiling tea which her nurse had given her. Her mother tried to rescue her "ancestors," but the gum which held the threads together had become soft and the silk thread began to unwind and come off in long pieces of silken strands.

The empress examined the fine silken strands and wondered whether, if she gathered enough cocoons, she might weave them into beautiful silvery cloth. She began to raise silk worms and, after the worms had wound themselves into "caskets," she unwound the silken strands from the cocoons. With one hand she twisted the silk strands into threads and began to weave them into beautiful cloth which we call silk.

The Chinese kept this secret for many years. No one outside of the Middle Kingdom knew of the discovery. While kings and queens of other countries were wearing cotton and linen, the emperor and empress, as well as many other people in China, were wearing silk.

Then later the empress went to India. She wanted to take the silk worms with her, but her father refused to let her lest the wonderful secret be discovered by other nations. However, Si-Ling-Shi would not leave her secret behind. She hid the tiny eggs of the moth in her hair, and when she arrived in India she began to raise the silk worms and to weave the delicate strands of silk which she unwound from the cocoons into beautiful silk.

The people of India had never seen anything so beautiful. Some of the silk was sent to England, and after that other countries learned the secret. People everywhere now are wearing and enjoying silk which Si-Ling-Shi discovered after watching the silk worm that day.

This little story from China reminds us of the gospel seed. As Si-Ling-Shi carried the precious treasure to the far country, so the followers of Jesus carried the gospel seed tucked carefully away in their hearts to other parts of the world. Paul carried the precious treasure to Europe, and at last it came over the sea to us. Now it is being carried in the hearts of the missionaries to all parts of the world, for this Good News

is too good to leave behind. It cannot be hidden. Those who love Jesus are eager to share it with others.

—Stella M. Rudy, in Pilot.

"MY WITNESSES"

They were a disreputable looking crowd—adults clothed in rags and dirt and children in dirt only. Flies buzzed around sore eyes and itch-erupted skins. Hair was matted and rusty-dry. Great-grandmothers of fifty looked twice their age, with parchment skins and care-worn faces. Yet the children's eyes were bright like jewels flashing in a shadow, and even the adults betrayed great eagerness. They had sent for a missionary, and here he was—the first white man to visit them.

To him such a company, seated on the sandy space before a group of wretched huts, unconscious of their filth and of the mixed smell of dirt and tanning that almost overpowered him, was a familiar sight. So was the bug-infested, rickety string-and-bamboo cot that they placed in the shade of a tree for him to sit upon.

Yet this was a unique day for him as well as them. These villagers, unvisited before, were able to sing Christian lyrics, to answer questions on the life of Christ, and to give reasons why they wanted to become His followers. They were asking to be baptized here and now, every one of them. How had it happened?

The missionary made inquiry, and a youth was pushed forward. "He," they said, "came from a village of cousins fifty miles away, seeking work and possibly a bride. He told us of Jesus."

Then came the youth's own explanation. He was a young lad, when, with his parents and the rest of his village, he was baptized by American missionaries. Since then he had studied in the village school and later in the nearby boarding school. When he saw his relatives here he was shocked. Why were they so dirty, so ignorant, so full of fears and superstitions? It was because they did not know of Jesus Christ. So he told them of his Christian village and taught them Christian songs and Bible stories, and that was why they wanted to become Christians, too.

The missionary's thought went back to the Acts of the Apostles, "They therefore that were scattered abroad went about preaching the word."

Are scattered English men and women doing that today?—Methodist Recorder.

STANDING TRUE

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battlescarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Daniel stood alone, but God stood with

him and brought him through his trial of faith more than a conqueror.—Selected.

THE COMPASSIONATE HEART

We read in Mark 6:34 that Jesus "saw much people and was moved with compassion toward them, because they were as sheep, not having a shepherd: and He began to teach them many things." He found the people of His day confused and uncertain, helpless and lost. They had no real leadership. The priests, the scribes and the elders were as blind leaders of the blind. They had nothing to give to their deluded followers.

And Jesus was filled with pity. Humanity's need had brought Him from His throne on high to this sin-cursed earth, there to suffer and to die for man's redemption. The same compassion that drove Him to this sacrifice moved Him as He helped the shepherdless multitude. Here were people whom He had come to help and to save. And immediately He met their need. "He began to teach them many things." We can imagine what these "many things" were: knowledge of the true God and of Himself, the Son of God; pardon and peace and life through faith in Himself; the way to heaven. He knew what they most needed: food for their souls, spiritual realities, comfort for their frightened and troubled hearts. And in rich measure He gave that their need might be satisfied.

Men today are like the people whom Jesus saw. Whether we meet them individually or in large numbers, we find that most of them do not know what it is all about, what life is and death, whence they have come and whither they are going. The leaders they follow have led them astray. They are baffled and perplexed, so often disillusioned and desperate.

We Christians can give them what they need. In Christ we have found the Way, the Truth and the Life. In Christ we have found God.

But have we that compassionate heart which will not let us rest until we have done what we can to meet the need of others? Do we seize every opportunity to teach men the many things that have made us so rich and happy? Or do we remain silent when a word from us may be just what some hungry heart is looking for?

May God grant to us all hearts that are tender, sensitive to every need, compassionate!—The American Lutheran.

WAR MOTHER'S PRAYER

By Sybil Leonard Armes

Somewhere tonight; O Lord, a boy will fly
Into the flaming fury of a bomb-lit sky,
Into the wind of death, perhaps to die;
Mark well his path.

He is so young—a year ago,
He built a sled to glide upon the snow,
His youthful laughter like a meteor's glow
Cut the thin air.

His daily cup was full unto the brim
With splendid things.
O Lord, for him, and others like him,
Hear a mother's prayer;
Mark well their path upon the flaming air,
And speed the day this bitter strife shall
cease,
When all the weary world may know a healing peace.

—The Better Home.

Smith: "Don't you enjoy listening to the honk of a wild goose?"

Jones: "Not when he's driving an automobile."—Our Dumb Animals.

BROAD AND SHALLOW

By Bascom Anthony

I am not surprised at the great increase of young criminals of both sexes after reading one of the best sellers and some other literature now in circulation. Much of it is as poisonous as a rattlesnake. It will not kill character as quickly as poison kills the body, but it will do it as surely.

One writer calls licentiousness, lust and other disregard of social moral standards broadmindedness. If he is right, then Sodom and Gomorrah were as fine examples of broadmindedness as ancient Rome or modern France. If he is right, then nature in all her laws is a narrow-minded Puritan that forces all such broadness to destroy itself by its own rottenness.

Somehow nature seems to line up with the moral code from Sinai and has no regard for the man-made Ten Commandments written by any self-indulgent modern. The dead civilizations of the past all went to their graves through the corruption of their citizens. Corruption means "to tear or break together"—too rotten to hold itself up. The human wrecks around us are true examples of what takes place when people ignore God and do as they please.

Such minds are not broad; they are shallow. They take no long view of life nor of final results. They live for the present and make even that a pitiful example of what not to do. They are like a stream that has no restraining banks to hold it to its course and therefore spreads abroad to become stagnant pools that breed malaria and death. Our young criminals are the victims of such shallowness and are more to be pitied than blamed.

We have the sort of youths we reared. Some homes, schools and churches are turning out as fine young people as any generation has made. They have been trained in self-denial and know where the line is that divides right from wrong. A large part of our young criminals come from homes broken by divorce and from schools run by cracked pot theorists of feeble morals who wish to develop the pupil unrestrained along the line of his own originality. They find at last that original sin holds first place.

Our love of ease is robbing our children of the most valuable part of their education. They have almost no home duties or responsibilities. School and play cover their days. No garden to work, no wood to cut and bring in, no cows to milk, no hogs to feed, no mules or horses to feed and curry, no water to draw from a well to water a lot of stock, nor anything but books and play.

For such a situation we older ones are responsible. Our children have the raw material in them out of which saints or sinners are made. It's largely up to us which they'll be. We must find responsibilities for them. They must be trained in self-denial and self-control if we would save them from that broadmindedness that is as tolerant of the company of a buzzard as it is of a mocking bird, and that shares the flower garden with a skunk.

—Wesleyan Christian Advocate.

REGAINING PERSPECTIVE

Sometimes we lose our perspective and nothing whatever seems right or worthwhile. Any number of things may contribute to this distortion but whatever the source we need to take stock immediately.

It is spiritual suicide to yield to a gloomy, cynical point of view.

It is quite true the world isn't all it should be, and it is even truer that we haven't received our just deserts—(which may or may not be ample cause for rejoicing), but even so the earth is a place of beauty and God's truth is ever with us to supply hope and guidance.

The cure for most spiritual ills is service. Active participation in some constructive, redeeming service in the field of human need. While thinking of others self is forgotten and thus we are enabled to see and think more clearly. Then, too, service is a field open to all. One need not be a Daniel or a Moses to do something worthwhile in life. God likes little people and He will furnish a task for any willing pair of hands and supply the strength to do it. The Daniels, the Davids, the Josephs, the Peters and Pauls are absolutely essential because they are the beacon lights which show the way. On the other hand, the pilgrims along the path are essential, too, for they are the children of God. If we ease our brother's load, if we speak the word of comforting truth, if we lift the fallen as we journey, then we also serve. No one can deny us this privilege and no thief steal our reward. Service is good for us because it is good.

Then perhaps we need to pray. Prayer is the power line from man to God and without it we sputter out into ineffectual nothingness. Human intelligence and comprehension, when fired by a divine spark, are ample for our needs and God's purposes, but if we stand alone we soon find ourselves confused, restless, and fearful. Therefore, let us pray effectually, fervently, and continuously that God's will be perfected in us. If this be done, we need not worry about anything else.

Then often we need to "un" learn certain things. Sometimes our ideas and ideals are a queer admixture of God and mammon, and thus we find ourselves in an untenable position. We support and promote many unholy, unworthy things in the name of that great golden calf, "tolerance" (so-called).

Whenever the world seeks to justify itself it invariably employs the term "tolerance," regardless of its true meaning. Every social and moral evil existent has sought the shelter of the word as against "religious narrow mindedness." This is the age-old ruse of evil hiding under a surface righteousness and thereby promoting its interests. Let us therefore do a little house-cleaning and separate the "isms" and theories from God's realities.

Proper perspective and a true sense of values are essential if we are to bless and be blessed.

RUTH FRANKS WHITTON.

"THANK GOD, I WAS SICK FOR THREE MONTHS"

By Floyd Shacklock

"Thank God, I was sick in bed for three months," was the strange report given by a Chinese pastor at Methodist Conference in Hinghwa.

He meant it literally. Prices have gone sky-rocketing away beyond the pastors' salaries out in China, and hunger knocks daily at the parsonage door. So he reported, "It looked for a while as if my family would have to go hungry. But, thank God, I was sick in bed for three months and could hardly eat anything, so that left enough for the family."

There is food in Free China, but the war has sent prices up almost out of sight. It has been a year of hardship and privation, writes Rev. C. E. Winter, of Hinghwa. Prices have risen so high that money has almost ceased to have meaning as a measurement of value. Most of the contributions in the village churches are now in terms of rice and sweet potatoes, of which our members gave over 50,000 pounds last year. But even this big increase is not enough.

Salaries can not keep up with rising costs when, for example, in four months the price of rice doubled, and meat went from \$6 per pound (in Chinese money) up to \$11, sugar from \$7 to \$11. So Methodist preachers, teachers and hospital workers who receive a part of their salary from Chinese sources are in great distress. Teachers in our schools faint in the classroom from hunger. They often say they do not mind "eating bitterness," but they fear sickness.

Dr. C. B. Rappe, superintendent of the Methodist hospital in Chungking, writes: "I know from personal knowledge that there was scarcely a week during the year when we did not have several patients in the hospital coming from our Methodist parsonages. Much of this sickness was due to malnutrition and the inability to combat disease. In spite of all their suffering, only one man has left the ministry. The help received from the Methodist Relief Fund was what kept them from starvation."

Take the case of Pastor Ding. He preached for thirty-four years and is now retired. He gets a pension of \$14 (United States money) per year. But now it costs \$3.50 per month to feed one person. How can he and his family eat?

Another letter tells, "On returning from Chengchow, we visited the church members. The conditions we found made us twelve parts sad (a common expression—literally, twelve-tenths). Many members have not lighted a fire to cook for days. On Sunday we saw that the bread which many Christians brought is made of clay and chaff. Northwest of the city the elm trees have been skinned for food. At Lao To Kou a very fine old Christian died of starvation on the same day."

These letters and radiograms which come to Bishop Herbert Welch, Chairman of the Methodist Committee for Overseas Relief in New York, make it plain that large special relief must go at once to Chinese Methodist workers. This is needed in addition to the general civilian relief which is carried on by Methodist gifts, and in addition to the funds which the Board of Missions is sending for the salaries of American missionaries and for mission institution budgets. Increased relief funds must be sent promptly if our Chinese preachers, teachers, hospital workers and their families are to be saved from actual want and despair.

Gifts should be addressed to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City (11), New York, marked for China Methodist Relief.

He who would fight the devil with his own weapons must not wonder if he finds himself overmatched.—South.

The point which we need to understand with this as with many other processes in the body, is that everything depends upon our powers of resistance. The mere presence of bacteria means nothing and does not constitute disease. Disease is the presence of these bacteria plus our lack of resistance to them.—Doctor Richard C. Cabot.

CHILDREN

weren't worth much
in Gloucester



"Wretches" they were called. They came from "dens" in the slums of Gloucester. Unwashed, ragged, and disgusting, these children of the working class spent their time in idleness and vice. Exploited and degraded, they were accepted as England's "waste."

Then a man's conscience revolted. Behind the dirt, said Robert Raikes, were potentialities for invention, art, science, poetry, music, religion.

Raikes employed women to scrub the faces of the "little wretches," and to teach them good manners, reverence, Bible and hero stories, and the hymns of Watts. On November 3, 1783, he announced to the world his scheme for Sunday schools.

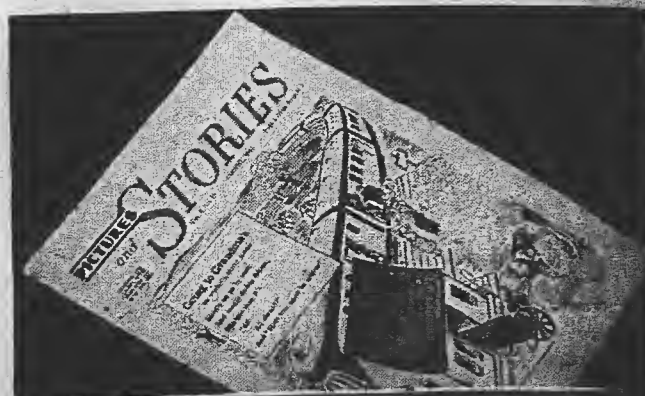
The years have changed methods but Raikes' faith in the worth of a child is still the fundamental approach of Christian education. It is the approach of the 100-year-old Methodist Story Papers, materials that still help teachers bring out highest potentialities of children.

THE
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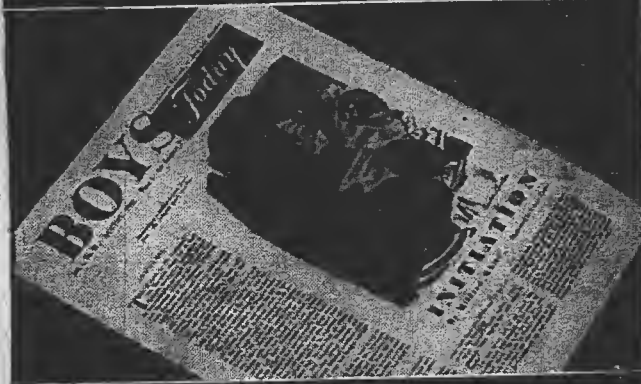
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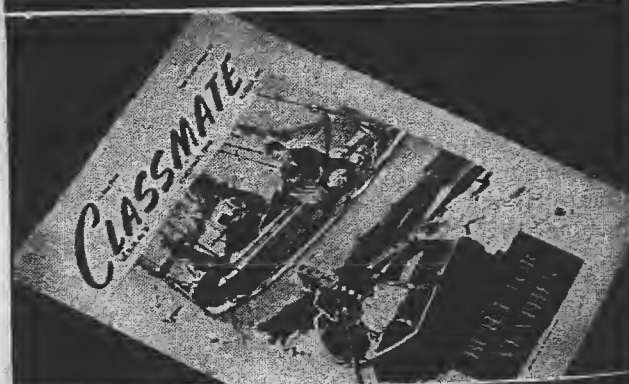
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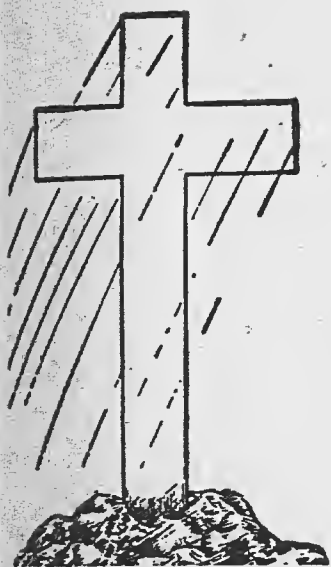
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For ages 15 and up. 20¢ per quarter.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

From the hour that Man took his seat in the throne of God, men breathed and thought from a new inspiration, and became fellow-workers with God in the re-constitution of the world. Christ having made in Himself the humanity of the future, "One new man," nothing could remain as it was.—John Pulsford.

THE PRAYER-ROOM TODAY

Pardon me, O my Friend Divine, for all I have done to Thee. Help me to understand what my coldness means to Thy love, and my uncleanness to Thy holiness. I thank Thee for Thy tireless forbearance, Thy long longsuffering. Who would ever have borne with me as Thou hast done? Who but Thee would ever have returned to the heart where Thou hast been so often turned away? I have been Thy grief, O Holy Spirit; let me be even yet Thy joy. I have been the object of Thy patience; let Thy patience find at last its full reward in me. Amen.

He Fights Alone?

By Edward Rowland Sill

Before the monstrous wrong he sets him down—

One man against a stone-walled city of sin.

For centuries those walls have been a-building;

Smooth porphyry, they slope and coldly glass

The flying storm and wheeling sun. No chink,

No crevice, lets the thinnest arrow in.

He fights alone, and from the cloudy ramparts

A thousand evil faces gibe and jeer him.

Let him lie down and die: What is the right,

And where is justice, in a world like this?

But by and by earth shakes herself, impatient;

And down, in one great roar of ruin, crash

Watch-tower and citadel and battlements.

When the red dust has cleared, the lonely soldier

Stands with strange thoughts beneath the friendly stars.

—The Voice.



WALLET OF THE WEEK



THE FIRST INDIAN CHAPLAIN ever appointed for the Army is Chaplain First Lt. James Collins Ottipoby, formerly pastor of the Christian Indian Mission at Albuquerque, New Mexico. According to the statistics from the Office of Indian Affairs of the U. S. Department of the Interior, there are over twelve thousand American Indian youth now serving in the armed forces of our country. One splendid thing is that there seems to be no evidence of disloyalty on the part of our citizen population of Indian blood.

* * *

SIMON BOLIVER CENTER is a name given to an organization of Mexican youth recently formed in Mexico City. The organization was named in honor of the South American patriot of more than a century ago. Among other objectives, the movement will seek to unite the youth of the Americas in the fight against totalitarianism, and to fight for the defense of the culture of the New World. The initial meeting was attended by more than one hundred university workers and intellectual youth resident in Mexico as well as by a large contingent of Mexican sympathizers.

* * *

DAVID BRAINERD, the great missionary leader of New England who devoted his life to the evangelization of the Indians of that section, was born two hundred and twenty-five years ago. His influence was not greater in the field of Indian evangelization than upon the lives of such missionary leaders as William Carey, Henry Martyn, and Robert Murray McCheyne. He was born April 20, 1718, attended Yale College in 1739, but was expelled for an injudicious remark about his tutors. It is said that Yale's refusal to give Brainerd his degree led to the founding of Princeton University.

* * *

THE WESLEYAN METHODIST CONNECTION IN AMERICA was formed in a convention which met at Utica, N. Y., May 31, 1843. It now has 778 churches with 28,207 members, after one hundred years of organized existence. Its contributions for all purposes in 1942 amounted to \$52 per member. It paid for missions an average of \$2.91 per member, and for education \$1.21 per member. More remarkable still is the fact that the Sunday School enrollment for the year was two and one-half times the membership. Whatever else may be said of the group, it has certainly set a mark for greater Methodist bodies to shoot at.

* * *

THE AFRICAN GOLD COAST occupied the center of the stage in a tilt with Lady Astor in the British House of Commons recently. The discussion was on the importation of gin for the natives of the African West Coast. The pass was with Colonel Stanley and the House of Commons tried to laugh the matter off. The Commoners should remember the story of England's part in the promotion of the opium trade along with the declaration of Dr. Albert Schweitzer: "It (the liquor traffic among the native races) is commercially our greatest wastrel, socially our greatest criminal, and morally and religiously our greatest enemy."

LONG-LIVED MINISTERS is the subject of a paragraph in a recent issue of *The Christian World* devoted to the statistics of "Ministers Deceased," carried in the Congregational Year Book. The figures show that the ministry is still the healthiest of callings. The average age of the eighty-eight Congregational ministers who died in 1942 was 74.62 years. Three were over ninety and thirty-three were eighty or over. These figures include the evangelists as well as the ministers in settled work. They constitute a potent argument for temperate and wholesome living.

* * *

CHINESE CHRISTIANS are said to number five million out of a population of four hundred and seventy-one million—just slightly more than one per cent of the total. In this small fraction, however, is found one out of every five of the leaders of China. Among these leaders are Generalissimo and Madame Chiang Kai-Shek, and the Ministers of Foreign Affairs and Finance. This record speaks well for the character and service credited to the Christian forces of that country and it is to be hoped that the years to come may add greatly to the esteem in which they are held.

* * *

RUBBER CONSERVATION, according to Mexico News, an International Press Service bulletin by the Department of State for Foreign Affairs, is receiving nationwide emphasis. Stickers are being issued to private automobile owners of a certain class ("A"), and it is estimated that seven thousand cars will be laid up daily on Mondays, Thursdays and Fridays of each week by class "A" owners, and that on Wednesdays fourteen thousand cars will be withdrawn by class "C" and "D" owners. The Ministry of National Economy has been asked to tighten the measures to prevent evasion of the regulation.

* * *

THE LEMINGS, of Scandinavian countries, are small rodents of the muskrat family. They are smaller than their American relatives, the muskrat, but otherwise they are very much alike. In Norway these lemmings appear suddenly at irregular intervals and travel in parallel lines about three feet apart to the sea. Nothing deflects them from their course, and when they reach the sea they plunge in and swim out until they reach a certain spot and then they swim in circles until they drown. The theory is that an island once existed at that spot and that the lemmings live by landmarks which have disappeared.

* * *

THE MILAN CATHEDRAL of the Roman Catholic Church is reported to be in danger. It is claimed that bombs dropped in the vicinity of the cathedral during Allied bombardments of the city have caused the ground to give way in places and that the beautiful structure is in peril. It is said that the whole of one of the aisles may collapse. It would be a great pity for such a beautiful gem of architecture to be ruined, but Mussolini should have thought of that possibility before he bellowed his defiance of the Allies, and he should not have overlooked the possibility when he sent Italian aircraft to join in the bombing of London.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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C. MILTON CHALMERS, Publisher

EDITORIAL

THE LOST TREASURES OF MYSTICISM

One of the formative influences in shaping the course of the movement launched by Mr. Wesley was mysticism. He rejected the administrative pattern, but accepted its devotional fervor. Its impact is recorded in such names as David Nitschmann, Peter Bohler, Count Zinzendorf and many other successors of the great mystics, including St. John of the Cross, St. Teresa, Lady Juliana of Norwich and others. This renaissance version of the beatific experiences of the early mystics was destined to suffer violence in the house of its friends and to fall upon evil days, as did the movement in earlier years. Enthusiasts made it an end in itself and in so doing divorced it from its real objective—the cultivation of the interior life. In the hands of clumsy imitators, mysticism was ultimately shorn of spiritual prestige, and has long been looked upon as a mood of overwrought souls rather than an instrument of deep spiritual insight and power.

The abandonment of the mystical quest resulted in a natural letdown of spiritual aspiration and there followed years of leanness and recession. Perhaps this may have been responsible for the spirit of materialism which reached its peak in the assumptions of science and a state of cultural self-sufficiency which did much to rob personal religious experience of its authority. Soul illumination and power based upon humble and profound communion with Christ has been scoffed at. Out of the reaction against a personally minted religious experience, it was said by a recent writer, we have developed a church with "unlit lamps" and "ungirt loins." The church made no serious effort to re-interpret the meaning of mysticism until it awoke to the loss of its spiritual prestige, and its rich inheritance of spiritual treasure had been exchanged for intellectual culture and the shallow satisfactions of a vague and too often poorly related social program.

There are those now who stoutly insist that mysticism is wholly detached and expends itself in seeking emotional satisfactions. No one need deny that there are such among the adherents of this idea. It no more proves the worthlessness of mysticism than a rotten apple in a barrel proves the faultiness of the apple crop. Mysticism rests upon solid religious experience. It is to be explained by what the mystics were rather than by what they said. Aldous Huxley, who could hardly be charged with fanatical religious devotion, said: "The supremely important, the eminently encouraging fact about mysticism is that it provides the basis for a religion free from unaccept-

able dogmas which themselves are contingent upon ill-established and arbitrarily interpreted historical facts." The very fact that it represents truth shaped in the mold of personal experience exposes it to imitation and counterfeit, but does not destroy the validity of the mystical experience.

It is a great tragedy that the Methodist Church has gotten too far from Aldersgate to be interested in the attainment of spiritual power and grace as a mystical experience. We are too satisfied with the carefree forms of modern piety and our conscience-easing benevolences to give serious thought to mysticism as a process of acquiring divine power and spiritual understanding. But our desperate spiritual need continues. With all our culture and our engrossing church activities, we need as never before that interior illumination which came to flower and richest fruitage in the souls of the great mystics.

PURVEYORS OF SLUSH VS. BUILDERS OF FAITH

A certain independent church enterprise is said to offer its clientele a "premarital" and birth control clinic and a night club. It is reported that in the eight years of its existence nearly three thousand members have been drawn from more than a score of denominations.

The amazing thing is that there could have been found in the churches of any one city so many dissatisfied people who could be induced to lend themselves to an enterprise with such majors. The very fact that such a large membership has been taken from other communions shows that it is coasting upon the dissatisfaction and the emptiness of people in other churches rather than offering a dynamic for souls in or out of any church relation. A movement with such a program of work may hush down domestic and social discontent, but it offers little of genuine religious value. Any social clockfixing organization depends upon the personality of its leader and cannot expect to survive by many years his connection with it.

Paul had something to say to his son in the gospel, Timothy, about a time when people would not endure sound doctrine because they had itching ears. After nearly two thousand years, we find people still chasing vain shadows in the hope of satisfying an empty soul. They still make an issue with the prophet of God rather than surrender to Christ.

EGOISM AND STRIFE

Individual egoism is less difficult to deal with than its manifestation in social or other groups. In its group expression, responsibility is not so easily located. At the present time, the fight against egoism is largely a matter of group contests—racial, industrial, cultural, and economic, where differences take a specific form of interest. Unfortunately, the cause of righteousness suffers because of the pitting of group against group for material ends. In these areas the sharpness of the contest has increased in recent years, and "race prejudice," "industrial exploitation," and "economic repression" are common phrases of our speech. These group interests have long been targets for men who would ride to power upon issues rather than virtues.

The earlier and more general phase of the egoistic contest was religious. From that phase we have the distinctions implied by "gentile," "heathen," and "pagan." It is the same problem arrayed in ecclesiastical ermine and concealed by religious sanctities. Religion furnished the historic battleground against egoism, but when group agitations developed the religious phase became secondary, and not without loss to justice and righteousness.

We are thinking particularly of a reservation in the Presidential address of the Archbishop of Canterbury and in the Convocation resolutions regarding the admission of Free Church clergy to Anglican pulpits. By an unfortunate injection of the term "irregular ministers" the age-long ecclesiastical controversy over "Apostolic Succession" and Ecclesiastical Orders flared up and the ghosts of religious intolerance and exclusiveness walked again. The pity and the pathos of the incident was that the phrase was tagged on to a gesture looking to the promotion of church unity. Other religious bodies are sharers in the unwillingness to permit a crashing of the house of cards, ecclesiastical priority. Upon that issue, even the saving grace of God in Christ still finds the going tough. As long as we keep a powder keg to be set off in such fashion we may expect the coming of the Kingdom to be delayed. The church cannot expect people in general to exhibit a spirit which it refuses to accept for itself.

WORDS

Stewart Chase has long advocated that we give more attention to semantics, or the science of meanings. We would all make wonderful progress toward lucid understanding if we encouraged the habit of rejecting windy abstractions. Preachers, educators, and other leaders of thought would have greater power if they subjected their public utterances to a series of tests by which they can be sure they are thinking straight when they tackle a mental problem with the serious intention of solving it.

If two or more persons are going to understand one another and make sense in an abstract discussion, they must find a common object or event to which their words refer. Unless this is accomplished, the discussion is meaningless because they use different referents for their words and thus talk about different



B. P. Brooks

events, or they just talk words which refer to nothing

concrete and again the talk is meaningless. Words have no meaning in themselves. They are symbols of objects. WAM could mean bread, or the ocean, or books, if a group of people came to understand it to refer to one of these things. Here is a simple illustration:

1. She is a fat girl.
2. You have a fat chance of winning the race.
3. The fat is in the fire.
4. Below the skin of all animals is a layer of fat.

When you use the word fat, I must know to which of these uses you refer, if I am to understand your meaning. "Believe on the Lord Jesus Christ and thou shalt be saved" must be the way of salvation, because the Good Book says so. It also says, "The devil believed and trembled." Certainly, belief has a different referent in these two instances.

Colgrove gives a forceful illustration of the point at hand. A high school English class was studying the poem, Scott's "The Lady of the Lake." These lines occur:

"The stag at eve had drunk his fill
Where danced the moon on Monan's rill;
And deep his midnight lair had made
In lone Glenartney's hazel shade
.....
Tossed his beamed frontlet to the sky
.....
A moment sniffed the tainted gale
.....
With one brave bound the copse he cleared."

The teacher noted the puzzled expression on the face of one of the boys. Curious to know what picture was in the boy's mind, he inquired, "What is a stag?" Why-uh, a stag is—is when a fellow hasn't got any girl." Think what this notable passage of literature had meant to this boy. It was this sort of stag who "had drunk his fill," probably at Monan's Grill. It was this sort of stag who made a "lair" at midnight. What the "beamed frontlet" was will never be known, but clearing the "copse" (cops) was a natural sequence.

Before me is a definition of education as given by one of our great leaders. "Education, narrowly and broadly conceived, involves conditioning individual human nervous systems to develop patterned reactions governed by the evaluation implicit in various symbols and symbol-systems. Since symbols are meaningless apart from nervous systems producing and evaluating from them, we should speak of neuro-symbolic environment. Of this, the neuro-linguistic environment forms, in our western civilization, the most important part." After this explanation, there should never be any excuse for our not knowing what constitutes education.

Someone asked the Great Teacher what the Kingdom of Heaven was like. Here was a wonderful opportunity for the Master to write a thousand-page dissertation on the subject. He knew more about the Kingdom of Heaven than all the theologians of the past, present, and future put together. It had been his abode from the beginning of time. He knew his audience, however, and his reply was, "The Kingdom of Heaven is like a grain of mustard seed." When asked, "Who is our neighbor?" He told the great story of the Good Samaritan. He, as no one else has ever been able to do, could determine the concrete event in time and space, behind the abstract terms.

Those who are placed in positions of leadership will be

great leaders when they can pin down terms to concrete events which have the same meaning for everyone—can separate mental abstractions from actual situations in which we all engage and which need to be called by names familiar to all.

B. P. B.

A RED LETTER DAY IN BLACK

By Ralph E. Diffendorfer

The Division of Foreign Missions sends its greetings and a word of deep appreciation to the bishops, district superintendents, pastors and members of the Methodist Church.

"The increased giving of the last fiscal year brought to the Division \$229,288 added receipts to apply on regular appropriations. Last year also brought us \$41,761 increase in receipts from undesignated legacies. Then, by careful administration and by savings due largely to restricted travel, we were able to save \$98,982 on the budget of last year. This made available an unexpended balance of \$370,031."

The disposition of this amount was considered by the Executive Committee in June and it was unanimously voted to write off all the deficit of the Division, which amounted to \$341,728. When making the motion to pay this deficit, one of the laymen said, "Let us sing 'Praise God, From Whom all Blessings Flow.'"

It will be recalled by many that, at the close of the Centenary period in 1924, the year in which I was elected Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, that Board was in debt about three and a quarter million dollars. Most of that indebtedness was paid off by preferentials from World Service giving for the two following quadrenniums in lieu of a special campaign for that purpose. Not all of the debt was paid in this way. A balance has been carried through the years. In 1931 it was necessary to add to the indebtedness nearly a half million dollars, in order to avoid the unnecessary destruction of most of the work of the Board. Losses on properties in the United States added still further to the debt. Annual payments on the debt were then ordered by the Board and they have been faithfully made. But, never once, through all these years has that Board been free of indebtedness. This increased giving last year and the action of the Committee means now that the Division of Foreign Missions is without any red ink on its books!

This will cause great rejoicing throughout the Methodist world, and its significance to the work and to the standing of the Methodist Church can hardly be estimated.

After paying this deficit there was a balance of \$23,031, which will be used for necessary non-recurring expenditures, mostly property items in the foreign field. It is the first time for years that any money has been available for such purposes.

The Division is fully aware that there are some heavy obligations on properties on the foreign field, but it regards these as a part of its regular current service. Another year or two of increased giving will enable the Division to clear off most of these debts—just as here in the homeland churches and institutions are paying their debts. It is a goal devoutly to be desired.

The Division also received up to May 31, \$252,903 from the Week of Dedication offerings. This amount enabled the Division to pay off all of its War Emergency advances, the evacuation of missionaries, etc., and to

give nearly \$75,000 to approved projects in Latin America. In the War Emergency items the Division was able to set aside \$42,000 for the relief of distressed Chinese Methodist leaders. Probably in no area of the world is suffering more acute today than among the Chinese pastors, doctors, nurses, and other workers. The Woman's Division agreed to provide an equal amount. Bishop Welch and the Methodist Committee on Overseas Relief agree to double these two amounts so that the Methodist Church is now able to assure our Chinese Methodist leaders that \$15,000 a month, beginning with June, will go out regularly for the next twelve months for their physical relief. What this will mean to the future of Methodism in China is beyond estimate. It will save workers to the Church. It will keep institutions from closing down. It will bring

A BEAUTIFUL REMEMBRANCE

Dr. M. L. Smith,
Millsaps College,
Jackson, Mississippi.

Dear Dr. Smith:

Enclosed is a \$100 interest-bearing War Bond for the future Christian Center of Millsaps College. This gift is in memory of those young men of Galloway Memorial Church who have lost their lives in our behalf during this war, and it has a three-fold purpose—that it may bring a bit of comfort to their bereaved loved ones, that (as a War Bond) it may give some small protection to one or more of their fellow-service men, and that it may aid in establishing a building where the life and teachings of the Prince of Peace will so permeate the students of Millsaps that they will go out from its halls with minds and hearts dedicated to His service.

Please say to the families of these young men that a member of their church in deep sympathy for their sorrow, offers this tribute to their loved ones, in order that their sacrifice may be remembered and their influence continue to live.

Yours sincerely,

new confidence in America's sympathy and understanding of China's distress. Its influence will go out beyond the Methodist Church to the whole Christian movement in China.

On behalf of the Division and all its missionaries and national workers, I extend our gratitude to the Methodist Church for these gifts. We crave your continued support, your fine understanding, and your prayers during the difficult conditions which the Methodist Church overseas is facing during this war period and will continue to face for many a day.

RUTH LAWRENCE IS INTERNED

Miss Ruth Lawrence, of Loxley, Ala., missionary of the Woman's Division of Christian Service of the Methodist Church, to Warsaw, Poland, is now in a Nazi internment camp in France, according to unofficial word received by the Church's Board of Missions and Church Extension. Miss Lawrence has been engaged in educational and social welfare work in Warsaw since 1930. She is said to be "well, comfortable, and studying French" in the internment camp. The address of the camp is reported to be the Grand Hotel, Zimmer nr. 560, Internierten Lager Vittel, bei Nancy, France.

WITH THE PASTORS

THE CHURCH FINANCIAL PROGRAM

By Charles O. Ransford

The church without an adequate financial program will never cultivate a spirit of Christian liberality in the congregation and will always have difficulties in meeting its responsibilities.

The church is not a poor man's club where everything is free or the beneficiaries may pay or not pay as they please. The church must be supported to be maintained and provide for a church school and preaching services. The church property must be kept in repair, comfortable, attractive, and clean.

When giving to the church is held within the limits of the immediately necessary support there is no opportunity for a large outlook on life and the development of the blessings of brotherly cooperation and Christian helpfulness.

The true church of Christ is not an institution whose services are exclusively personal and local. The church of Christ is a world organization for all the people of the community and through the organized life all God's children throughout the world.

When Moses said to his brother-in-law, Hobab, "Come thou with us, and we will do thee good," he declined to go. He had no ambition to get something or to serve for pay. When Moses later said, "Thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes," he consented to go.

The church and all it stands for is an organization for service. Not what we may get, but what we may give is the first rule of life. We do receive many blessings through our church fellowships, but the largest blessings come through our free will offerings and services.

The church financial program is not primarily for the purpose of securing support for the established organization, its minister, and various departments of service, but to encourage the membership in Christian living, service, and sacrifice.

In small congregations offerings are small. In large congregations our offerings are according to our ability. The officary studying the needs of their respective congregations make their budgets according to the ability of the members. A carefully studied budget adequately apportioned should provide support for the pastor and the various organizations.

Real Christian liberality is what we do for the world church and for all who are in need of our fellowships and services. A church financial program that has no thought and place for others affords no opportunity for the cultivation of Christian graces and a world outlook.

Individuals and congregations atrophy when no opportunity is given for voluntary offerings and altruistic services. The most marked differences in individual church members and the local congregations is in their attitudes toward the world church program.

"The first principle of my life is God's honor; the second is man's happiness. These must be sought by prayer and unremitting diligence."—Lord Shaftesbury.

Did you ever stop to consider how much better it is to look ahead and prepare than to look back and regret?—Impressions.

CONFERENCE NEWS AND PERSONALS

Rev. W. R. Irving, Jr., places us in his debt by sending a good list of subscriptions for the credit of Union Church, Miss., charge.

Miss Helen Pitre is now assisting Rev. D. W. Boddie in the work of the Morgan City charge, according to notice carried in the charge bulletin of July 4.

Rev. J. B. Holyfield is having a good pastorate at Port Gibson, Miss. He has a fine people to serve and we rejoice in his splendid success.

Rev. W. W. Milligan reports continuing success at Byhalia, Miss., where finances are up to date, members are being added to the church, and the prayer meeting is the most interesting service they have.

Bishop J. Lloyd Decell was the preacher at First Church, Birmingham, Ala., on the morning of July 4. His sermon theme for the Independence Day service was, "The Destiny of the Nation."

Mr. John R. Allen, of Kilmichael, Miss., reports that Rev. J. T. McCafferty, of Winona, Miss., did the preaching at Kilmichael last week. Bro. McCafferty is pastor of Winona circuit.

Chaplain W. A. Carruth is now in training at the Army school for chaplains at Harvard University. His address is Holworthy Hall, N.T.S., Harvard University, Cambridge, Mass.

Mrs. J. D. McDougal, of Winona, Miss., has our sincere thanks for her loyalty to the New Orleans Christian Advocate. It makes the grind of work easier when we know that there are those who appreciate our efforts.

Rev. J. Spencer McLean, pastor at Oak Grove, La., has our thanks for his loyalty to the Advocate cause. He is doing a good work at Oak Grove in all phases of his pastoral responsibility.

Rev. A. M. Wynne came through with material evidence of his faithfulness to the Advocate and what it represents in the promotion of Louisiana Methodism, especially on the Heflin charge.

Mrs. K. W. Dodson, who has been spending some time with her daughter and family in Lake Charles, La., has returned to her home at 501 W. Alabama Avenue, Ruston, La.

Miss Vivian Terrell, Cheneyville, La., writes that the Advocate has been enjoyed very much in the past and that it has been a source of great blessing to her for which she is truly grateful.

Mrs. John L. Caldwell sends us a good list of subscriptions from Bernice, La., where Rev. J. W. Ailor is pastor. We presume that Mrs. Caldwell is the Advocate representative, and we appreciate her good work.

Dr. Guy M. Hicks, pastor at Trinity Church, Ruston, La., had a Vacation Church School recently with an enrollment of more than 200, an average attendance of 175, and 147 credits given.

Friends of Mrs. Louis Hoffpaur, of Haynesville, La., will regret to learn of her sorrow in the loss of her mother. The Advocate joins with other friends in remembering her at this time.

Rev. Rex Squyres and the people of Sib-

ley, La., have just pride in the dedication of a new parsonage for the charge. The leadership of the pastor in the enterprise included the labor of his own hands in bringing the building to completion.

Rev. G. W. McLain, of Nolan, Texas, a former member of the Mississippi Conference, says that everything is going well with him and his work, except that they are beginning to feel the effects of the war in the shortage of preachers.

Rev. W. H. Giles, pastor at Lafayette, La., is spending a two-weeks' vacation with his parents at Greenville, Ga. During his absence his pulpit at First Church and Davidson Memorial is being filled by Rev. B. H. Andrews, district superintendent.

Rev. A. M. Wynn, pastor of Heflin-Brushwood charge, has completed the schedule of his revivals for the summer. He has a list of helpers for these meetings which promises much for Methodism in that field.

Rev. Norman Purvis writes that he is in the midst of his first revival for the year and that he is doing his own preaching. He reports also a good Vacation Church School at Fannin, with three other schools planned. He has a pleasant field of service and is happy in his work.

A good friend of the Advocate wrote us that he needed a pen and pencil set, but that he did not see any way to reach the number of subscriptions required for it. We surprised him by sending him the set and telling him that he was already three subscriptions past the goal.

Bishop W. W. Peele will have the sincere sympathy of many friends throughout the Church on account of the death of his brother, Rev. F. Boyd Peele, of Roxboro, N. C., a few days ago. He had been twenty-one years in the itinerant service and he leaves many friends to mourn his going.

Rev. G. A. Baker is enjoying improvements which the people of Pontotoc, Miss., have made at the parsonage. During the months of July and August the congregations of the Methodist and Presbyterian churches will join in union services with the pastors alternating in the preaching.

Dr. D. B. Raulins, district superintendent of Ruston, La., is doing a many-sided patriotic service. In addition to two war workers in his own family, he is promoting a conservation program by encouraging war gardens and the gathering of wood for use next winter. This way he will increase the stock

of food and save a drain on the nation's coal pile.

Rev. B. P. Jaco, retired member of the North Mississippi Conference, living at Raymondville, Texas, reports that he and his wife have arranged for an auto trip to North Mississippi and that in a few days they will be on their way to renew associations in the old homeland. Mrs. Jaco's health is some better and Bro. Jaco himself maintains his good looks and he says he is as "mean as ever."

Chaplain J. Howard Brooks, with the rank of captain in the Navy, has been at Corpus Christi, Texas, since Pearl Harbor. He has organized the work of the chaplaincy in the vast naval expansion centering about Corpus Christi and has now been transferred to a new post. He has three sons in the service, two in the Navy and one in the Army. Mrs. Brooks will live in their home at Jackson, Miss. Chaplain Brooks is a member of the Mississippi Conference.

ARKANSAS CONFERENCES HELP NEGRO EDUCATION

Financial aid in the amount of \$4,400 has been pledged by the churches of the Little Rock and North Arkansas Conferences, South Central Jurisdiction, to Philander Smith College, Methodist institution for Negroes, Little Rock, according to Dr. M. LaFayette Harris. The funds will be used for plant repairs and improvements.

Dr. Harris attributed this unusual support to the influence and leadership of Bishop Charles C. Selecman and of the district superintendents of the two Conferences.

CHAPLAIN BOND COMPLETES COURSE

Lieutenant (jg) Beverly Earl Bond, Chc. USNR, former pastor of the Calhoun, La. Methodist Church, completed the requirements for graduation from the Navy Chaplain's School at Williamsburg, Va., and was graduated July 4. He has been assigned to duty at a naval training station.

Chaplain Bond received a bachelor of arts degree from High Point College, High Point, N. C., in 1940 and a degree bachelor of divinity from Southern Methodist University Theological Seminary in 1942.

Fifty-five men were included in this graduation class at the Navy Chaplains' School—one of the largest classes since the School was established in February, 1942, for train-



ing chaplains for the rapidly expanding Navy, Marine Corps and Coast Guard forces. The graduating class was addressed by Captain Robert D. Workman, Chief of Chaplains, U. S. Navy.

Purpose of training at the school is to introduce clergymen selected for the chaplaincy to the conditions under which they will work while in the service.

In addition to a rigorous physical conditioning course, students receive instructions in such subjects as first aid, Navy regulations, the relation of the chaplain's work to the Red Cross and Navy Relief, Naval history, psychology and pastoral counseling.

1944 GENERAL CONFERENCE

The Kansas City Municipal Auditorium in which Methodist union was officially declared in 1939, will again be the meeting place of the delegates of the denomination's 158 Annual Conferences. They will come together Wednesday, April 26, for the second quadrennial General Conference of the reunited church. This announcement, made by Judge Leslie J. Lyons, of Kansas City, chairman of the Commission on Entertainment, carries with it a number of special war-occasioned restrictions. A competent Executive Committee, to which were committed numerous details by the Commission at its recent meeting, is now actively engaged in perfecting preliminary arrangements for the General Conference. Cooperating with them is an enthusiastic Kansas City committee of Methodists and others.

The decision for Kansas City for the seat of the Conference was in deference to an almost unanimous sentiment of Methodists throughout the country, Judge Lyons said. The central location of the city and the adaptation of its facilities for the purposes of the Conference made it seem to the Commission to be the logical location.

The influence of the war upon the 1944 General Conference will be conspicuous. In the first place, many of the costumes and faces that marked this gathering as one of international significance are likely to be absent. It is not expected that many of the 51 overseas conferences will be represented. Another change will be an almost entire omission of spectacular observances and special events. "It is the judgment of the Commission," said Judge Lyons, "that the business of the Conference be limited strictly to essential legislation. It will be impossible under governmental regulations to provide the program of special features usually accompanying the sessions."

The Commission is reluctantly compelled to announce a restriction of attendance to all but official delegates, bishops, secretaries and principal executive officers of the general agencies of the church," Judge Lyons stated. "Under pressure of war conditions, Kansas City hotels cannot provide accommodations far in excess of a thousand people at any time. This means that the Commission cannot make provision for any meetings of general boards during the General Conference sessions nor at any time near the date the Conference meets. We are also under the necessity of asking delegates, bishops and officers of the church not to bring members of their families with them to Kansas City."

Concerning the length of the Conference, Judge Lyons quoted the Chamber of Commerce, the hotels and local committee as being in agreement that, if it is at all possible, the business of the Conference should be concluded in ten days. The contract for

the Auditorium has been drawn to cover only from Wednesday, April 26, up to and including Sunday, May 7.

The members of the Executive Committee are: Judge Leslie J. Lyons, Elias C. Watson, of Birmingham, Ala.; the Rev. Aubrey S. Moore, of Chicago, Ill.; J. C. McQuiston, of Wilkesburg, Penna.; John A. Patton, of Indianapolis, Ind.

PRODUCT OF CHRISTIAN COLLEGE

Universities on three continents contributed to the education of the Chinese Methodist bishop who baptized Captain Chiang Wei-kuo, second son of Generalissimo Chiang Kai-Shek, in Chungking a few days ago.

Bishop W. Y. Chen (Chen Wen-yuan) the son of an old school Chinese magistrate in Foochow, was first graduated from the Foochow Anglo Christian College. He then came to America to Syracuse University, where he received a B. A. degree in 1918



BISHOP W. Y. CHEN
Chungking, China

and an M. A. the next year. To help defray his expenses he taught a course in Chinese history. After a decade of religious and educational service in China he returned to the United States and matriculated in Duke University. Here, under the direction of the late Professor William McDougall, he began researches in psychology which led him to the Sorbonne, Cambridge University, and the University of Berlin before completing his doctorate at Duke.

Once again in China, he taught in Fukien Christian University until 1936, when he was elected executive secretary of the National Christian Council of China. His denomination elected him a bishop in the China Central Conference of 1940. At the same time the Rev. Z. T. Kaung, of Shanghai, who baptized the Generalissimo soon after his marriage to Mayling Soong, was also elected Methodist bishop.

The cross is the only ladder high enough to touch Heaven's threshold.—Boardman.

My personal experience of religion deepens all the while, but I am unable to take an optimistic view of things to come, in the absence of a revival paralleling Pentecost, which I hold to be the normal and desirable thing.—From a Personal Letter.

CHAPLAIN J. H. BROOKS TRANSFERRED

Chaplain J. Howard Brooks, member of the North Mississippi Conference and a Captain in the U. S. Navy, has been in the service since 1921. During his twenty-two years he has seen service on the Pacific Coast, in China, in the Canal Zone, and in Washington, D. C. For a time during his service in Washington he was Acting Chief of Chaplains. Since 1940, he has had headquarters at Corpus Christi, Texas, where he did a monumental work in organizing the religious and recreational program of the new Naval Air Training Center at that place. It will afford great pleasure to his Mississippi friends to know that he is one of the best known and most highly appreciated chaplains and executives serving in that part of Texas. During his stay at Corpus Christi, he was advanced in rank from Lieutenant Commander to Commander and then to Captain. His wife is a daughter of Rev. and Mrs. B. P. Jaco, of the North Mississippi Conference, but now retired and living at Raymondville, Texas. Chaplain and Mrs. Brooks have three sons in the armed forces: J. H., Jr., is a First Lieutenant in the Marine Corps somewhere in the Pacific; Ben is a private first class, and is in the Georgia Technical School for Army Engineers; and Ensign David Brooks has just graduated from the Naval Academy and is now studying in air observation at Jacksonville, Fla.

Chaplain Brooks has just been transferred to other duties, much to the regret of his many friends in and around Corpus Christi. He and Mrs. Brooks were honor guests at a dinner given at First Methodist Church upon the eve of his departure for his new post. He also was feted by other Naval and civilian organizations. Mrs. Brooks left for their home in Jackson, Miss., where she will stay for the duration.

MORE MISSIONARIES ARRIVE FROM INDIA

Nine Methodist missionaries have just arrived in Los Angeles from India on a United States government transport, according to announcement made recently by the Board of Missions and Church Extension of the Methodist Church. They came on regular furlough after six years of continuous service on the field. The trip on the Indian and Pacific Oceans was reported "uneventful."

The party includes: Prof. and Mrs. Marvin Harper, of Leonard Theological College, Jubbulpore, India, whose American residence is Albany, Georgia; Dr. and Mrs. Frank Felt, of Jubbulpore, and Ocean Beach, Calif.; Cecil Auner, son of Rev. and Mrs. Orval M. Auner, of Central Provinces, India, and Winfield, Kansas; Miss Lucile Colony, of Jubbulpore, and North Liberty, Iowa; Miss Hilda Swan, of Pakaur, India, and Chicago; Miss Judith Ericson, of Belgaum, South India, and Galesburg, Ill.; Miss Gertrude Becker, of Jubbulpore, and Egan, S. D.; and Miss Lola M. Green, of Sironcha, India, and Shawnee, Oklahoma.

There is nothing that so persuades us of the great realities of moral and spiritual being as the man in whom God is manifest, the type of our human nature at its best, and the indorsement of the sublime faith that God in humanity is the supreme revelation of Himself.—Rev. Horatio Stebbins.

PERSONAL NOTES AND INCIDENTS

Mrs. J. M. Mitchell who has just moved to Vicksburg, Miss. from Tallulah, La., has our thanks for a generous word of appreciation of the Advocate and its message.

Mrs. W. H. Williams, of Winona, Miss., in renewing her subscription to the Advocate says that it helps her to keep up with the business of the church which she dearly loves.

The Independence Day calendar of Capitol Street church, Jackson, Miss., carried the names of 231 men and women of that church who are in the Armed Services. Dr. Roy H. Kleiser is the pastor.

Elsewhere in this issue we carry the notice of a call session of the Mississippi Annual Conference to meet in Central church, Meridian, on July 27. The purpose for which the meeting is called is stated in the notice as published.

Rev. F. J. McCoy, pastor at Lecompte, La., reports that he has received more members into the church this year than he has received any previous year. Finances of the church are up to date, the collection for the Orphanage was almost double that of last year, and he expects the fourth year of his pastorate to be the best of all.

Rev. J. L. Nabors, Jr., reports good progress in his work on the Tishomingo circuit. At Tishomingo, he has organized a Women's Society of Christian Service with eighteen members and the church at Dennis, where he is to have the assistance of his father in a meeting beginning July 18, has been repaired and painted. The finances of the charge are up to date.

The Marine Corps has issued a beautiful booklet on the history of the American Flag and proper methods for its display and other customs with which the flag is associated. Promotional stamps touching various branches of the Marine Service is also issued. It is our understanding that a copy of this booklet will be sent to any person making request to the Bureau of Publicity, 1100 South Broad St., Philadelphia, (46), Pa.

Rev. Tinsley B. Thrower is getting forward with his church program at Kosciusko. A Vacation Bible School, directed by Miss Muriel Gregory, was well attended. Church School Rally Day was appropriately and profitably observed on June 11. The church auditorium has been redecorated as have some of the Sunday school rooms, and a nice sum has already been raised on the War Savings Parsonage Plan for raising funds for a new parsonage.

ARTESIA AND SHAFFER'S CHAPEL

Permit me to say through the Advocate that things are going well on the Artesia and Shaffer's Chapel charge.

We settled the indebtedness on the Artesia church during the past Conference year, and we have one of the best church buildings to be found in the North Mississippi Conference. It is also well furnished, and no indebtedness on anything. We hope to have the church dedicated before the meeting of the Annual Conference.

During last Conference year our church at Shaffer's Chapel was completely overhauled and Curtis Chapel was repainted. All these improvements were paid for in cash.

The people at Shaffer's Chapel have the funds in hand to redecorate the interior of the church and to install electric lights.

The Curtis Chapel church has constructed a new rostrum and pulpit this year.

Our finances are well up for this Conference year. In fact, one of our stewards said that we had the best financial report at our third quarterly conference, held July 4, in the history of the charge. We will be able to say this fall, "Bishop, everything in full."

S. W. HEMPHILL, Pastor.

SPECIAL SESSION OF THE MISSISSIPPI ANNUAL CONFERENCE

According to paragraph four hundred fifty a Special Session of the Mississippi Annual Conference is called for ten o'clock Tuesday morning, July 27, in Central church, Meridian. This session will transact the business of election and ordination to Elder's Orders on account of Chaplaincy requirements, and any other necessary business.

The Bishop will preach at eleven o'clock and the cabinet will meet at 2:00 p.m.

All the members, both clerical and lay, of the 1942 session are, also, members of this Special Session. There is no required quorum for an Annual Conference, though it is anticipated that many members will attend.

J. L. DECELL,
Bishop-in-Charge.

MILLSAPS MEMORIAL PARSONAGE DEDICATED

We, of Millsaps Memorial Church, in Jackson, are rejoicing over the dedication of our parsonage. We thought possibly you would like to have these enclosed pictures and the following facts about the erection, dedication, etc., of the parsonage, for publication in the Advocate so that our friends elsewhere might know of our accomplishment and rejoice with us.

The membership and pastor, Rev. H. A. Gatlin, of Millsaps Memorial Church held the dedication of its parsonage on Sunday, June 27, 1943. Rev. M. L. McCormick was the guest preacher at the 11 o'clock service, and following this service the entire congregation went from the church to the lawn and front porch of the parsonage, where Bro. McCormick conducted the dedication service.

Bro. McCormick was pastor of the church at the time the parsonage was built, and not only did he serve in an administrative and advisory capacity during its erection, but he actually did a large part of the actual labor. Therefore, it seemed very fitting that he should be the one to dedicate this home.

The parsonage was presented to Bro. McCormick by Mr. C. A. Stewart, chairman of the Board of Stewards. After the dedicatory remarks, the notes of indebtedness, which had been paid and cancelled, were burned by Miss Janie Turner, treasurer of the church. Miss Turner gave the lot to the church on which the parsonage was built and helped draw the plans for the house.

This service was made possible by the efforts of the Men's Bible Class, who assumed the responsibility of the debt on the parsonage. These men had kept up the payments regularly, and decided this spring to pay off the debt in full, two years ahead of schedule. To them and to God goes the credit.

MRS. J. B. PRICE.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	94
Baton Rouge	246
Lake Charles	140
Monroe	198
New Orleans	109
Ruston	126
Shreveport	46

Mississippi Conference

Brookhaven	171
Hattiesburg	307
Jackson	212
Meridian	198
Seashore	269
Vicksburg	216

North Mississippi Conference

Aberdeen	182
Columbus	215
Corinth	281
Greenville	106
Greenwood	339
Sardis-Grenada	130

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

G. H. Corry—Montgomery, La.	10
Mrs. F. M. Taylor—Haynesville, La.	2
Dr. A. M. Serex—Monroe, La.	13
O. C. Stapleton—Houma Heights, La.	2
M. D. Felder—Springfield, La.	1
Don Risinger—New Orleans, La.	1
B. H. Williams—Magee, Miss.	1
H. S. Spragins—Calhoun City, Miss.	13 23
J. L. McElroy—Kosciusko, Miss.	1
E. B. Rogers—Meridian, Miss.	1
R. H. Kleiser—Capitol St., Jackson	1
Leonard Cooke—Shreveport, La.	1
J. A. Lindsey—Rose Hill, Miss.	1
S. W. Hemphill—Artesia, Miss.	5
F. J. McCoy—Lecompte, La.	13
T. B. Thrower—Kosciusko, Miss.	15
Jolly B. Harper—Franklin, La.	15
A. L. Smith—Rochelle, La.	14
T. D. McCants—Istrouma, La.	2
E. G. Mohler—Iuka, Miss.	2
J. B. Holyfield—Port Gibson, Miss.	2
H. L. Beasley—Blue Mountain, Miss.	2
Mrs. O. M. Johnson—Gueydan, La.	6
Harvey D. Watts—Baker, La.	1
B. M. Hunt—Hattiesburg, Miss.	4
A. M. Wynne—Helin, La.	3
J. W. Ailor—Bernice, La.	12
D. B. Boddie—Morgan City, La.	2
Norman Purvis—Fannin, Miss.	2
W. C. Mattox—Verona, Miss.	3
A. A. Collins—Eunice, La.	1
Spencer J. McLean—Oak Grove, La.	10
W. R. Irving, Jr.—Wesson, Miss.	5
W. W. Milligan—Byhalia, Miss.	2
J. W. Booth—New Orleans, La.	1
S. A. Seegers—Shreveport, La.	2
Mrs. C. M. Martin—East End, Meridian	11
Dr. E. C. Gunn—Carrollton Ave., N. O.	8

WISE OR OTHERWISE

By Rev. James H. Felts

Let your nose be your guide is mighty poor advice.

Very significant is the statement found in II Pet. 1:9: "For he that lacketh these things is blind, seeing only what is near."

When we use good things the wrong way we stumble.

The lack of home life of merit is tragical in evidence all over this country.

If Uncle Sam would cut red tape while he is cutting rations, health and happiness would be more in evidence.

To blame your failure on another man's success is to display the littleness that caused your failure.

The man who does the things he knows he ought to do rather than what he feels like doing is "going on to perfection."

And the man who adjusts the Bible to his standards instead of adjusting his standards of living to the Bible is a spiritual failure.

Henry C. Link, in the "Rediscovery of Man," makes this startling statement, "Science and education, bit by bit, have

whittled away the soul of man."

"Individuals must become the slaves of their own bad habits before they are ready for the shackles of an autocratic government."

We no longer apologize for the way we are not dressed much less for the way we are dressed.

Methodist preachers may not seek the chief place in the synagogue but they like to bask in the sunshine of the bishop's favor.

Standards of honesty and morality are as necessary to a man as food for the body he lives in. Both respond to proper care.

And Mark Twain was giving good advice when he said, "Always do right. This will gratify some people and astonish the rest."

When the worship hour is dull and tedious and tiresome it isn't easy to remain "in the spirit."

True or false? If you think you are right the effect is the same.

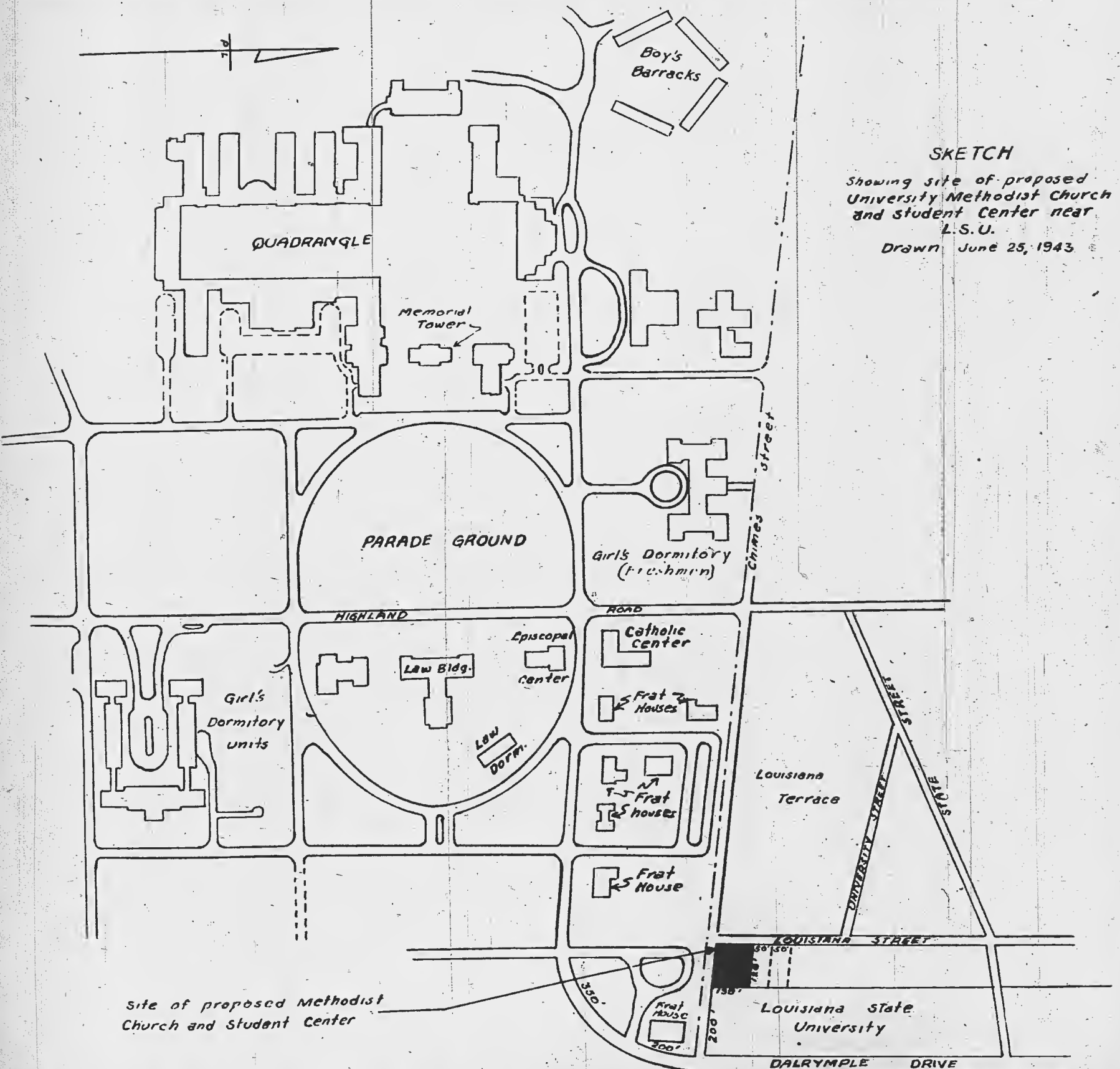
Here is the great secret of success: Work with all your might but trust not in your own power to achieve. Pray with all your might for God's guidance and blessing. Pray, then work; work and pray; and again pray and work. Whether you see much fruit or little fruit, remember that God delights to bestow real blessing; this comes generally in answer to earnest believing prayer.

—George Miller.

Defeat should never be a source of discouragement but rather a fresh stimulus.

—South.

CAMPUS PLAN OF LOUISIANA STATE UNIVERSITY, SHOWING LOT FOR METHODIST CHURCH



Above is a sketch of the LSU Campus and the location of the lot recently purchased by the Commission. Mr. and Mrs. J. H. Cain, of Baton Rouge, advanced the necessary money to pay for the lot. We

must repay them at an early date.

This week there is being mailed to every pastor in the Louisiana Conference an outline of our "Plan and Program" for the work this fall. We are requesting that this be

read in the churches on the fourth Sunday in July.

Full cooperation is necessary if we are to succeed in this great and worthy undertaking. **ELMER C. GUNN, Chairman.**

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

July, "Christian Citizenship Month"

As a Christian citizen, each church woman has a responsibility for—

1. Using the ballot intelligently.
2. Creating wholesome leisure-time activities for all the people of the community.
3. Making of penal institutions a training center for the rehabilitation of criminals.
4. Influencing the movies and the radio.

—Christian Citizenship Committee.

Who is Going to the Legislature in 1944?

While we are busy trying to elect the right men as governor, sheriff, etc., we may be overlooking some very important offices.

We hear that, because of the large number of counties in Mississippi which have voted to ban beer and wine, there is going to be a very strong fight in the 1944 Mississippi Legislature to repeal our state liquor laws.

Have you questioned the men who are asking to be elected to the Legislature from your country, how they feel about this issue? There is still time to do this, and we should be very careful for whom we vote.

Not only will we be interested in the liquor laws, but in laws concerning juvenile courts, aid for children, etc., so let's be sure the men we send to Jackson are favorable to such programs.

Wholesome Leisure-time Activities

The special activity suggested for June in the Mississippi Conference was to plan a program of recreation for our children and young people.

We are interested in the report of Mrs. J. W. Grimes, Secretary of Christian Social Relations and Local Church Activities, of First Church, Gulfport, for the second quarter.

For quite a number of months this church has kept "open house" each Saturday evening for the men of the armed forces stationed in that area. To this program they have added an "open house" for "Teen-Agers" each Thursday afternoon, from 2 until 6 o'clock. Games are played, records are played, and there is a snack-bar in operation. Members of the group contribute to the program of the afternoon; on July 1, Bobby Hines, a talented member, presented his Marionette Opera, Verdi's "Rigoletto."

The young people feel that the church has taken a personal interest in their problems, and through this service they will not only have their leisure time employed, but will be drawn closer to the church.

"Gulfside" School of Missions

The "Gulfside" School of Missions and Christian Service will be held August 17-24, 1943.

In the announcement we read: "We hope to make ourselves better Christians and more loyal Americans by this week set apart for consecration. We want the fruits of this week to go back into every society."

The expense for the week will be \$10, which is a little more than last year, so begin planning with the women of your local Negro Woman's Society of Christian Serv-

ice to cooperate in sending one of their leaders to this school.

Write "Gulfside," Waveland, Miss., Box 103, for information.

"Our Greatest Problem"

Societies planning to use the informal study, "Our Greatest Problem," will find splendid material in our church school literature. We also suggest that they write to the Board of Temperance, 100 Maryland Avenue, N. E., Washington, D. C.

Mrs. R. L. Ezelle, our Conference Chairman of Alcohol and Other Narcotics, hopes to get a letter to each society this week.

The Local Church Woman's Key

In the July issue of "The Methodist Woman," page 16, Miss Thelma Stevens, our Division Secretary, gives some splendid suggestions for the use of her "key" by the local church woman. The key marked "C.S. R. and L.C.A." can be used in every community during these summer days, and we must keep busy "about our Father's business."

The suggestions for the August program, on page 27, also give ideas for local church activities which may be helpful.

Student Work

One of the most important phases of the work of the Student Secretary at this time is assisting the pastor to keep in touch with the boys and girls of the local church who have gone into the service of our country. During this time of strain, to know that "the church back home" is not forgetting them will be a source of strength.

It has been suggested that the Student Secretary call together the mothers and wives of service boys and girls in a very informal meeting once a month—call it a "chat" party—and let each one tell where her son, or daughter, or husband, is and what he writes home. Later this news can be compiled into a news sheet and sent to the boys. Of course, it will have to be written so that no "military secrets" will be revealed. This will also assure the correct addresses for the Student Secretary.

We wonder what Student Secretaries in the Mississippi Conference are doing this vacation time to make the boys and girls who are at home from college, feel that they are still a part of the church. Have they been used in helping with the Vacation Church School? Is there a place for them in the old class?

Wesleyan Service Guild

Many interesting projects being carried out by units of the Wesleyan Service Guild are given in the July, 1943, "Methodist Woman," page 21.

With so many of our women going into the business world, we should have many new units in our Conference, and the older ones should be increasing their membership. If we do not keep our women who have been active in the W. S. C. S. "tied" to the work while they are employed, after the war they will have drifted away entirely.

Young Women and Girls

Many times during recent weeks we have overheard our young girls speak of being "bored." School has closed, the boys have gone into the service, they cannot go to work—no one wants them for the short vacation time during the slack season. So, what can they do? Not enough gasoline to be taking trips—

What an opportunity for the Secretary of Student work! Call them together and go adventuring over the world on the good ship "Methodist Missions"—or rather, "World Missions."

Reading?

Of course, every woman is busy these days; but, since they are very long days, we must take time to rest. While we are resting our bodies we can be improving our minds and keeping up with the program of our W. S. C. S.

Mrs. Maude M. Turpin, Secretary of Literature and Publications of our Jurisdiction, says: "Perhaps we have overstressed getting subscribers and paid too little attention to the reading of our magazines and our splendid literature. If everyone who subscribes to The Methodist Woman and World Outlook would conscientiously read these magazines 'from kiver to kiver'—read not only the printed words, but read and study the pictures—how much more sympathy and understanding we would put into our task."

PRAYERFUL SEARCH OF THE HEART

By Mrs. Irvin Rowland

"In all thy ways acknowledge him, and he shall direct thy paths."

Let me not measure the fullness of life in terms of what it gives to me, but rather by what I can give to life. Let me not constantly look for favoritisms from my fellow-men, but let me search for the contributions which I can make for their betterment. Let me not envy the lot of those who seem more fortunate, but rather let me count my own blessings and be thankful.

Let me not criticize those whose ideas differ from mine, but let me try to understand them more fully and profit thereby. Let me not harm others by unreasoned judgment, but let me look for their better points and encourage such.

Let me not cross the bridge of possible foreboding future events before I reach it, but let me take each day in faith as it comes. Let me not mix imagination with truth, but let my word be a most reliable witness. Let not my motives for doing good be insincere, but let them be above reproach in the eyes of God. Let not my actions be false to my teachings, but let me always strive to be true to God, to others, and to my best self. Let not my eyes be closed to my own shortcomings, but let me ever pray that God will open my eyes to them and give me the strength to overcome.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Letter from Dr. Lewis

Mrs. W. H. Ratliff, President,
Woman's Society of Christian Service,
North Mississippi Conference,
Sherard, Mississippi.

Dear Mrs. Ratliff:

In the last draft from America we received notice of two gifts from the North Mississippi Conference Society to our Hospital here. Please accept our thanks for your gifts and interest in the work. It is always such an inspiration to us when we receive notices of such interest. Home seems rather a long way these days, with such delays in the mail and our children in America while we are here.

Up to now they have not started our new hospital building, but we are hoping this Conference year to get construction under way. So many of our workers are due to go home, but on account of war conditions that isn't practical, so they are staying on trying to keep the work going. Our best missionary with the construction work is at present taking a short furlough with his wife, as they have been out here longer than a usual term and are both in need of rest. But we hope to get things under way soon. Some lumber has been cut for the construction and is now being dried in the sheds.

Mrs. Lewis and I took a short vacation a few weeks ago at a lake on the Southern Presbyterian Mission. We were there for two weeks and enjoyed it so much. But work piles up when one is away, so we have had to work all the harder trying to catch up upon our return. Mrs. Lewis is the treasurer for the Mission now, so that adds to her duties. Our hospital work continues to be heavy and, with the leper work and the rural dispensaries we do not have much time to get lonely. We are in the sleeping sickness area and while that work has always been done by the Government before, they have been unable to keep a sufficient personnel in the field with war conditions as they are, so I have been doing some of that in this immediate area for the sake of the natives. Cures depend upon the early diagnosis. Last week we inspected our Mission village and the leper colony and found three new cases. But it is much better under control than it was a few years ago.

We had the misfortune of having some one break into the hospital and stealing some money just before Christmas. A few weeks ago a native saw another with some large bills, such as we had lost, reported the matter to one of our nurses, and we got back practically all we had lost. The man was afraid to get any of the large bills changed because he knew he would be suspected. But we have recovered just about all he took. We were certainly glad of that, as just now we need all we can get to buy food. This is the season for buying rice and peanuts, and if they are not purchased now it's almost impossible to get them later on.

Again let me thank the North Mississippi Society for their gift and interest in our work out here. Our friends have been so loyal to us and we do appreciate it.

Mrs. Lewis joins with me in best wishes

to you all. May God bless and keep each of you, is our prayer.

W. B. LEWIS.

Prayer Calendar

July and August—summer Assemblies, Institutes, etc.

The above is the list of prayer topics given in our Prayer Calendar. Read the following article sent out by Miss McKinnon and see if you will not want to add "The Emergency Needs of China" to your prayer list and to your talking lists in your society meetings. Let us not honor Madame Chiang Kai-Shek with just an Honorary Life Patron pin. Let us give our prayers for her country.

A Statement Concerning Emergency Needs in China

The cost of living in China has been rising constantly since China was attacked by Japan in 1937. The situation has become so critical that Chinese and missionaries in China and secretaries and members of the Board here have continually sought means of meeting it. Beginning May 1, 1942, adjustments were made in the appropriations of the Woman's Division of Christian Service in order to make additional salary grants of fifty per cent for the missionaries in West China, and of twenty per cent for the missionaries in the other parts of Free China. By January 1, 1943, it was necessary for the fifty per cent grant to apply to all in Free China. On May 1, 1943, the Chinese government authorized the Bank of China to allow an unofficial exchange increase of fifty per cent for all funds from abroad for philanthropic and relief purposes, including missionary salaries. Late in May cables were received from Bishop Chen and the treasurers of our mission in China stating that even with this additional grant the cost of food alone for each missionary for the barest essentials of life per person per day was five dollars U. S. currency. They stated that prices were increasing so rapidly that the cost of living was doubling every eight months, and that as an attempt at solution they suggested the transfer of missionaries to India, where living is cheaper, or their return to America, keeping on the field only a skeleton staff that could be adequately supported.

At the meetings of the executive committees of the Woman's Division of Christian Service and the Division of Foreign Missions in June the situation was solemnly faced. The missionaries have remained in China through the destruction of war—they have seen property bombed and they have suffered with the Chinese people. Their devotion and their courage have been of inestimable value to the Church, and at no time in the history of missions in China has there been such a response to the Gospel message as there has been in China in the last few years. In view of the great opportunity and need, it is unthinkable that the Church in America should recall its missionaries for financial reasons. Therefore, the executive committees of the Woman's Division and the Division of Foreign Missions voted to authorize

the payment of five dollars per missionary per day and to authorize further increases as essential to the life and efficiency of the missionaries, in confidence that the Church would not fail these missionaries and Chinese Christians in this hour of crisis.

The situation in regard to the Chinese Christians is equally acute. Letters from missionaries indicate that some of these have faced starvation for themselves and families; that virtually all of them are undernourished, with consequent low resistance to disease. Many of them have had offers of positions paying salaries many times those they have been receiving from the Church. However, in the great majority of cases, they have remained faithful to their tasks and are continuing their service through the Church and its agencies.

To help meet the essential needs of the Chinese workers in the Methodist institutions, the Woman's Division of Christian Service, the Division of Foreign Missions, and the Methodist Committee on Overseas Relief have agreed to send monthly the sum of \$15,000 to be distributed by the Methodist Committee in Chungking in the ways that seem wisest to them. The Woman's Division share in this sum is \$3,500 a month.

Money needed. To make possible the continuance in China of the missionaries of the Woman's Division of Christian Service and to supplement the salaries of the Chinese workers \$110,000 a year will be needed, if the cost of living increases no more. The probabilities are that living costs will continue to rise and that the amount needed will be increased by at least fifty per cent.

The possible resources of the Woman's Division of Christian Service to meet this great need are:

1. Increase in the income of the Woman's Division so that all appropriations can be paid in full.
2. Gain on exchange from other countries in which there is favorable exchange balance.
3. Cash supplies for China.
4. Some of the appropriations from occupied fields. (Salaries of the missionaries who are in occupied fields must be held intact and certain other appropriations must be held for future payment). Salaries of missionaries detained in America and receiving salary from other sources than from the Board are available for the emergency if the donors continue to pay the amounts.

Since this statement was prepared, a letter has come from China from which three statements are quoted:

1. "13 to 1. Because of inflation friends in America will have to send thirteen times as much as formerly, just to prevent closing churches, schools, hospitals. 13 to 1."
2. "70 to 1. The Chinese Church has been asked to give seventy times what they gave at the beginning of the war. Such giving 'until it hurts' will build a Church which can walk right into the doors of opportunity open in the days of China's reconstruction. 70 to 1."
3. "These two actions were taken in the conviction that 'those who love the Lord' in America will certainly do as much as His humble followers in Asia. 13 to 70."

SALLIE LOU MCKINNON.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

Spiritual Life Committee of the Society of Christian Service

By Mrs. C. H. Shaffer, State Chairman of Spiritual Life

"I love the Lord because He hears the voice of my supplication,
Because He inclines His ear unto me,
And I will call upon Him as long as I live."
—Psalms 116:1-2.

Has that wonderful statement become commonplace with us, or has it become more significant and dear to you in these days?

Our church leaders feel that we are not taking advantage of all the valuable resources that we have at our command. Dr. Harry Denman, chairman of the Commission on Evangelism in Nashville, called a meeting in Oklahoma City in May of all the Conference Spiritual Life chairmen of the South Central Jurisdiction. The meeting was called to plan ways that the spiritual life of the church can work more in cooperation with the evangelistic phase of the church life. Bishop Charles Selecman, Bishop of the area, met with us and brought us such heart-searching, helpful devotionals throughout the meetings. In speaking of one of the things that is causing alarm in our church life, that of "lukewarmness" of the average church member (who definitely call themselves Christians), he told a story of a conversation he had with an Episcopal Bishop out in California. The Episcopal Bishop said: "It's too bad you Methodists pulled out and left us, because you took the stove with you when you went." Bishop Selecman, with a confirmed reality of the truth, apologetically said: "Well, if you can find that stove in the average Methodist church you could carry it back without your gloves, it has cooled off so much."

That's why I said in the beginning that the leaders realize and are making an urgent appeal for an active awakening on the part of those of us who have definitely allied ourselves with this work—cultivating the spiritual life of the church. Too often, yea, too often, it isn't a part of the total program of the church; it's a small group of women meeting in the name of the Society of Christian Service. We must get a larger vision or die of near-sightedness. We must impress the church as a whole of the need for spiritual growth, and anything that grows properly must be cultivated.

Again, we hear, "We are so busy." Who isn't? And aren't you glad you are busy? But, unless we rebuild that fire in the stove that the Episcopal Bishop was talking about, there will be some very cold rooms in which we will have to live in the next few months of the year. Truly, there will be a fuel shortage if we do not dig and dig deep for the necessary fuel to heat our own lives.

The sad part is the other peoples' lives that will grow cold and probably die because of the lack of spiritual warmth that they expect from our lives.

In Grace Crowell's new book, "The Lifted Lamp," on the fly-leaf we find these words:

"I shall light my lamp at Faith's white spark
And through this wild storm hold it high,
Perhaps across the utter dark
Its light will glow against the sky
Steady enough and clear enough
For some lost one to steer him by."

Again and again I hear, "How can I conduct the Spiritual Life meeting? What kind of a book or leaflet can I use? Please send me the necessary Spiritual Life literature." Oh, if we could only get away from the idea that a set programme, a set meeting, or that some leaflet is all that we need. There is a Book that can give us the necessary encouragement and inspiration and enlightenment and it is a "lifted lamp," but too often that Book is like the one the little girl found and ran to her mother and said, "Oh, mother, look what a beautiful book that I found way up on the shelf today." "My dear, be very careful with it," said the mother, "It's God's book, and I always keep it carefully put away." A lot of us keep it carefully put away, and only get it out like we do the medicine after we are already ill.

No, no book or leaflet, or just having a meeting on a certain day, will give us that inner peace unless we are familiar with it—unless we live with it and "give it" to others. When we have the real desire, and hunger is there for help, there will be a meeting that will be too deep and sacred to be put into a report blank. You can't record such results that come out of a heart-burning desire for help and companionship with others that are thinking alike.

Speaking of reports, shall I tell our secrets in bold print? The report blank for our work is new and, as I said, you can't report all the results, but it is a good sign of life when you do report the things that you can report. I shall list it as follows:

District	1st. qtr.	2nd. qtr.
Alexandria—Aux. possible	35	5
Baton Rouge—Aux. possible	35	11
Lake Charles—Aux. possible	39	15
Monroe—Aux. possible.....	38	13
New Orleans—Aux. possible	30	13
Ruston—Aux. possible.....	40	13
Shreveport—Aux. possible..	39	16

(No doubt others will come in before this quarter is ended).

I am positive that there are many more active groups meeting. But won't you tell me?

I've been reading and studying Fosdick's book, "On Being a Real Person." It's a book to study and live with. It can't be just read and casually talked about. It's personal. Such chapters as "Getting Oneself Off One's Hands," "Using All There is in Us," and "What Being a Real Person Means," may be just what we need in these distraught days to find ourselves—to help us to find fuel to rebuild the fire in the stove that we Methodists once so proudly displayed. We need to lift our lamps high with the wicks

trimmed well. There are so many wanderers so far from home in strange places.

He said, "Let there be light," and "I will give you peace not as the world gives give I you," "He hears my supplications," "He inclines His ear unto me and I shall call on Him as long as I live."

* * *

The Imperative Peace

By Grace Noll Crowell

It is imperative that men find peace.

Even the whirlwind has a quietness

Deep in its heart where the wild, dark swirlings cease:

A center that is strangely motionless.

So in this awful clamor of these days

The heart must find a stillness all its own,

Must seek unfrequented and ancient ways

That the prophets and the sages have long known.

Go out, O Heart, beneath the star-filled skies;
Mark their calm journeying, then seek a wood

Where only the winds are vocal; lift your eyes

And watch a tall tree's quiet certitude—

And you will find, whatever be the strife,

A central calmness settling in your life.

FARMER, CARPENTERS WANTED BY MISSION BOARD

A farmer and two carpenter-repairmen are wanted by the Board of Missions and Church Extension of the Methodist Church for service in two mountain schools conducted by the Board in the State of Kentucky.

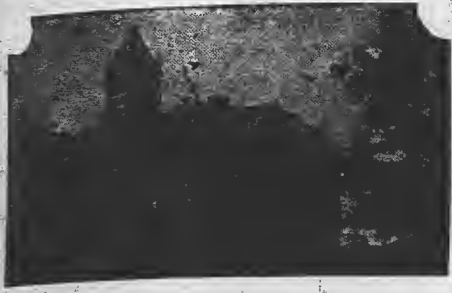
The farmer should have a general knowledge of crop rotation, farm machinery, general gardening, and be able to supervise a small school farm. He will be furnished a house in addition to maintenance and a small salary.

Those applying for the position of carpenters should have ability to supervise a group of teen-age boys in work activities at the school, and be able to make ordinary repairs on a building, and with electrical equipment. Besides a small salary, each carpenter-repairman will be furnished a house in which to live and a small garden for his own use.

It is desirable that men appointed to these positions be connected with some church, and that they be family men who have had children of their own and can get along well with young people. Pastors or others knowing of men who would be interested in these positions will please communicate with the Personnel Department, Board of Missions of the Methodist Church, 150 Fifth Avenue, New York 11, N. Y.

Many a man has stood in the church and prayed, "O Lord fulfill thy promises to us by opening up the windows of heaven and pouring out a blessing that we are not able to receive," when right then he had the keys to the kingdom of heaven in his pocket. (Malachi 3:10).—J. W. Bruner.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.



MILLSAPS COLLEGE—1892

CHURCH SCHOOL LESSON, JULY 18, 1943

By Rev. W. C. Newman

OUR CHIEF SOURCE OF ENCOURAGEMENT

Lesson Text: Exodus 3:13-16; 4:10-17.

Golden Text: "Certainly I will be with thee."—Exodus 3:12.

One of the deep needs of every human being who faces life earnestly is that he shall be frequently re-inspired about the whole matter of living in this difficult world. Not that our present age is more difficult than other periods have been for other people. Indeed, we have been relieved of so many discomforts, diseases, oppressions, and fears that we ought to live in a constant mood of thanksgiving. Life for us has been made infinitely more comfortable than our ancestors ever dreamed it could be. Nevertheless,

one cannot live close to the people of this generation without seeing that we, too, are threatened by sheer discouragement. There are people all around us who have become defeated, disheartened, depressed, downcast, despondent. And this mood comes to every one of us sometimes, lessening the effectiveness of our work, rendering us less enjoyable to friends, and even turning our spirits to bitterness. To all such people this lesson of encouragement should come with helpful force.

The Constant God

One of the causes of our discouragement is the terrifying change that has come over our world, and apparently will continue indefinitely. In our time, we have seen age-old institutions uprooted, families separated, nations destroyed, personal plans frustrated, strange and new philosophies becoming so powerful as to threaten the peace of the whole world. What the future will bring in more radical changes one can only guess. But many thoughtful people have been made afraid by what is happening in our generation.

Yet this is not the only "period of transition" that the world has seen. It was just such change that discouraged and frightened the children of Israel at the time of our lesson. How wonderful, then, must have been the words that God spoke to them through Moses, saying, "I am that I am"—that is to say, "I am the only unchanging One in all this changing world."

"Here," said God to Moses, "is One to whom you may anchor your life, safely in the knowledge that, though the mountains shake and the earth trembles, your Anchor will hold." The Scriptures express all this

in a magnificent sentence when, speaking of God, they describe Him as "the same yesterday, today, and forever."

It was this faith in an unchanging God, which enabled Paul to say, "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." And we, too, may face the frightening changes of our time if we hold on to the unchanging God.

God's Help Available to Us

One does not catch all the important facts from reading the New Testament hurriedly and superficially, as one would reading a novel. He must look deeper and read carefully the apparently incidental lines if he would know the deepest implications of the Christian life. You can not know the real Jesus just by reading the Sermon on the Mount, as some people imagine. For instance, you cannot understand how Jesus could say "Love your enemies" unless you also read about Him that "as his custom was, He went up into the mountain to pray." For the tremendous power of Jesus to live greatly did not come to Him by accident. The remarkable vitality and the personal achievements of even the Son of God were inseparably associated with his belief that God cares about and helps those who worship Him. It is not an accident that before the great temptation, and before He chose His disciples, and before He made His decision to "set His face steadfastly to go to Jerusalem," and before He took upon Himself the crucifixion, in each case He spent a night in prayer. He did not try to face life alone. He knew the God who helps and was continually dependent upon Him for daily power.

It was this lesson of God's helpfulness that Moses did not know in the beginning, and learned but slowly and with difficulty. Conscious of his own weakness, he was reluctant to accept the great responsibility God thrust upon him. How much energy we waste in worry and how many opportunities for service we throw away, all because we do not know God's helpfulness and because we try to live in our own strength.

The God Who Plans for the Future

Our country is fighting a great war—a war of defense. We are not interested in winning new territory, getting new glory, or making captives out of any people on earth. We are fighting to preserve the "American way of life"—to keep our life and our freedom for ourselves and our children.

But the purposes of God as expressed in the Bible are not to keep things as they are, but to make them what they should be—to revolutionize the present order, and to institute a new and better one. Jesus prayed that the kingdom should come on earth even as it is in Heaven, and that thrilling dream animated Him and His disciples continually.

One of the chief sources of our discouragement

is the kind of world in which we live—a world of war, cruelty, evil, sickness, sorrow, and death. But God's plan and promise is to change all that and give us a world in which "there shall be no more death, neither sorrow, nor crying." A little boy in my congregation was asked by his teacher to write a theme on the three things that he wished for more than anything else in the world. Less than twelve years of age, his theme would have done credit to a very wise philosopher. For the things that he wished for were these: First, that the war would end quickly; second, that all people everywhere could be free; third, that everybody would go to Sunday school! That little boy has already caught something of the spirit of God—the desire for a better world of better men. Let us take courage in the thought that we worship a God who will keep working creatively—perhaps forever.

DURABLE PEACE—HOW?

A Review

By Paul Hutchinson

See for yourself "what happened as the world went reeling into a second global war." How can there be "economic hope for the have-not nations?"

A study of the first session of the timely course, "Durable Peace—How?" by Paul Hutchinson, will help you to see these things. Imperialism, problems of disarmament, America's share in creating peace, are issues dealt with in later sessions.

Paul Hutchinson, a Methodist minister and journalist, editor of *The Christian Century*, leads one in this course to realize that, in his own words, "Peace is not a gift to be awaited, it is a prize to be gained." You may not agree with the author on all points, but you will agree that he has his facts well in mind and stimulates you to face the situation in this war-scarred world.

This course first appeared in the March and April issues of *The Adult Student*. So valuable is the course that the editors have had it reprinted for your use. If your class has not studied "Durable Peace—How?" plan to study this course in the fall months. Get adults to face the facts and to discover how we can establish basis for a durable peace.

Order from the Methodist Publishing House which serves your territory. The price is 15 cents.

A fussy old woman inquired in a druggist's the price of brimstone. Upon being informed, she replied that she knew where she could get it cheaper.

"If it's cheaper you want," replied the clerk, "and I weren't afraid of getting fired, I could tell you where you could get it for nothing!"—Pathfinder.

THE CHRISTIAN FIRESIDE

"HE THAT MADE HAVOC"

There was trouble in the village. Govindu, one of the leading men, was persecuting those villagers who had recently been baptized into the Christian Church. "How dare they," he said, "forsake the Hindu gods!"

For the new converts this persecution was a serious matter. Govindu could prevent them getting water from the one good well in the village; he could prevent them being employed in any work.

It was just then that Govindu fell ill. A disease of the eyes affected him so seriously that he was threatened with blindness. The native doctor's treatment only aggravated the disease. Someone suggested the Christian hospital some miles away where several villagers had been cured; but how could the persecutor of Christians enter a hospital where all the doctors and nurses were Christians? To Govindu the idea was revolting.

But at last he came to realize that the hospital gave him the only chance to recover his sight, and his horror of blindness drove him to do this hated thing. In the hospital he was shown great kindness; and his eyes were treated to such good effect that he soon began to regain his sight. In the hospital, too, he heard the story of a man, Saul, who, long ago, had hated the Christians so bitterly that he got special permission from the authorities to hunt them out and arrest them. This Saul was smitten with blindness; he, too, was led to a Christian home where his sight was restored by a Christian. With the restoration of his physical sight there came to Saul a sense of his spiritual blindness; and instead of continuing to persecute the followers of Christ he spent his life in spreading the knowledge of Christ's love and power over sin.

To this story Govindu listened in amazement. The first part of it seemed to be the story of his own life; but the end?

When Govindu, his sight fully restored, went back to his village he was no longer Govindu, the persecutor of Christians, but Govindu, a seeker after truth as revealed in Jesus Christ. The day came when he who once "breathed out threatenings" was baptized into the Christian Church. The name chosen for him at his baptism was "Paul."—Methodist Recorder.

WHAT A DOLLAR DID IN TWO WEEKS

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down what it was for, and send it back into circulation for two weeks. At the end of

FALSE TEETH

That Loosen

Need Not Embarrass

Many wearers of false teeth have suffered real embarrassment because their plate dropped, slipped or wobbled at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline (non-acid) power, on your plates. Holds false teeth more firmly, so they feel more comfortable. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

the time it came back with the following story:

It was spent—

Five times for salary.
Five times for tobacco.
Five times for cigarettes.
Three times for candy.
Twice for haberdashery.
Three times for meals.
Once for automobile parts.
Once for groceries.
Once for washing.
Twice for shaves.
Once for toothpaste.

God never had a chance with that dollar.

There are millions of other dollars that never touch the offering plate church. Who comes first in life—God or self?—Selected.

THE AMAZING ALPACA

By J. Frank Browning

If you should climb 16,000-dizzy feet above the sea to the lofty tablelands of Chile or Peru, where some majestic peak of the Andes—

Giant of the Western Star,
Looks from his throne of clouds
O'er half the world—

you would find very few other creatures to share the solitude with you. But look! Do you see those gray and tan figures over there against the background of giant cliffs? At first they look no larger than mice, but as they draw nearer they turn into woolly sheep-like animals. The size of a deer, and it almost takes your breath away to watch them scamper sure-footedly over boulders, up steep crags, and along yawning gorges with as much confidence and speed as if they were trotting along a modern American highway!

These are the alpacas—amazing alpacas we might call them—related closely to the camel and the llama. The coat of this unusual height-loving creature, sometimes two feet long, enables the hardy alpaca to endure the snow storms and icy winds of his lofty home.

The alpaca is extremely alert to dangers, and nature helps him overcome many difficulties. His cushioned feet, with their hard, cushioned toe-nails, help him to climb the steep rocky peaks with ease and safety; his long flexible camel-like neck and pointed muzzle enable him to reach herbage growing on high ledges; and his strong teeth help him to chew the tough leaves and stalks; while his queerly-constructed stomach—like that of his camel cousin—with its many tiny pocket-like reservoirs for liquid, makes it possible for him to endure both thirst and hunger for long periods when violent storms make it impossible to get food and drink.

And so we see a wonderful example of how the great Creator has fitted this queer creature for life at an altitude that would soon make us quite ill.—Our Dumb Animals.

CONFUCIUS SAID THIS

Centuries ago, China's great sage and reformer saw on a far horizon a new world

and a new way toward which mankind is still painfully traveling.

"When the great way prevails," said Confucius, "the world is a common state. Officers are elected according to their wisdom and ability, and mutual confidence and peace reign. People regard not only their own parents as parents and not only their own children as children. The old are able to enjoy their old age; the young are able to employ their talents; the juniors are free to grow; the helpless widows and widowers, the lonely orphans, and the crippled and deformed are provided for. Men have proper occupations; women have happy homes. Wealth is not to be thrown away, nor is it to be kept as personal property. Labor is not to be idle, nor is it to be used for personal advantage. In this way, selfish schemes cease to exist, and banditry and rebellion do not arise. As a result, doors (to all homes and cities and countries) are always open. This is the age of the Great Commonwealth."

GOD GIVE US MEN IN THE PULPITS

"You have placed me in a very embarrassing position," wrote the minister of the largest Protestant church in a mid-western city, in reply to a request that he place a prohibition speaker in his pulpit on a Sunday morning.

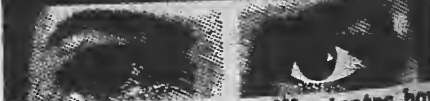
"You see," he frankly replied, "the chairman of my board is the president of a local bank. He has at least 25 or 30 large accounts of retail and wholesale liquor concerns in his bank.

"The treasurer of my board," he went on, "is a retail broker who collects rentals for his clients from several liquor selling concerns; and one of the women on the board has a son who recently went to work as a traveling salesman for a large distillery. They all claim to be as dry as I am, but a temperance sermon in our church would greatly embarrass them."

Thus we see the deadness of modern churchianity. The devil has spun his web about the whole machinery of the decadent present-day churches. The lack, or rather the absence, of holy zeal among the preachers and their members accounts for the resurrection and pernicious activity of old John Barleycorn. God give us more men like John the Baptist, who with the holy fire burning in their hearts will lay the axe to the root of the trees, men who will call sin by its right name and not blush while doing it, men who will drive the corrupt money-changers, compromisers, and the liquor barons from their safe retreat within the temple, without fear or regard for their salaries. These cowardly, time-serving, compromising, wishy-washy hirelings in the ministry will have much to account for in the day when the hearts of all men are tried in the true balances of a just God.

—W. F., in Dry Legion.

EYE COMFORT



The above picture illustrates how

**JOHN R. DICKEY'S
OLD RELIABLE EYE WASH**

helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

"THE GLORY OF THE CROSS"

A sermon by the Rev. King Vivion, D.D., LL.D.

One of the most intriguing words of all scripture is found at the close of Paul's letter to the Galatians, where he is bringing to a conclusion the message of his gospel and says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." It is a strange word, isn't it? And so much out of harmony with what we have ordinarily thought of as the one supreme thing to glory in that it makes us wonder just what he means, anyhow.

Surely the cross is a terrible thing. Paul was not talking about a little gold cross upon a fine chain worn by some lovely lady or some dimpled-cheeked little girl. He was not talking about a little gold cross worn by a minister, or priest, or the cross upon the communion table, or upon some Christian house of worship. He was talking about the heavy rough-hewn timbers upon which Jesus the Son of God died. Cruel, iron spikes were driven through His hands and feet to hold Him fast. There was dripping blood and crushed bone.

Men have tried to explain the cross, but I suppose we never shall understand it. Many theories have been used to try to say what it means, and perhaps all of them get at some part of the truth. Death on the cross is the most terrible of all deaths. No Roman was ever to be crucified. Men have been stoned to death. They have been quartered and butchered with swords. They have been burned at the stake or drowned in the sea. Today in civilized countries, capital punishment is made as quick and as painless as possible, in the electric chair or in the lethal chamber. But the cross meant lingering torture day and night for sometimes three or four days with bloated, feverish body in excruciating agony until at last death itself would come like an angel to release the soul from the suffering body. Words are inadequate and they stick in our throats as we come into the presence of the cross upon which Jesus died. Here we see the ghastliness of human sin and the depth of human depravity. Men have never sunk lower than when they nailed Jesus, the Son of God to the cross. Did Paul mean that the cross reminded him of the awful depths from which he had been saved?

Paul was not speaking about the glory that came to Jesus, but he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Why should Paul glory in the cross? We know that men boast and have glory in themselves, in their personal achievements, in their individual talents, in their authority and rule. Men love place and power and ease. But Paul says that the supreme glory is the cross. What could he mean?

Paul believed that Jesus was the Son of God and that upon the cross Jesus revealed the fact that God is a God of love. We have been told so many times that God is a God of love that it does not stab us wide awake or make us catch our breath. Now men have not always known that and I doubt if any of us fully understand it. Men have had strange ideas about God and they have worshipped, driven by fear much more than drawn by redeeming love. And it is not always easy to believe that God is a God of love. If any man thinks it is easy to believe, perhaps he has not tasted some of the terrible bitterness of life. Men are driven by the storms and broken upon the rocks.

A very clever man in the last generation said that if he could ask the Sphinx one question, he would ask, "Is the center of the universe good?" The human heart wants to know, "Is it really true that 'behind the dim unknown standeth God amid the shadows keeping watch above His own' and that He truly loves and cares for me?" Is God just a blind force? Did He simply create the universe and set it spinning, to be governed by a heartless legalism, and does He laugh when these quivering human lives of ours are crushed and our dreams are shattered? On the other hand, is God a soft, spineless, powerless God? Or does He love us enough to suffer with us when we break His laws in a moral universe? Paul believed that upon the cross Jesus became absolutely one with man. This was more than the incarnation in which Jesus came in human flesh. It was more than His teachings, in which He taught men how to live. God has always loved man. But in the cross we have, as it were, a window into the very heart of God.

The little ten-year-old girl was sent by her mother to the corner grocery to get a couple bottles of milk. The mother had told her to take care and when there were no cars coming to scoot across the street as fast as she could. The little girl went to the corner and when no cars were coming she ran across as fast as her little legs would carry her. She got her milk and returned to the corner and again when no cars were in sight, she ran as fast as she could go. When she was nearly across, she tripped and fell, the bottles of milk struck the pavement and were broken and the milk ran all over. A neighbor man passing by came hurriedly to the little girl and, after he had helped her up and saw that she was not hurt, began to laugh. He said, "Now, Mary, when you get home your mother will whip you." "O, no, Sir," she said, looking up at him through her tears, "you don't know my mother. My mother loves me and believes in giving me another chance." I thank God that God loves us and believes in giving us another chance.

Not only does the cross reveal the fact that God is a God of love, but the practical result of it is that when I come into the presence of the cross, something happens inside of me. The cross melts my stony heart and takes away my sin. Here, my friends, we enter into one of the deepest mysteries of all of life. When we come into the presence of the cross, these sins of ours cry out, "for shame, for shame!"

"When I survey the wondrous cross on which the Prince of Glory died,
My richest gain, I count but loss and pour contempt on all my pride."

Now, sin is not the physical act such as drunkenness, sensuality, or murder. But it is the attitude of the heart; intemperance, lust, and hate. The cross will not take away the scars of the physical results, but it makes my attitudes in the presence of God's love hideously ugly. And when I cry out, "Have mercy," He forgives my sins. And when I say I don't want to do that any more, He walks with me to strengthen me and to guide me. It is really true that a change of heart comes. I come to hate the things that crucify Him and to love the good. He gives forgiveness and a new heart.

When Alexander Whyte was having the communion service in his great church in Princess Street one Sunday night, there was a little old Scottish woman with white hair sitting on the end of the fifth row. When the elders passed the broken bread, she

would have none of it. When they offered her the cup, she simply shook her head and wept silently. The great preacher had seen it and, contrary to the usual custom, he took the tray of bread in one hand and the cup in the other and walked down the aisle and offered them to her again. Tears were running down her cheeks by now but she simply shook her head. "Take it, Woman, it's for sinners," the great preacher said; "that's what it's for." And so it is, and this is one of the glories of the cross.

Then, there is something more. The cross gives to life its meaning and motivation. Take the cross out of life and what do you have left? Is all of life a "tale told by an idiot, full of sound and fury, signifying nothing?" Or does life have a purpose and a meaning? Someone at the foot of the cross in a sneering way said, "He saved others. Himself he could not save." He spoke truer than he knew. If we take the cross out of our lives, we have only selfish striving. But we know that until we find something outside ourselves big enough to give ourselves for with absolute abandon, and throw our lives into that cause, we have not begun to live. Time was when men were to be saved from an awful hell after death. Too much we have quit that. But we are coming to see that men must be saved from the awful hell which they experience today. We are coming to see the torment and loneliness and terror of Godless and purposeless lives. Selfishness always and everywhere destroys and defeats life. In the long run, Mr. Hitler cannot win. "The stars in their course fight against Sisera." "He that seeketh to save his life loseth it. But he that dares to give it away for My sake and the Gospel's shall find it unto life eternal."

Here is a sailor, torpedoed in the North Sea, clinging with a companion to an oar. The oar was only sufficient for one. "You're married, ain't ye? You've got a wife and bairnies?" The other nodded. Then the first sailor said, "Goodby, chum, and God bless you." And he let go and sank. He forgot himself into immortality. Maybe it's a Schweitzer in the Lambarene or a Grenfel in Labrador, or a host of others who have found that the cross gives life, meaning and purpose and significance. This is part of the glory of the cross. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense, but one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. If he growls long enough, he will become a cynic, of no account, either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Charles E. Jefferson.

The modern American family is the one who spends right up to father's earning capacity.

—The Greensboro (Ga.) Herald-Journal.

NOT TOO FAR FROM GOD

(Corrected)

By Mary O. Elliott

We like to have the Lord not far away
So we may call Him any needy day,
But entertain Him in our homes? Not we—
The Devil is much better company!

So let the steady church folk take Him in—
Just so He is not far from us in sin,
So that if death or sorrow come to us
We find Him nearer than the evening bus.

We do not frequent churches much, these
days—

There is no time for worship or for praise;
But live in any town without the Lord?
That is a thing we never could afford!

Rolling Fork, Miss.

NEWLY APPOINTED CHAPLAINS

Army of the United States

Russell Henry Bohner, Pillow, Penna.
Wilmer Rudolph Bottoms, Sneads, Fla.
Harold Bristol Brown, Americus, Kansas.
John Lucien Carpenter, Clint, Texas.
Harvey Enloe Carrell, Anthony, Texas.
Gilbert Houston Curry, Greenwood, Ind.
Dwight Edmond Dussair, Topeka, Kan.
Stephen Galley, Monrovia, Maryland.
Philip Lambeth Green, Franklin, N. C.
James Harold Hagerty, Paw Paw, Illinois.
Earl Banks Horsell, Portland, Oregon.
Charles Huff Junk, Franklin, Illinois.
Rowland John Martin, Sunburst, Montana.
Orville Herbert McKay, Detroit, Mich.
Julius Allen McRaney, Hermanville, Miss.
Thomas Marion Merriman, Norway, S. C.
William Hancox Merwin, Geneseo, N. Y.
Cecil Evan Ottinger, Tye, Texas.
Carsten Paulson, Ashland, Wisconsin.
Kenneth Richards Perinchief, Red Bank,
New Jersey.
Lucien Linwood Powell, Pittsville, Md.
Albert Chapman Rorapough, Wallacetown,
Pennsylvania.
Benjamin Louis Schmidtke, Webster
Groves, Missouri.
John Warren Mobley Stipe, Albany, Ga.
Frank Leslie Whitney, Wessington Springs,
S. D.
John Henry Willis, Cortland, New York.

U. S. Naval Reserve

Luther Lambuth Booth, Kentwood, La.
George William Bumgarner, Canton, N. C.
Wiley Hiram Critz, Clarksdale, Miss.
Harold Rasey Cunningham, Norwalk,
Calif.
Frank Roy Donald, Danville, Ill.
James Swan Ferris, Evanston, Ill.
Marvin Augustus Franklin, Jr., Birming-
ham, Ala.
Grimes Weldon Gatlin, Grandview, Texas.
Kermit Claire Gregory, Salisbury, Ver-
mont.
Nolan Pliny Jacobson, Chicago, Ill.
Itys Vaux Johnson, Powell, Wyoming.
Clifford Jordan Mann, Waterloo, Iowa.
Ralph Herman Nicholson, Lenoir, N. C.
Donald Russell O'Connor, Decatur, Miss.
Vincent Lewis Odom, St. Petersburg, Fla.
Algernon Martelle Oliver, Meridian, Miss.
Chester Arthur Pennington, Spring Lake,
New Jersey.
Robert Nelson Ruleman, Eagle Grove,
Iowa.
Gerald Horner Sargent, New York, N. Y.
Wallace Guy Smeltzer, Tarentum, Penna.
Norbert Good Talbott, Evansville, Ind.

John William Worthington, Lexington, Ky.

PROMOTIONS

First Lieutenant to Captain

Harold M. Bryant, Falls City, Nebraska.
John Charles Fix, Collins, Iowa.
John F. Herion, Bethesda, Ohio.
Alfred A. Knox, McCrory, Ark.
Wilmot T. Lippert, Dallas, Texas.
Ernest E. Lowe, Long Prairie, Minn.
James Edward Statham, Pahokee, Fla.
John H. Thornberry, Green, Kansas.

THE INDIAN CHRISTIAN'S DILEMMA

By Bishop V. S. Azariah, Anglican Bishop
of Dornakal, India

The Congress party of India demands that Britain immediately surrender the entire government into the hands of the peoples of India, and if that is not done it cannot cooperate with Britain in the war against Axis aggressors.

The Muslim League also demands self-government, but stipulates that those provinces where Muslims are in a vast majority should be constituted after the war into a Muslim Dominion. In the interests of the sixty million of the Depressed Classes, Dr. Ambedkar violently objects to the Congress demands.

Mr. C. Rajagopalachariar, former Congress Prime Minister of Madras, advocates reconciliation with Muslims and resumption of government by Indian leaders so that the aggressor nations may be opposed by the whole of India.

In this conflicting situation the Indian Christian hardly knows what his attitude ought to be. Certain considerations emerge from the fact that he is both a follower of Christ and a citizen of India.

With trembling conviction, Indian Christians see that they must be on the side of India's freedom. If China, Japan, Persia, and Turkey can hold their heads up as independent nations, their motherland should have the same status.

The Indian Christian has vague fears that the freedom he desires for his country may spell deprivation of his own liberty and his fundamental religious rights. His forbears had sufferings from the religious intolerance of their countrymen. Would India's freedom mean a return to the old caste tyranny? Congress leaders have never given the slightest consideration to clearing these doubts.

The Indian Christian's religion has taught him to "render unto Caesar the things that are Caesar's." While, therefore, he asks for freedom, he cannot agree to bring it by civil disobedience.

In view of these conflicting loyalties, what is the Indian Christian's duty? He cannot join the Congress, for he demands nothing for himself; he does not very much care for his community to have a separate electorate. He would demand freedom, but within the freedom he would like to have his own freedom guaranteed and loyalty to his own religion secured. He cannot ally himself to this or that communal organization, for he does not ask for privileges for his own community; but, with his Christian culture and outlook, he asks only for opportunities to serve his motherland. He is blamed by the Congress, by the Depressed Classes, and by Muslims that he does not throw himself into this political struggle.

And what about the war? War, he knows, is a negation of man's highest qualities and

destiny. He would therefore have no part for any cause whatever. He realizes, however, that there are worse evils than war. If an aggressive nation cannot be cured by reason, argument and fair dealing, it is the duty of all nations who care for peace and righteousness to stop the aggressor, if need be, perish in the attempt. In the present war there is no doubt whatever the Allies are engaged in this dirty war it is to make the aggressor nations pay, that aggression and selfish ambition pay, that this world of ours is meant to be the place where nations can live in peace where each race and country ought to have the opportunity to make his own contribution to the well-being of all others—not by domination but by service. That being so, the Indian Christian is ready to throw himself into the war. To launch any campaign that will tell against India's participation in the war he feels to be a blunder. To bargain for this or that as a reward for participation he feels is unseemly and unworthy of a nation with moral backbone. He therefore regrets that he is unable to see eye to eye with Congress in this matter.

Here then is the Christian's position. He is torn between two loyalties. He forbears taking sides. He can only pray that the British may understand his longings for his motherland, and that his countrymen may understand his loyalty to his religion.

That being so, with all the earnestness of his being he pleads with his countrymen not to let themselves go in mad lawlessness. It does no one any good; it harms all. He pleads with the leaders of parties not to demand anything as the reward of their participation in this war. Moreover, he is convinced that all talk of a free India will be futile which does not face the problems of the Indian States, external defence, and the mutual distrust of communities within. These are not unsolvable problems; where there is a will there is a way.

He also pleads with equal earnestness with the Government not merely to trust to the restoration of order by force (which is certainly necessary), but to take steps as early as possible to implement their pledged word in regard to India's freedom, and even now to explore fresh possibilities of reconciliation of differing views and different political parties. The Government can take steps, by conciliation, consideration and magnanimity, to bring about a change of heart in the people and the leaders. Whatever method may be followed, reconciliation and India's peaceful development is what Indian Christians desire. To this end every Indian should work and pray—and pray until he is heard.

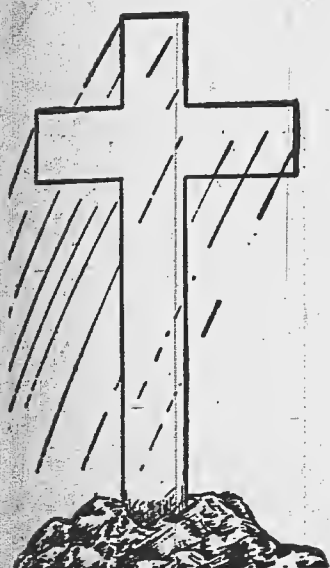
In the measure in which we truly recognize Him as our Lord and ourselves as His possession will it be easy to "put our trust in Him. If the shepherd purchase a flock of sheep, does he not intend to provide for and take care of them? Our Good Shepherd has paid for us an infinite price, and we are not merely the sheep of His pasture and the subjects of His kingdom, but are members of that Church which is the bride whom He loves. Well may we "put our trust" in Him who loves us with love so unique and unparalleled!—J. Hudson Taylor.

"No war, no plague of humanity—cholera, tuberculosis, or famine—has made so many victims, has caused so much poverty, suffering, and death as the use of alcohol."

—Charles Darwin

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

The whole round world is not enough to fill
The heart's three corners, but it craveth
still:
Only the Trinity that made it can
Suffice the vast triangled heart of man.
—Frances Quarles.

THE PRAYER-ROOM TODAY

Teach me, my God, to seek and find my
rest in Thee alone. Let no earthly joy
make me forgetful of Thee, nor any
strength of mine make me lose the sense
of my dependence upon Thee. Let not the
crowding concerns of busy life withdraw
my heart from Thee; let me be still rest-
ing in Thee, meeting every demand in Thy
strength. And when, in love and wisdom,
Thou dost withdraw Thy gifts from me,
let me know that the Given still is mine.
And when my flesh and heart shall fail,
be Thou to me what Thou hast been to
all who have known Thee; be Thou the
strength of my heart and my portion for
ever. Amen.

Life a Weaving

My life is but a weaving
Between my Lord and me.
I cannot choose the colors
He worketh steadily.
Ofttimes He weaveth sorrow
And I in foolish pride
Forget He sees the upper
And I, the under side.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.

—The Cumberland Presbyterian.



WALLET OF THE WEEK



PRESBYTERIAN-EPISCOPAL UNION, which seemed to get off to a good start in early diocesan voting, now seems to be encountering a little harder sledding. The Diocese of Milwaukee voted complete disapproval and rejection. Bishop Ivins branded the merger as "unthinkable and intolerable." On the same date the Boston diocese voted one hundred and three clergy and one hundred and fifty-three laymen in favor of the union, and thirty-three clergy and fifty-nine laymen against the union.

* * *

A STUDY OF THE RUSSIAN CHURCH, the Russian Orthodox Church, was recently printed on the presses of the Anti-Religious League, which had until then been dormant for more than a year and a half. Some foreigners and diplomats received copies of the book. It is stated that "Throughout its history the Russian Orthodox Church has lived the life of the people and has shared its joys and sorrows." It adds, however, that since the revolution, the church has sustained a considerable membership loss.

* * *

ALASKAN NATIVE DEER are of three varieties. The largest of them is the moose, which often weighs as much as a thousand pounds and has horns or antlers which have a spread of more than six feet. The smallest species is known as the Alaska Black Tail, which has an average weight of less than one hundred and fifty pounds. The Caribou weighs from two hundred to three hundred and fifty pounds, travels in herds, and is a chief source of meat supply for the natives of inland Alaska. In addition to these native varieties are the reindeer which have been imported.

* * *

IN PRE-REVOLUTION RUSSIA, it is said that ninety per cent of the people belonged to the Russian Orthodox Church, and only one-half of one per cent were Roman Catholics. The Roman group had but three churches in the city of Moscow. Of the three churches in Moscow, the St. Louis des Francais has been open through all upheavals and it is today holding daily services for approximately two hundred worshipers. It was originally admitted to the country to minister to diplomatic personnel, but now the congregation includes many native Russians.

* * *

ANIMAL INSTINCT FOR HIGH ELEVATIONS as a place to die was recently referred to by Dr. Julian Huxley. The carcasses or bones of leopards, monkeys, buffaloes, mountain goats, and elephants have been found on the summits of high mountains in Africa and in Norway. In Malaya a sportsman wounded an elephant which escaped into the jungle. In order to end its misery he and his bearers pursued it on an upward path for six days until they found it on a high elevation lying down and evidently waiting for the end. The discovery of the bones of mountain goats might not occasion surprise, but the finding of the bones of animals of the plains and the jungle on high mountains is unusual.

THE ARMY DACHSHUND is an Army Ordinance bus which carries fifteen men. It is made by sawing a five passenger automobile in two back of the front door and building in a section so that its carrying capacity is trebled. Only the driver's door opens on the left side. The bus is made by a company in Seattle, Wash., and the name is derived from its elongation which suggests the Dachshund. One hundred of these improvised buses have been put into service by the makers.

* * *

THE SUMMER SESSION OF ALCOHOL STUDY, sponsored by Yale University, has been meeting with a favorable response. Seventeen denominations have nominated candidates for fellowships. The Federal Council of Churches is backing the move and it is to be conducted by Yale University through its laboratory of Applied Physiology. The purpose is to make the findings of scientific research on the use and effects of alcohol available to groups and communities for their attack upon the alcohol problem throughout the country.

* * *

THE ANGLICAN CHURCH OF CANADA, reports an exchange, has a movement on foot for "leveling" all ministerial salaries. It is said that a similar plan is being pressed in England. The Canadian proposal includes a basic salary allowance with an addition for each member of the family and other particular needs. It appears that the main difficulty encountered in making the plan workable grows out of variations in the cost of living for different localities. Such a problem would arise in any country with as wide variations as are to be found in America.

* * *

EARDRUMS MADE BY SKIN GRAFTS are, according to a report from Mexico, giving great encouragement to people who have suffered from deafness. The report states that during the past ten months, one hundred and thirty-five such operations have been performed on the totally deaf, and that all but five of the patients have recovered their hearing. The surgeons who have achieved this marvelous surgical success are Dr. Gonzalo Valdes, a general in the Mexican Army, and Dr. Emeric Schulhof, who was Hungarian-born and went to Mexico from Columbia University in 1940.

* * *

WAR EMERGENCIES have caused production authorities to extend our efforts into new and neglected sources of supply. Thousands of rubber trees which were planted in the Hawaiian Islands nearly forty years ago are now being tapped in order to add to our much needed supply of that important product. Hemp culture is being promoted in five states of the Union and the indications are that nearly a quarter of a million acres will be planted to hemp this year. For the processing of this crop forty-two new mills have been planned. Two of the mills are already nearing completion.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

SECONDHAND RELIGION

Dr. Harry Emerson Fosdick, writing in a recent periodical, takes the position that it is prayer which gives religion personal meaning and force, and that without it all religion, heathen, pagan, or Christian, is second-hand. The thought is introduced by a quotation from Emerson: "God enters by a private door into every individual." He argues that prayer is that door, and without prayer as personal communion with God, religion is only a system of glorified intellectual mechanics. He says that there are people who have always believed implicitly in God, but who spend months on end without resort to prayer, the one and only thing which can make faith vital and significant.

The meaning of this brief survey is that the externals of religion may be mastered without its becoming a mastering inspiration and force in the life of the individual. In such case it is never more than a conventional technique which one may acquire in schools which mill priests rather than prophets. Dr. Fosdick said: "The deepest truths about prayer that I know I learned not in a theological seminary but in a nervous breakdown years ago that threatened to shatter all my hopes in life." He came face to face with conditions which made it necessary for him to establish personal communion with God or fail in life.

We doubt that a finer interpretation of the place and meaning of prayer could be found than is couched in that brief personal confession. Books on prayer are always best sellers in Christian literature. They sell because the quest for communion with God is universal and because people still think of the mechanics of religion rather than of its practice. They sell because people instinctively realize that it is prayer which makes the difference between pagan ritual and redemptive religion. Without personal communion no individual, whatever he may believe, has that first-hand knowledge which makes religion vital and real. Christianity without the use of prayer as a personal resource has no witness for a lost world. It is secondhand religion, whether it be the castoff clothes of ancestors, or a child of the street which has been lifted to one's bosom.

THE CHURCH AND POLITICS

The size of a church organization has a tendency to develop a sense of self-sufficiency, not to say of self-importance. This would not be so bad if it ended with

self-respect, howbeit self-respect founded upon size is far less wholesome than the same thing rooted in conscious integrity. The difficulty with church bigness is that it develops the disposition to take the shortcut of putting over its program by a reliance upon numbers and social prestige rather than by an uncalculating devotion to justice and righteousness. In these days we hear a great deal more about being spokesman for millions than representing the same number of souls abandoned to a passion for saving the world. The big figures on the signboard hide the destination and the primary emphasis.

Dr. A. E. Garvie, a widely-known British preacher, recently referred to the fact that he became a member of a semi-political social service committee in the hope of awakening the Free Churches to their social responsibility. He confessed that, after forty years of effort, he observed a tendency to disregard the essential witness of the Church in favor of ideas and practices which belong to politics rather than to religion. The group which started out on a Christian foundation had so far lost its spiritual bearings as to think politically about social and moral issues.

Speaking personally, we share the feeling of Dr. Garvie regarding all hyphenated agencies whether the hyphen be inter-ecclesiastical or ecclesiastical and political. It tends to rob the church of the badge of moral and spiritual distinction inherent in its very constitution. The old Jews of the Exile were not far wrong when they sifted every alien strain out of their register before they took up their march to the homeland. They knew from many unhappy experiences the peril of a hyphenated faith. After all, religion is something morally and spiritually exclusive in its nature and the hyphen beclouds its title to priority and tacitly admits that it must enlist Beelzebub in order to achieve the ends and aims which are preeminently its own.

VACATION TIME AND THE ADVOCATE

July and August are revival and vacation months. Between the two it will be easy to postpone the Advocate interests for a more convenient time. Please remember that we plan to publish charge-by-charge reports during August and the campaign will be officially closed on September 1. The final report will appear in the issue of September 9—Labor Day. Meantime, remember that many subscriptions have expired and will be cut off on August 1 unless we know that they have been renewed. We ask pastors to report subscriptions promptly to prevent the discontinuance of any subscription.

CONFERENCE NEWS AND PERSONALS

Rev. W. C. Beasley reports good going in the Ruleville, Miss., charge. Bro. Beasley is now in his first year on that splendid Delta charge.

Mrs. W. J. Ray, Van Vleet, Miss., adds her word of commendation to the wide-spread chorus of goodwill for the Advocate. We appreciate her thoughtfulness.

Mrs. A. J. Tucker takes time out to thank us for the contribution which we are making in the fight on beverage alcohol. We are always glad to have the assurance that our friends are pleased with the efforts we make.

Mrs. J. R. Murff whose late husband was a member of the North Mississippi Conference, is now matron of the Masonic Home in Columbus, Miss. Her two sons are in the Air Corps and are at present located in Florida.

Rev. E. A. Kelly, pastor at Richton, Miss., sends a list of 13 subscriptions with the statement that he is not closing his campaign, just sending in what he has on hand. We appreciate that attitude and also his assurance of good will concerning the paper.

President N. C. McPherson, Jr., of Wesleyan College, Macon, Ga., says that all space in the Liberal Arts College has been taken for more than a month and that he has a waiting list besides. The Fine Arts College in downtown Macon is also practically full.

Rev. R. E. Carter, pastor at Marksville, La., says that he is new in the ministry and is seeking information with reference to his Advocate task. We are always glad to assist a man with that spirit whether his quest has anything to do with the Advocate or not. It is an attitude that will surely win.

Dr. Henry T. Carley, pastor at Ponchartroula, La., has had a recent checkup by his physician and he now finds that his disturbance has been less serious than was thought at first. Much to his liking, his physician took fishing off the prohibited list of exercises and added on a vacation into the bargain.

Rev. J. P. McKeithen reports steady progress on the Mangham charge since his arrival there about three months ago. Five members have been added to the church and approximately \$200 has been expended for church improvements. Bro. McKeithen praises Rev. R. L. Cooke, his predecessor, for the accuracy of the records left to him.

Rev. Sam Nader reports the work at Iowa, La., as progressing well. Up to date he has taken 23 members into the church and great interest is manifested in all religious activities. The church school is making a fine record, having an average attendance of 104 out of an enrollment of 128. His people have not forgotten the pastor and the parsonage home.

Rev. David M. Ulmer, pastor at Centreville, Miss., reports two successful Vacation Bible Schools. Miss Elenita Sells was the efficient director. At the time of his writing he was in a meeting with Bro. Allums at the Mount Vernon Church on the Gloster charge, and he says he will be busy for the next three weeks with revivals on the Centreville charge.

Rev. W. O. Hunt, pastor at Hernando, Miss., reports his work as going well. He is much delighted with his new people. He says that every Sunday has been almost a revival. He has received 15 into the church, 10 of them on profession of faith, and as yet no revival services have been held. All assessments have been paid in full, and the pastor and district superintendent have been paid to date.

Rev. M. S. Robertson, recently transferred to Slidell, La., transferred with himself his loyalty to the Advocate. He had already secured 8 subscriptions at Houma Heights before leaving there, and he now turns in from Slidell 45 subscriptions, in addition to four others which had been sent in previously. Thirty-nine of the subscriptions sent in from Slidell are new, and this brings his total for the Conference year to 57. We appreciate both Bro. Robertson and the people of Slidell.

Rev. S. J. McLean, of Oak Grove, La., says that all his family are now in some branch of the service. The youngest son, John Gaddis, is in the Naval Reserve and is in training at Tulane University. Another son is in the Naval Reserve, one is in the Army Corps as a radio operator, and his son-in-law is in the Army in India, while she is working in an aircraft plant in Atlanta, Ga. Only he and his wife are left to carry on at home. Bro. McLean says that his work at Oak Grove is very pleasant, finances are on a monthly basis, and some improvements have been made on the church property.

A CORRECTION

Mr. Editor: In the Conference Journal, on page 29, my name appears as having a credit of 36 annuity years. Kindly allow me to say the Board allows me forty years, at ten dollars per annuity year. Four hundred dollars (\$400).

Received payment.

Thanks,
WM. B. VANVALKENBURGH.

REV. ALLIE ELLENDER APPOINTED TO GONZALES CHARGE

Dear Dr. Duren: Please announce that Rev. Allie Ellender has been appointed to the Gonzales circuit in the Baton Rouge district. He will take charge on Thursday, July 15.

W. L. DOSS, JR.,
District Superintendent.

REV. H. N. BROWN, OF LAKE PROVIDENCE, ILL

We received notice a few days ago that Rev. H. N. Brown, pastor at Lake Providence, La., was stricken one night while engaged in a meeting at Transylvania, La. A letter from Rev. H. M. Johnson, district superintendent, just received, says that he suffered a paralytic stroke which was followed by an attack of pneumonia. At the time of the writing he was still dangerously ill, but on the following morning his condition was a little more hopeful, though by no means reassuring.

BATON ROUGE DISTRICT

Dr. Doss, writing of the work in the Baton Rouge District, says: "During last week there were six meetings in progress in the bounds of the Baton Rouge district. I have heard from some of these and good interest was shown. Pastors will no doubt make reports of their results. During the present week five meetings are in progress. The brethren are in the midst of the summer revival programs. Many of the churches have conducted vacation Bible schools. We had a well-attended and successful Intermediate Camp at Bluff Creek June 21-25. This year the meeting at Bluff Creek will be under the direction of Rev. Fred S. Flurry of Clinton, in connection with a revival meeting for the Bluff Creek church which is on the Clinton charge. This meeting will begin on the fifth Sunday in August and run through the first in September. Because of food rationing the dining hall will not be operated. Those wishing to attend for the day can do so, taking their own lunches along with them."

REVIVAL AT TRANSYLVANIA

Dear Dr. Duren: The Transylvania Methodist Church, on the Lake Providence charge, has just completed a most satisfactory revival meeting. Rev. H. A. Rickey, of Tallulah, conducted the services.

Bro. H. N. Brown, our beloved pastor, suffered a stroke the second night of the meeting and has been very ill since. Bro. Rickey carried on the meeting entirely alone after Tuesday night. It was Bro. Brown's wish that the meeting go on.

There were six additions to our congregation, which formerly numbered thirty-seven. There are others that we hope to take into the church soon. The new mem-



bers will certainly be a big help to our small congregation.

We feel that the whole community was benefited by a real revival of spirit and interest during this meeting. The last night a crowd of one hundred and sixty filled our little church to overflowing. The congregational singing and collections were fine.

Truly God's work came first last week at Transylvania.

Sincerely,
MRS. H. B. STAPLES,
Church Secretary.

L. S. U. CHURCH AND STUDENT CENTER

Plans and Program as Suggested by Louisiana Conference Church and Student Center Commission:

1. District quotas to be handed down to each district as suggested at the Lafayette meeting June 9, 1943.

2. A letter to be written and mailed from the office of the Chairman to every charge in the Louisiana Conference. This letter to set forth the plans and program of our commission over a period of three years, during which time the entire amount of \$172,000.00 is to be raised. If any district can secure its entire amount this year, we urge that this be done.

By all means we ask that at least fifty thousand dollars of the quota be paid into the hands of our treasurer, Mr. J. H. Cain, State House, Baton Rouge, Louisiana, by the coming session of the Louisiana Annual Conference.

3. A district committee must be set up in every district immediately by the District Superintendent. This committee is to consist of the District Superintendent, all members of the commission, in that district, and such pastors and laymen as may be selected by the District Superintendent. A list of this committee should be mailed as soon as possible to the office of the Chairman of the Commission.

4. The pastor of every charge in the Conference is requested to appoint at once one layman, whose duty it is to assist the pastor of that charge in publicizing the work of the Commission with emphasis on the goal for the three years period, and for this year. A second duty of these two will be to plan for collecting the suggested amount for this project from their charge.

5. The committee thus set up will read this paper to their congregation on Sunday, July 25, 1943, or as near thereto as possible. It is suggested that this paper be mimeographed by the committee of the charge and mailed at once to all the members of the local congregation.

6. It is requested that a special donors list be prepared at once by the District Superintendent and his committee and forwarded to the office of the Chairman of the Conference Commission, Rev. E. C. Gunn, 1125 Fern Street, New Orleans, Louisiana.

6. District quotas:

Alexandria	\$22,000.00
(To be obtained this year).....	5,000.00
Baton Rouge	28,600.00
(To be obtained this year).....	10,000.00
Lake Charles	22,500.00
(To be obtained this year).....	5,500.00
Monroe	25,000.00
(To be obtained this year).....	8,000.00
New Orleans	26,000.00
(To be obtained this year).....	9,000.00
Ruston	23,000.00
(To be obtained this year).....	5,500.00

Shreveport 26,000.00
(To be obtained this year)..... 9,000.00

The above amounts should be distributed to cover a period of three years, but all are urged to begin at once the work of raising this money and complete it as soon as possible.

ELMER C. GUNN, Chairman,
Louisiana Student Center Commission,
Louisiana Conference.

DR. SAMSTONE HOLMES PROMOTED

Dr. Samstone Holmes, son of Dr. and Mrs. W. W. Holmes, of New Orleans, has been promoted to the rank of Lieutenant Commander in the U. S. Navy. He was in the service before Pearl Harbor, and was on duty with his ship, the Cruiser San Francisco, in the battles of the Solomons. He is at present on shore duty on the Pacific Coast. Appended is his record of promotions and service.

Inducted into the service in December, 1939, Dental Corps, U. S. Navy.

Commissioned:

Lt. (jg) December 9, 1939, in Naval Reserve.

Lt. (jg) February, 1941.

Lt. June 15, 1942.

Lt. Commander, July 1, 1943.

Dental officer aboard the USS San Francisco, October 41-Feb. 43.

Engagements listed are as authorized by the Secretary of the Navy and have been designated by the commanding officer of the ship as engagements in which the USS San Francisco took an active part—

1. Pearl Harbor.
2. Wake Island.
3. Salamaus.
4. Guadalcanal-Tulagi Occupation.
5. Defense and capture of Guadalcanal.
6. Cape Esperance.
7. Guadalcanal (third Savo Battle).

Citation and commendation from Admiral

W. F. Halsey, Commander South Pacific Area and South Pacific Force, Nov. 28, 1942.

WISE OR OTHERWISE

By Rev. Jas. H. Felts

The right kind of courage unlooses the whole fountain of life.

What a man wants to do is not always what he ought to do.

Where there are no difficulties to be overcome there are no victories to be won.

The pleasure fetish in our country has itself become a serious problem.

The highest standard I know is found in the man who does the best he is capable of.

Wanted, just for a change, a new district superintendent who does not lead like a veteran.

It is said that the busy soldier knows no fear. I do not know. I do know that the busy saint knows no serious temptation.

When the preacher has to be a wet nurse, carry sugartits for grown-ups, satisfy little nasty appetites, sugarcoat ugly rumors, placate offended noses that are too long and sensitive, and play ladies maid for social satellites, he just can't preach.

Lydia and Timothy knew their Lord better because of their freedom from unholy experiences.

I have three very interesting hens, Ma, Eleanor, and Carrie. Ma is a great setter but a poor layer. Eleanor is a marvelous cackler but seldom stops long enough to help our food supply. Carrie is a fighter all the time. She has no hatchet but the most expert bill I have knowledge of. Studying even a small flock is most interesting.

I noticed an unusual reference to a man recently. The news note said, "He was born at the age of thirty." His weight was not given. There was no indication that he was even welcome. Babies and growth are better.

True or false? David had a greater religious experience because of his great sin.



LIEUTENANT COMMANDER SAMSTONE HOLMES

PERSONAL NOTES AND INCIDENTS

Rev. J. E. Hearn, pastor at Delhi, La., sends us a generous list of subscriptions from his charge and with it the report that everything is going well on his work.

Rev. C. K. Smith, pastor at West Monroe, La., breezed into the Advocate office for a few minutes on Monday morning. He was looking well and was in his usual good spirits.

The Council of Bishops approved the assignment of Bishop Edwin Holt Hughes, retired, to supervise the Washington Area for the remainder of the unexpired term of the late Bishop Leonard.

Rev. Fleet J. Jones had the assistance of Rev. O. S. Lewis, district superintendent, in a meeting at Phoenix recently. Brother Jones is now in his ninth year on the Sataria charge and is greatly beloved by his people.

Bishop Arthur J. Moore, Atlanta, Ga., has been appointed to write the Episcopal Address for the approaching session of the General Conference. In this task he will have the assistance of a committee of five bishops, one from each of the other Jurisdictions.

Miss Mary Bynum, of Rayne Memorial church, who is spending the summer at Piedmont Hotel, Waynesville, N. C., reports that she is having a delightful time in that mountain retreat. The delightfulness of her own situation has not caused her to forget her friends back home.

Rev. Aubrey B. Smith, pastor at West Laurel, Miss., had Rev. Ira E. Williams, a former member of the Mississippi Conference, now of Oklahoma City, with him in a revival, June 13-20. Rev. O. H. Scott, of Vicksburg, led the singing. The church was greatly blessed by the meeting.

First Church, Monroe, La., is getting forward in a great way, according to reports reaching our office. The building fund now stands at \$52,000, with \$1,500 balance in the current fund. In addition to this, Dr. Serex and his family were remembered with some new furnishings for the parsonage.

Rev. Virgil D. Morris, pastor at Homer, La., reports that he is having a busy summer. He has already held two meetings, and has two more for the weeks ahead. In addition he spent nine days at Mt. Sequoyah in the Missionary Council and Jurisdictional Board meeting. On his own charge he held a Daily Vacation Church School at Homer, and has a revival and Daily Vacation Church School planned for Bethlehem church. Then he says the summer lull will be over.

BISHOP A. FRANK SMITH SUCCEEDS BISHOP LEONARD ON METHODIST COMMISSION ON CHAPLAINS

At the meeting of the Council of Bishops in Chicago a few days ago Bishop A. Frank Smith, of the Houston area, was elected to take the place vacated on the Methodist Commission on Chaplains by Bishop Leonard's death. Bishop Peele is the new chairman of the Commission. Bishop Smith writes that the Houston area leads the Church in the number of chaplains in the Service. There are quite a few men whose applications are pending and they may write

direct to Bishop Smith at Houston regarding those applications.

REV. ROBERT L. PEYTON APPOINTED TO HERMANVILLE, MISS. CHARGE

Rev. O. S. Lewis, district superintendent, informs us that Bishop Decell has authorized the appointment of Rev. Robert L. Peyton as pastor of the Hermanville charge effective July 25. Bro. Peyton is completing his work at Candler School of Theology and he will succeed Rev. J. A. McRaney who is now a chaplain in the Service.

REV. H. N. BROWN CLAIMED BY DEATH

A telegram from Rev. H. M. Johnson, district superintendent, says that Rev. H. N. Brown, pastor at Lake Providence, La., died on last Sunday morning. He was stricken during a meeting at Transylvania on his charge, following which attack pneumonia developed and his condition grew steadily worse until the end came. Funeral services and interment were at Rayne, La., on Monday afternoon.

MRS. HOFFPAUR STILL QUITE ILL

Rev. A. R. Hoffpaur, Gretna, La., who called at the Advocate office in the editor's absence, left a note to the effect that Mrs. Hoffpaur, who is still in the hospital, shows some improvement, but is still desperately ill. A blood transfusion was given her on last Wednesday and another on Sunday. Bro. Hoffpaur asks that we express his thanks to his friends for their interest and prayers.

REV. FRANK E. DEMENT, JR. HAS BIRTHDAY

I am happy to report that the work of the church here moves forward. To-date we have received 33 into the fellowship of the church; 22 on profession of faith. All items of the budget, with the exception of the pastor's salary, district superintendent's assessment and incidentals, have been paid in full for the year. The church will overpay its benevolent acceptance for the year. Our revival will be held the last of August, with the Rev. O. H. Scott of Vicksburg assisting the pastor in the effort. Great days have gone by, greater days await in the future. We thank God for victories won, we seek His leadership to secure gains for the future and for any and all things accomplished we give Him the glory. I just praise His name for giving me a place to work in His Kingdom and the prayer of my heart is that I may prove worthy.

Last evening I was greatly surprised when my good people (and there are no better anywhere, and I will not "swap" them off this Conference, if I can help it) gave me a birthday party. My people, with the assistance of my conniving wife, a brother pastor and his wife, completely put it over me. I was taken from the parsonage late in the afternoon on a trumped-up affair and later carried to the church on an equally fact-hiding mission, and there I had the door to swing open in my face and my people stood and sang "Happy Birthday, Brother Dement." I felt teased, embarrassed and

foolish at the same time. In the basement of the church I found a birthday cake and about four other cakes (the last to be cut later on, the first, I am trying to get a frame in order to preserve it), and then a great assortment of gifts—shirts, ties, socks, handkerchiefs, a desk set, candy, a whistle, a "doll," and a story book. Oh, yes, and two envelopes with some money and a note in one "to buy something that I wanted, and not a cent was to go to Mrs. Dement." Can you imagine such? Anyway, I have the written evidence. After opening all the packages (I never felt so much like a "bride" in all my life) I thanked the good people for their kindness and gifts and immediately served notice upon them that from that time on I would have two birthdays a year. I realize that under such a situation I might age twice as fast, but, my—if I could have a party each time like I had last evening, it would be worth it.

Sincerely yours,
FRANK E. DEMENT, JR.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	117½
Baton Rouge	248½
Lake Charles	163
Monroe	238
New Orleans	170½
Ruston	139
Shreveport	52

Mississippi Conference

Brookhaven	183
Hattiesburg	344
Jackson	213
Meridian	202
Seashore	269
Vicksburg	220

North Mississippi Conference

Aberdeen	187
Columbus	215
Corinth	281
Greenville	106
Greenwood	339
Sardis-Grenada	132

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

F. M. Casey—Foxworth, Miss.	6
M. S. Robertson—Slidell, La.	45
H. A. Gatlin—Jackson, Miss.	1
W. C. Beasley—Ruleville, Miss.	1
David M. Ulmer—Centreville, Miss.	2
Seth W. Granberry—Mt. Olive, Miss.	13
Mrs. F. W. Schaedel—Pineville, La.	3
H. T. Carley—Ponchatoula, La.	1
C. K. Smith—West Monroe, La.	7
T. M. Ainsworth—Monticello, Miss.	2
E. H. Cunningham—Water Valley, Miss.	2
G. A. Baker—Pontotoc, Miss.	13
W. R. Irving—Union Church, Miss.	3
Mrs. C. M. Martin—East End, Meridian	4
J. P. McKeithen—Mangham, La.	3
J. H. Sewell—Jeanerette, La.	7
J. H. Crowe—Baton Rouge La.	2
Sam Nader—Iowa, La.	13
D. T. Ridgeway—Laurel, Miss.	2
S. J. McLean—Oak Grove, La.	8
W. O. Hunt—Hernando, Miss.	2
Mrs. N. E. Cunningham—Vicksburg	2
Mrs. O. M. Johnson—Gueydan, La.	1
Harold Hine—Church Point, La.	2
E. A. Kelley—Richton, Miss.	13
Robt. Crichlow—Aldersgate, N. O.	5
J. L. Lay—Campti, La.	8
John F. Wilson—Bossier City, La.	5

J. A. Jones—Gold Dust, La.	8
Ted Howse—Ferriday, La.	3½
V. D. Morris—Homer, La.	11
J. E. Hearn—Delhi, La.	21
Aubrey Smith—Laurel, Miss.	1
F. E. Dement, Jr.—McComb, Miss.	1
T. R. Holt—Collins, Miss.	3
R. M. Matheny—Bonhomie, Miss.	4

CAN AMERICA ENDURE?

By Dr. W. B. Slack

"Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation or any nation, so conceived and so dedicated, can long endure.

"... It is for us, the living ... to be dedicated here to the unfinished work which they ... have so nobly advanced ...

... that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from this earth."

—A. Lincoln, Gettysburg Address, 1863.

Moses faced the tragic slave question for his people, and under God, longed for freedom of God's people. Unsuccessful in their other efforts to escape their Egyptian bondage, Moses sought permission to go into the desert to worship God, far enough distant to have a free worship unhampered by Egyptian influences and, maybe, Pharaoh's gestapo.

Pharaoh gave permission for the religious pilgrimage, with the holding clause that they not take their cattle. He believed they would willingly return to Egypt if their possessions were left there. But their cattle form an integral part of their worship, being used daily in sacrifices. Escape from oppression to freedom is to be obtained in sacrificial worship, unhampered by Egyptian influences.

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." "I shall not die without the hope that light and liberty are on a steady advance. The flames kindled on the Fourth of July, 1776, have spread over too much of the globe to be extinguished by the feeble engines of despotism." This was Thomas Jefferson's dream of a nation builded on the strength of moral greatness.

This was the ground for his hope that "a nation, so conceived and so dedicated, can long endure." This is the hope of a world, if it is to endure—unity in the liberty and equality of all before God.

I. The Race Problem

Can America long endure with so many divergent racial elements? The church is facing and studying this serious problem. If we are to have a national unity, whereby America shall long endure, we must attack the problem religiously, boldly, diplomatically and patriotically.

We have a United States but we do not have a united people. States can unite by a constitutional vote, but people can be united only by common aims, common dedications, and common liberties. The Plymouth Colony was to be a civil state upon a religious foundation.

Is one blood the answer? There are 13,000,000 Negroes in the United States, one-tenth of the total population. One-sixty-fourth Negro blood makes that person a Negro, a weakness and a handicap. If we

mixed all the white blood with all the Negro blood, we would not have white blood, but Negro blood. Spread that picture across the entire population to cover the blood of the Jews, Japanese, Chinese, Spanish, Italian, etc., and one can readily see that a mixture of all bloods, to have one blood, would not be the solution.

We have the states united in Thomas Jefferson's ideal of "the greatest good for the greatest number." Each state has its own particular interest, but each state side-tracks its particular interest quite often in the national interests.

Let me alarm you. Some promoters are trying to organize racial groups in the interest of racial groups but with no concern for the common good. If we are to long endure we've got to quit playing politics with racial groups; we've got to quit pitting race against race and class against class. There can be no unity for the nation so long as there are disorders between racial groups within this nation.

This is the solution. There must be a moral order between racial groups, common rights and common responsibilities, common liberties and common dedications, common aims that lead us to a common God. Moses' solution is still a sacrificial worship of God as the means of escaping all bondage for all people.

II. Majority and Minority Groups

Can this nation, or any nation, so conceived and dedicated, long endure in the face of minority and majority demands? We have not yet, as a nation, fully established the fact that, under God, there is a moral order between minorities and majorities. The next great advance in civilization is

right there. Totalitarian states have an answer for this problem of disunity, and the word is oppression, but that is no solution to it. Minorities suffer always, and, in the end, all suffer.

In the days of feudalism, the minority had all the privileges and all the power. They ruled by wealth, position, power, possession. Through the centuries there have been revolts, and, for a time, the majority held the whiphandle. But the ruling majority was as cruel and ruthless as the minority had been.

America was founded in the faith that the two groups could live side by side and all have a part in the whole. But as late as 1790 only three per cent of the 4,000,000 population was literate enough to vote, so the minority ruled on the basis of intelligence. The flame still glowed, however, and education was extended with the prayerful hope that the level would be raised until matured people everywhere would be in the circle of literacy.

In America is still a religious pilgrimage—"Do unto others as you would have them do unto you." That moral order is the basis for the harmony by which this nation can long endure.

III. Child Delinquency

Here is an immediate task. The pattern for the generation of tomorrow must be cut for youth today. There are so many fathers in the services and so many fathers and mothers in war industries, and so many other "busy here and there" that the youth of 12-15 years of age must have religious attention this very morning. If the war should continue several years and this num-

(Continued on Page 16.)

BREVARD COLLEGE

Co-Educational—Methodist Control

BREVARD, NORTH CAROLINA

A standard junior college, embracing a four-year program consisting of two years of pre-college work and the first two years of college. Graduates, entering the junior classes of more than fifty senior colleges and universities, have been uniformly successful transfers. Christian atmosphere, no military or naval units, strong faculty. Special terminal courses in business, music, home economics. Progressive methods, individual instruction, accelerated program. Students enter September 20, February 1, June 7. Expenses reasonable.

For further information write direct to
The Registrar, BREVARD COLLEGE, Brevard, N. C.

MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write
M. L. SMITH, President

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Quiet Hour"

Dear Lord,
By Thy strong arm
Lift me to new courage, new desire,
New power to live as Thou hast planned.
Mark out the channel where my life must
flow
And fill me with Thy love
That I may truly serve.
Teach me to live—

To order the course of every day,
To walk in fellowship with Thee,
To give myself unto the doing of Thy will
In such a way that my life may speak to
others
Of Thy love.

—Lucile Baird.

The 1943 Conference Journal

In a beautiful sky-blue cover, the third annual report of the Woman's Society of Christian Service of the Mississippi Conference came to us this week.

Edited by our secretary, Miss Bettie Ridgway, it is a volume filled with information, arranged in a most systematic manner. Each local society should study carefully the plans given for the different departments of work as applied to our own conference situation and needs.

The Journal is dedicated to our president, Mrs. W. F. Mahaffey, not because she is president, but because of the many years of faithful, loving service she has given to our Conference in various avenues of work.

We compliment "Miss Bettie" for the efficient way in which she has handled the material.

Finances for the First Quarter

The report of our Conference treasurer, Mrs. L. O. Todd, as released for the first quarter of 1943, shows a total for the districts as follows:

Brookhaven	\$1383.12
Hattiesburg	1145.28
Jackson	1732.65
Meridian	1170.78
Seashore	1401.78
Vicksburg	1395.62

Following the suggestion of one-fourth of the pledge each quarter, the amounts would be:

Brookhaven	\$1121.15
Hattiesburg	984.15
Jackson	1692.50
Meridian	1253.00
Seashore	1031.25
Vicksburg	1166.25

Comparing, only the Meridian district failed to "over-pay" the first quarter of 1943. The report for the second quarter should be available soon, and it will be interesting to see how we came out this time.

Usually during the third quarter we let-down a bit, but we cannot afford to do it this year. Let's come out each quarter "paid-in-full!"

The Trek to Lake Junaluska

By request of the Division, three Conference officers will attend the School of Mis-

sions at Lake Junaluska, N. C., July 26-August 3. These are the secretaries of Missionary Education and Service, Young Women and Girls Work, and Christian Social Relations and Local Church Activities. In addition, the Southeastern Jurisdiction is requesting the attendance of the secretaries of Wesleyan Service Guilds and of Student Work.

Complying with these requests, Mrs. E. V. Perry, Mrs. Glendell Jones, Mrs. Stanley Wilson, Mrs. J. B. Pearson, and Mrs. R. H. Rollings will leave this week for Lake Junaluska.

The Mississippi Conference, feeling that the president needs the information available at this school, is sending Mrs. W. F. Mahaffey and Miss Catherine Ezell, our Conference rural worker, will attend at the request of the Bureau of Town and Country Work.

The advance program gives promise of splendid faculty and of outstanding platform speakers and forum directors.

Reading for Summer Days

Usually during the long summer days we have time for extra reading, so it will be wise to begin on the supplementary reading for the new fall study, "The Church and America's Peoples."

We have been reading "From Many Lands," by Louis Adamic. It is most interesting, but requires more time than the usual novel.

"Brothers Under the Skin," by Cary McWilliams, is fascinating.

Then, there is "One World," by Wendell Willkie, which is easy reading and provokes much serious thought.

You will like Carl Sandburg's "The People Yes," which is poetry:

"From six continents, seven seas, and several archipelagos,
From points of land moved to wind and water,
Out of where they used to be where they are,
The people of the earth marched and travelled,
To gather on a great plain."

Perhaps we should have started this list with the text, "We Who Are America," by Kenneth D. Miller. You may order it from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 60 cents. Also, the little pamphlet which is required to go with it, "Unity, a Challenge to Democracy," price 25 cents.

As we read these books, we will find many helpful articles in the current magazines and newspapers which we can file for use when we begin our classes in October. Too, we will be better prepared to enter into the planning at the Educational Conferences and Seminars to be held in the early fall in each district.

Conference Retreat

In a bit over a month we will be gathering at Belhaven College, Jackson, for our Conference-wide retreat, directed by our Spiritual Life leader, Mrs. E. E. McKeithen.

The book which will be used as a basis for our meditations will be "Abundant Living," by E. Stanley Jones.

Remember the dates—August 24-26. Plan to attend.

More detailed information will be given later.

RESOLUTIONS

Whereas, in the course of nature and by a divine providence beyond our ability to understand or explain, our Brother, George R. Ferguson, Jr., aged 58, has recently been taken from us. Bro. Ferguson was born at Tioga, Texas, came to Leesville with his father's family, and after graduation from the Leesville high school, Southwestern University and Massey's Business College, he became secretary and treasurer of the Nona Mills Co., Ltd., which position he held until his death, and,

Whereas, Brother Ferguson was active in civic affairs, having been treasurer of the Leesville Rotary Club for many years, and having been clerk of the Bee Tree Camp, of the fraternal order of Woodmen of the World, and was withal, in every way, a high class citizen, enjoying universal esteem and manifesting a kindly interest in his fellowman and especially thoughtful and kind to anyone overtaken by misfortune and hardship, and,

Whereas, Bro. Ferguson was a devoted Christian, an ardent church worker, and served as secretary-treasurer of the Board of Stewards of the Methodist Church since 1907, as well as its Sunday School superintendent over a long period of his life, and,

Whereas, in all of his business and religious relationships Bro. Ferguson was an exemplary Christian gentleman, manifesting the highest ideals in Christian grace, Christian service and general goodwill to men; therefore be it

Resolved, by the Board of Stewards of the Leesville Methodist Church, in regular session assembled, that we humbly express our gratitude and appreciation for the influence and good works of our Christian brother; that we seek to emulate his virtues and his kindly Christian personality, that we memorialize his deeds and service, and that we seek to perpetuate and revere the good influence of his life and commend to ourselves and each other the emulation and the perpetuation of the good work which he began on earth. He wrote his own epitaph in good works, and he erected his own monument in the hearts of his fellowmen; be it further

Resolved, that a copy of these resolutions be furnished his family, and that copies be sent to the Leesville Leader and to the New Orleans Christian Advocate for publication, and that a copy be filed in the archives of the church.

No man can be provident of his time who is not provident in the choice of his company.—Jeremy Taylor.

"The world inevitably gives in to the man who won't give up."—Norman Peale.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Water Valley W. S. C. S. Enjoys Social Meet

The Vinzant Circle entertained the W. S. C. S. at the home of Mrs. George Vinzant with a social on Monday afternoon. The several apartments were beautifully decorated with madonna lilies, sweet peas and other garden flowers.

A highlight on the program was the presentation of service ribbons. Mrs. Woollard and Mrs. Dorman received special distinction for having more than fifty years of service to their credit; Mrs. Greer, Mrs. Robertson, Mrs. Barry and Mrs. Porter, each had forty-five years; Mrs. T. C. Williams, forty years; Miss Liza McFarland, Mrs. T. O. Gore, Sr., Mrs. Marrs, Mrs. Newsome, Mrs. Sissell, Mrs. Fair, Mrs. Parsons, Mrs. Folks, Mrs. Everett and Mrs. Mauldin came next with thirty years each. Mrs. Shine and Mrs. Bennett had twenty-five years; Mrs. Sam Dalton, 20 years. Those having between 15 and 20 years were Mrs. Crews, Mrs. Tom Myers, Mrs. C. V. Cox, and Miss Loretta Dorman.

In the 5 and 10 year group were Mrs. Morgan, Mrs. Burns, Mrs. Hervey Holliwell, Mrs. Green, Mrs. Carpenter, Mrs. Simpson, Miss Owen, and Mrs. Vinzant.

All of these years added together make 724 years that these ladies have spent in service for their Lord.

At the close of the program the hostess served delicious home-made ice cream and cake. While refreshments were being served Mrs. T. O. Gore, Sr., entertained the guests with a medley of piano selections.

The society will meet in general session at the church next Monday for study.

Cleveland W. S. C. S.

The Cleveland W. S. C. S. had its general meeting—combining business, devotional and social periods—at the church Monday afternoon.

Mrs. Sam Dunn, president of the society, presided through the business routine, which was opened with prayer by Mrs. Mary Dakin, and followed by the song, "Come, Thou Almighty King."

Following the business, were circle reports given by Circle chairmen, also reports on the Community Waiting Room, and on the Soldiers' Name Plaque were submitted by chairmen of the committees assigned these projects. For the afternoon's inspirational program, Mrs. T. H. Stout was leader, having as the opening song, "Lead On, O King Eternal," with Miss Pearman at the organ. Mrs. Stout prayed and Mrs. L. E. Dakin gave the worship service, using Matt. 9:35-38 as her scripture reading. The program topic, "The Discovery and Training of Christian Leaders in the Orient," was presented by Mrs. Watty Bishop, who grouped her subject into four brief and interesting parts—Korean, Chinese, Indian, and Malaysian Christian leaders. While a great portion of the pre-war work has been curtailed, Mrs. Bishop encouraged one to believe that Christian leaders are finding ways to keep the Christian light burning. As an affirmation of faith in the Christian leadership of these countries, Mrs. Bishop closed her talk with these lines: "This is our faith tre-

mendous, our wild hope, who shall scorn, that in the name of Jesus the world shall be reborn."

A benediction read by Mrs. Stout, closed this very lovely program. In the dining room, a social half-hour was enjoyed, as iced coca-colas and cookies were served by the hostesses, Mrs. Seelbinder, Mrs. J. Davis, Mrs. Lampard, Mrs. L. E. Dakin, Mrs. M. Smith, Mrs. E. Smith, Mrs. H. White, and Mrs. Hendrix.

Community Waiting Room at Cleveland Sponsored by W. S. C. S.

The women of the Methodist Church will open a suite of rooms in the Texaco Filling Station, across from the Ellis Theatre, Saturday afternoon, July 3, and every Saturday afternoon throughout the summer for the convenience of out-of-town visitors and shoppers. Especially the mothers with small children will find it a convenient place, as there will be ice water, a lavatory and toilet, chairs, magazines, cots for babies, also a place where they can play and be reasonably safe and cool. While this project is sponsored by the Methodist women, it was made possible by the generosity of the Texaco Co., the City, the City's Clubs and bank, the business men and women, and some of the county's officials at the Court House. You are invited to make this your stopping place. If it is a success, it will probably be a permanent project.

Mrs. J. D. Bragg Honored

In honoring Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, Wesley College, Grank Forks, North Dakota, honored the women of Methodism. At the recent special convocation held by Wesley College at the seat of the Annual North Dakota Ministerial Conference of Minot, North Dakota, Grace Lorena Bragg was presented for the honorary degree of Doctor of Humane Letters. Prof. George A. Henry, of Wesley College, presented Mrs. Bragg this degree.

The beautiful hood which was presented was the gift of the St. Louis District Woman's Society of Christian Service. The entire service was lovely, with Conference officers as honored guests, and was a splendid tribute to our president and to woman's work in the church.

Areas of Study in Christian Social Relations

1. The approved course, "Planning for Peace," "Six Pillars of Peace," price 25 cents.
2. Crime and Delinquency: Conditions in jails, prisons, and corrective institutions.
3. Classes in Citizenship—"A Friend in Court," Judge Kelly.
4. Consumer Education.
5. Alcohol and Other Narcotics, Box 244. Miss McKeithen, Meridian, Miss.
6. Educational programs for parents—Sex Education, Adult Student.
7. Conference on Minority Groups in Cleveland.

NURSE WORKS WITH WAR PRISONERS

The first known instance of a missionary of the Board of Missions and Church Extension serving prisoners of war is learned from a letter from Miss Martha Whiteley, missionary nurse in Algiers, North Africa. She says:

"Visited in company with one of the Red Cross workers the prisoners (Nazi) in the hospital trains and gave them toilet articles to be used in common, also chewing gum. They said 'Thank you' in three languages! There are so many of them but they are being well cared for, considering the bigness of the job. Most of these boys seemed like decent fellows, but they will all have much to learn after years of false propaganda. And what a task we have ahead of us to re-educate adults to tell the truth! Well, God reigns and truth will win and live, but at what a price."

Word from Algiers stresses the need for clothing there, particularly for children's apparel and baby layettes. With the exception of milk, food is said to be sufficient. According to Miss Elizabeth M. Lee, executive secretary of the Woman's Division of Christian Service in charge of work in North Africa, it is believed that clothing can be sent to North Africa at present.

CHRISTIANS AND ECONOMIC CHANGE

(A Review)

By Paul A. Root

"The Christian dynamic and the Christian ethic alone are a match for the vast confusion of our day," so writes Paul A. Root in the introductory session to this timely and needed study. What is a Christian economic order? What are its spiritual bases? What advantages should people find in a Christian economic order? These are questions dealt with in this course.

One of the bases of a just and enduring peace is a just economic system in which the native in the rubber growing sections of the world may enjoy the same privileges as the factory worker in a western industrial city. This course is planned for men and women who are seeking to discover the foundations of a just economic order and the nature of economic changes now taking place.

To get this course order the August and September issues of *The Adult Student*. Tell your churches about this. Enlist adults in this study.

God judges by spiritual realities, and not by names and lists and other things that can be tabulated. He can distinguish a church within a church, the genuine spiritual body which exists within the apparent body. Just as the X-rays reveal the skeleton under the flesh, the searching eye of God sees the real structural reality of His Church in the mass of members that meets the eye.—R. F. Horton.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

The Many, La., W. S. C. S. held a short but most impressive memorial service for Rev. J. B. Williams just before the monthly business meeting.

This was not a sad occasion, but an acknowledgment of gratitude to God for the privilege of having had this soldier of the cross for many years as pastor, teacher, neighbor and friend. Also to express this debt of love to his dear wife, who is so conscientiously carrying on the Lord's work among us, and to assure her that such lives are never forgotten.

After the singing of two favorite hymns, our pastor, Rev. R. T. Pynes, gave a beautiful prayer. Then, in a most impressive manner, the touching, heartwarming Conference memorial, written by Rev. W. W. Holmes, was read by Mrs. Robt. Jackson. During the entire reading, the organist, Mrs. Lucius, played soft strains from hymns Bro. Williams especially loved. This memorial was written by one deeply aware of the beautiful character of Bro. Williams, and every word found an echo in the hearts of these friends and neighbors. The service was closed with a prayer by Rev. L. N. Hoffpauir.

Truly—

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

A Pattern for Living for Every Member of Every Woman's Society of Christian Service

Thy Kingdom Come. This is
My Father's world and yet
For me He leaves stirring, mighty tasks;
And bids me share with Him
In building love and truth and joy
To make His dreams come true.

My Father's world—and yet
On me waits part of all the
beauty, love,
And tenderness the world
Might use in building other powers
To make His dream come true.

My Father's world—and yet
Not His until every willing child of His,
For Him and for His dream,
Gives love and toil and sacrifice,
To make His dream come true.

Your Conference Minutes

You who read this page have had the opportunity to see and read the Minutes of the third annual meeting of the Woman's Society of Christian Service of the Louisiana Conference. All members of the Methodist Church, whether active members of the Woman's Society or not, will find it most in-

teresting reading. Besides being interesting, it will prove, for months to come, a most valuable and indispensable source book of inspiration and information.

For local vice-presidents, pages 47, 48 and 49 will be very helpful and necessary reading. The recommendations from the Planning Committee on Organization and Promotion, relating to work assigned to vice-presidents, failed to appear in the Minutes, so I am including a copy of these recommendations here. Please read them carefully, noting especially (b) under number II.

We are making headway on achieving the goal set by the Jurisdiction of "an average of one special membership in 1943 for every society in the Conference." Here is our chance, fellow members, to raise the increase in our Conference pledge in a manner acceptable to every society, large or small. Though the second quarter's report has not been made public yet, from letters from vice-presidents over the state I feel sure the report will be gratifying concerning special memberships.

Those responsible for raising our pledge to missions from this Conference this year are looking to local vice-presidents to stress the giving of memberships as the logical and happy way of gaining this increase over last year's giving. Will we do our best?

The author of the poem at the beginning of this page is unknown, but won't we as fellow-members of our great organization of Methodist women take his pattern to shape our lives by? Helping God make His dream come true—let us truly "share with Him in building love and truth and joy to make His dreams come true."

Following is a copy of the recommendations read and adopted by the Conference but, by error, failed to appear in the Conference Minutes:

Recommendations from Planning Committee on Organization and Promotion Pertaining to Work of Vice-Presidents

I. We recommend the following plans for promoting World Federation of Methodist Women:

(a) That we accept these plans handed down from Jurisdiction:

1. Continued use of the Prayer Card and Prayer set to music.
2. Promotion of program on World Federation for December.

3. Emphasis on use of "Federation Fuel" (term used to cover all printed material relative to World Federation) in the form of the leaflet on Federation, The Methodist Woman, World Outlook, and other periodicals.

4. That, in cooperation with the Committee on Christian Social Relations, we urge the fullest use of the "Peace Packet," feeling that the spirit of World Unity for which the World Federation of Methodist Women so desires can only be achieved by learning to think internationally.

II. We recommend the following for increasing the interest in Special Memberships:

(a) Wide distribution of the leaflet on Special Memberships. (Free, Literature Headquarters).

(b) That we accept the Jurisdictional goal of "An average of one Special Membership for each society in the Conference."

(c) That Special Memberships be promoted as "Second Mile" giving—making every effort to give them over and above the pledge of the society.

(d) That every vice-president familiarize herself with the kinds of Special Memberships, their cost, and how the money is used that is derived from this source, in order that she may be able to present this information on any occasion.

(e) That since no designation of ages for Special Memberships is given, we take the divisions of the Sunday School as a basis for these memberships.

Signed:

MRS. E. S. LOTSPEICH,
Chairman;
MRS. WALKER McDONALD,
Secretary.

Suggested Goal for Every Society in the Division

As given by Mrs. F. B. Godfrey, Field Secretary from the Woman's Division

Recently Mrs. F. B. Godfrey toured our Conference, visiting each of the seven districts and appearing on each program of the district meetings. This goal for local societies was given by her and, for the many women throughout the state who were not privileged to hear her, I quote it here:

"To so love the women and have such a vision of what our church program is that by our very enthusiasm for it, we draw them closer to the cross."

Can we not individually, and as a society, accept this goal as our own?

MRS. J. J. McKEITHEN,
Conf. Vice-President.

WAYSIDE SHRINES

(Continued From Page 5.)

ficiency and seek shelter on the "Old Ship of Zion."

Just before his death, Mr. Bok wrote from Florida, where now stands his singing tower, "I came here to find myself. It is so easy to get lost in the world." You and I know how true that is. There are many storms. We need rest and refuge.

Jesus stands out in the midst of it all and says, "Come unto Me and I will give you rest." He is a "Rock in a weary land," a ship on a stormy sea, a blessed shrine by the wayside.

It is the life that is lived beyond the gaze of men that determines a man's value at the last. Therefore, be watchful. There is an audience always. There are eyes that go to and fro throughout the earth. In the loneliness of the crowd is One who sees, and our glad assurance is—He sees to save.
—G. H. Morrison.

If mother wasn't in Parliament, she would be with the Salvation Army.—Tribute of Lady Astor's son to his mother.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, JULY 25, 1943

By Rev. W. C. Newman

WHAT THE DRINKING HABIT COSTS

Lesson Text: Deuteronomy 21:18-21; Proverbs 23:20-21; I Corinthians 6:9-11.

Golden Text: "Know ye not that the unrighteous shall not inherit the Kingdom of God?"—I Corinthians 1:6-9.

Recently in talking with one of the most intelligent and splendid men of our church, I was surprised and somewhat distressed to hear him repeat the old false charge that whisky drinkers and dealers, along with preachers, were the chief supporters of prohibition. This man does not drink, has always been temperate in every phase of his life, is a thorough Christian, and yet he has fallen a victim to the propaganda of the whisky makers and sellers. Reading only the newspapers, which have profited immensely from whisky advertising, and not being a reader of the Church press, which is concerned not with money but with men, this fine Methodist layman has allowed himself to be duped.

And that is a miniature picture of what happened throughout this nation in the amazing incident of the repeal of the 18th Amendment to our Constitution. The large number of people who, though being completely honest in their opinions, were thoroughly deceived by the wild clamor for repeal—stimulated by the newspapers and paid for by whisky money—included wholly sincere laymen and even many preachers. It is a graphic illustration of how easily a newspaper cultured public can be swayed and controlled by the use of money and shrewd propaganda.

Nothing would be more effective in our fight for temperance than a full revelation of how this deception was foisted upon the American people, and what it has cost us all in the fearful currency of shattered morals.

The Cost In Money

Recently I preached a sermon to my own congregation on the subject "Crime Does Pay in _____." It is generally said that the sale of liquors, the operation of gambling devices and road houses, with the other attendant vices in this city constitutes one of the largest businesses of our town. A government investigator told me only the other day that, according to his researches in the county, at least 25 per cent of the income of the people of the county goes through this illicit business. Add to that the cost of the handling of law violators through the courts and it will be seen that from a purely business standpoint the legitimate businessmen and citizens are

paying a tremendous cost that the sellers of liquor and operators of gambling devices may have the privilege of enriching themselves.

The Cost In Political Corruption

Since such businesses as I have described are illegal in Mississippi, their open operation anywhere in our state can only be carried on through the bribery of public officials. Such bribery may be considered as insignificant by some people, but we must learn that democracy is absolutely dependent upon honesty in public office. For too long, the legitimate business men and citizens have felt that they had no responsibility for the political life of the county, state, and nation. They are too willing to leave this to professional politicians. But the whisky dealers have not been so indifferent to office holders. One of the largest and most costly lobbies in Washington is that maintained by the brewers and distillers and liquor dealers. Evidence of the shocking power of this group is the fact that while soft drink bottlers have had their business cut greatly by the rationing of sugar, and while dairymen all over the country have had to quit delivering milk to our homes because they were not allowed tires and gasoline, the beer trucks still operate freely, and there has been no rationing of liquor! Such an inconsistency is only possible because the liquor interests have a strong hold on so many office holders in Washington. If we allow such a condition to continue the honest citizens of this nation cannot hope to receive justice, fair treatment, reliable government and moderate taxation. We are paying this terrific cost for allowing ourselves to have been deceived and intimidated by liquor propaganda.

The Cost In Morals And Morale

The chief argument of the enemies of prohibition was that it infringed upon personal liberties, that each man had a right to determine his own habits, that no one should be allowed to prohibit the actions of another. But long and bitter experience reveals the fact that drinking is not a personal matter at all, but a social one. The only way that drinking could become a purely personal habit would be for the drinker to become a hermit—living outside of family and society.

Drinking has done fearful things to families, to social groups, to politics, economics, war production, and public morals. Every one of these is a matter of public concern, and public welfare demands that anything which affects these vital matters shall be regulated and controlled. Personal liberty ends when public welfare is threatened by it. We cannot bear the terrible cost that this demand for a drinking nation lays upon us.

The Cost To Our Self-Respect

The chief weapon the whisky people have used against our efforts toward temperance

is that of ridicule. They have called us cranks and fanatics; they have highly paid cartoonists to make ministers appear to be either gaunt and hollow-cheeked kill-joys, or flagrant and deliberate hypocrites; they have peddled the old lie that bootleggers and preachers have joined forces to fight against liquor, and that these are the chief supporters of temperance movements; they have made young people who refuse to drink appear to be ridiculous and silly.

These whisky people hold so much power with many public officials that they openly sell their whisky, operate their gambling places, pay their protection bribes, corrupt juries, commit crimes against our young, and laugh at those of us who talk about controlling them. The simple truth is that the Christian forces of this nation cannot ever regain their dignity and self-respect until we win this battle against indecency, corruption, immorality, and public flagrancy.

"A FRIENDSHIP HOBBY PAYS IN SATISFACTION AND IN DIVIDENDS"

By Julia May Reeves

Several years ago, during that period of time when people said there was a "depression," I found it necessary to do all of my own work and at the same time have some "guest boarders."

About this time my friends all developed a "hobby fever" and now, finding myself too busy with household duties to take on a "hobby," I decided to develop a "hobby" on being more friendly toward everyone, and that not only meant my neighbors, friends, and relatives, but the "passersby" as well. By that I mean the persons trying to make a living, from house to house, selling what one terms "useful household articles," such as furniture polish, broom holders, small flower stands, etc. Quite often these persons would tell me interesting stories about themselves, and occasionally about other states and their customs. I also found time (maybe while shelling the peas for dinner) to listen to my neighbor as she would relate what, to her, was a "big problem," and with just a little reasoning and a lot of "chuckles" we always managed to work out the problem.

One of my greatest joys is to help friends plan an inexpensive wardrobe. I have always had a "knack" for this sort of thing, having grown up around my aunt's dress-making establishment and millinery shop.

During those days when I was developing my hobby on friendship, I would put my dinner on, turn the fires low, and run out to see a sick neighbor, as in the last few years I happened to have two neighbors with lingering illnesses. So many times, all I would have to carry them would be a leaf from an orange bush growing under my steps, or a geranium leaf, or maybe just a sprinkle of perfume on some folded squares of "kleenex." I have one friend who lives

(Continued on Page 16.)

THE CHRISTIAN FIRESIDE

LUMINOUS INSECTS

By L. E. Eubanks

While cutting their way through a South American jungle, two explorers were invited to spend the night in a native chief's hut. To their surprise, they saw the primitive family going about their tasks under fairly good lights. Surprise became amazement when they discovered that the illumination came from beetles about the size of sparrows, suspended from pegs by means of plaited grass strings.

It was a striking example of the cold light man must learn to copy from plants, animals and insects if he is ever to have a lamp that combines efficiency with economy. The best lamp man has invented thus far wastes far too much of its energy in giving heat.

The sea is often so infested by tiny animals, called noctiluca, that it shines like pure silver, and receding breakers leave a greenish-blue afterglow on the shore. Sometimes a dead fish will glow with a strange light caused by millions of tiny plant bacteria growing in the decaying flesh.

Observant nature lovers also have seen flashes of "fox fire" playing along moss-covered logs. This greenish glow emanates from a fungus which grows on the rotting wood. All this has no connection, as Myers reminds us, with the "will-o'-the-wisp," which is ignited gas over swampy ground, nor with phosphorus, which is a chemical composition that glows when placed in the dark.

Most cold light, however, is created by insects. A few fireflies—or lightning bugs, as many call these fireless creatures—placed under a thin, clear tumbler, will cast a surprising amount of light. Their abdomens glow with an eerie illumination. Some species of fireflies, common in the tropics, fly in almost straight lines and emit continuous light—often enough to read by. And our famous glowworms are only wingless female fireflies and their larvae.

Probably the most curious of all luminous insects is the "automobile bug," also from South America. Its head shines white after dark, while its tail sends out a red glow.

It seems strange that nature's light, while so different from man-made illumination, reacts in many of the same ways. It can be reflected, refracted, and polarized. It takes a positive effect upon photographic plates, and can be completely blocked off by materials which negatively affect our heat lamps. Also, nature makes lavish use of

colored light—greenish blues and yellows, lilacs, purples, pinks, and reds.

—Our Dumb Animals.

FROM LIGHT TO LIGHT

During a winter storm, a physician in a small town was called to go some seven or eight miles into the country to visit a sick child. It was evening, and the snow which was falling when he started increased so rapidly that it soon blotted out the road and left him in sore danger of losing his way.

Reaching a farm house, he telephoned to the next one beyond asking them to hang out a lantern. They did so, and then sent the word on to the next neighbor, who in turn sped the message, and so the doctor with his horse and buggy was enabled to drive forward through the storm, making his way from light to light until he reached the home where he was so sorely needed.

None of the families along the way could carry relief to the suffering one but the lights they swung out through the darkness helped to send it there.

Is not that a little picture of the Christian life? We are unable to do the work that needs to be done, nor can we safely lead anyone else along the way that must be traveled, but each in our place we can throw a light upon that part of the road that runs by our own door.

We may never know who passes and travels more safely because of it, nor what errands of good it may speed; It is only ours to make sure that no one shall miss the way because our light is not burning. After all, it is only from light to light that most of the earthly journey is made.

—Selected.

WEST INDIAN SAINT

There are beggars and beggars; Nuxie is one of the other kind. Her real name is Teresa, but everyone calls her Nuxie, for nicknames abound in the Caribbean.

"I beg yo' a piece o' bread"—those, I believe, were the first words I ever heard her speak, very soon after our arrival in the island. I looked up from unpacking, and saw her standing beneath the kitchen window.

I almost winced at her ugliness. Her sightless eyes were frightening and very wet. One leg was grotesquely swollen, so that it looked four times the size of the other, and the bare foot beneath was bulbously shapeless. The only pleasing thing about her in that first encounter was her voice—rich, hearty and warm.

That voice soon became a welcome part of our life. We would hear her happily praising God in stentorian tones as with her staff she tapped her way to our door to ask for food, for an old dress or shirt, or, most often of all, for permission to weed the garden. One hand holding her short hoe and the other outstretched to distinguish, by touch alone, weeds from cultivated plants (how she did it I do not know) she would merrily "clean de land." The small cash return for this service she would receive, as the alms of food and clothing, with joyful thanks to God.

She is no longer ugly to me, for I have seen the squalid kennel where Nuxie lives.

I have seen the swarm of little waifs whom Nuxie has gathered under her humble roof, whom she feeds with the bread she begs, for whom she fumblingly makes garments from old shirts and dresses, for whom she provides with her poor little earnings and the Poor Law pittance of a few coppers a week.

I thought her ugly. But now I know her as one of the most beautiful women I have ever met. For I have seen her pass her fingers over the faces of that gathered family she can never see, before she hears them say their prayers and beds them down for the night.

"I caring dem for de Lord," she whispers, "for de Lord so good to me."

Nuxie they call her. She is Saint Teresa to me.—Methodist Recorder.

DON'T SLANDER THE MONKEYS

Monkeys object to being regarded as the ancestors of human beings, so claims The Lookout, which makes use of the following bit of fiction and philosophy in establishing their objection.

Three monkeys, dining once in a coconut tree, were discussing some things that they heard to be true:

"What do you think; Now, listen, you two. Here, monkeys, is something that can not be true—that humans descend from our noble race! Why, it's shocking—a tragic disgrace! Whoever heard of a monkey deserting his wife; leaving his baby to starve, or ruin its life?

"Have you ever known a mother monk to leave her darling little ones to bunk? Human babes are handed from one to another, and some scarcely know the love of a mother. And I've never known a monk so selfish to be as to build a fence around a coconut tree, so other monkeys can't get a wee taste, but would let all the coconuts there go to waste. Why, if I'd put a fence around this coconut tree, starvation would force you to steal from me!

"And here is another thing a monkey won't do—seek a cocktail parlor and get on a stew; carouse and go on a whoopee, disgracing his life, then reel madly home and beat up his wife. They call all this 'pleasure,' and make a big fuss—they've descended from something, but not from us!"

—Religious Telescope.

STATEMENT RENDERED

In 1941 we in the United States spent \$600,000,000 for religion and religious purposes. That is fine, and we feel quite good about it until we look at the rest of the bill. For in this same year we spent:

For Alcoholic Beverages.....	\$ 5,000,000,000
For Gambling	6,500,000,000
For Crime Costs	15,000,000,000
For Vice and other sins.....	5,000,000,000
(estimated)	5,000,000,000

Total\$31,500,000,000

In other words, for every dollar we gave to the work of the Kingdom we contributed fifty dollars to the brewers, gamblers, etc. "Read it, America, and weep."

—The Christian Herald.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.



"CONSULT DUTY, NOT EVENTS" — A MOTTO FOR THESE DAYS

By H. H. Smith, Sr

If John Wesley, who often gave good advice to the Methodists of his day, could speak to us today, what would be the gist of his message? Perhaps it would be the same admonition that he gave the people of his day: "Consult duty, not events; we have nothing to do but to mind our duty." It is an appropriate and a challenging motto for these days. If any one should be inclined to remark that advice is cheap and mottoes are more easily made than kept, the reply can be made that one man, at least, seems to have kept this exacting motto, and that man was John Wesley himself. When he was denied a church in which to preach, he said, "Church or no church, we must attend to the work of saving souls"—and went into the streets and fields and preached to thousands. Although assaulted by mobs in many places, he did not relax his efforts. Physical disability, such as might deter others, only spurred him on to greater efforts. While crossing London bridge, on a sleety day, he fell on the ice and sprained an ankle. It was a painful accident, and for several days he could not stand to preach. However, rather than disappoint his congregations, he preached three times, "kneeling."

With this spirit Wesley faced all his duties, planned his work carefully and prayerfully, and then followed that plan at all costs. He was once asked by a lady: "Suppose you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How? Madam," he replied, "why just as I intend to spend it now; I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

When Wesley put duty above self-interest, pleasure, wealth, expediency, and everything of the kind, he displayed the spirit we most need today. Much of the juvenile delinquency, so prevalent in many places, is the result of parents being swept off their feet by the lure of high wages. Duty calls them to put the welfare of their children above everything else, but the call goes unheeded, as, in many cases, even the mothers leave their children to shift for themselves, or without proper supervision. These parents may defend their conduct on the ground that they are helping to win the war. They may be earnestly trying to help win this war, but also lay the foundations for another war—and a war in which these very children may have to fight. We have about reached the point where both statesmen and churchmen are convinced that the Christian spirit alone can save the world from war. But the Christian spirit calls for a high character, manifesting itself in justice, kindness, patience, and goodwill toward every human being. Such a spirit is not a natural growth of human nature; it must be cultivated. If children are allowed to run wild, learning neither manners nor morals, they will grow up with a selfish disregard for the welfare of others. And this is the spirit that breeds war.



SOME CHINESE QUADRUPLETS

The changed conditions under which we live today may tempt us to allow our plans and programs to be more disrupted than is necessary. We must constantly be on guard, both as individuals and churches, lest we find ourselves consulting "events" rather than "duty."

Ashland, Va.

RESOLUTIONS

Know all men by these presents, that Edwin Eugene Lenahan, aged 65 years, passed from this life on Friday, May 28, 1943; that Bro. Lenahan was known as a quiet, godly man of Christian faith and good works; that he was a member of one of the first families of the land, having been born at Hadden's Ferry, Texas, and having moved to Leesville some 35 years ago, was a good citizen, a quiet Christian worker, and held in highest esteem by all who knew him, and

That Bro. Lenahan was a member of the Methodist Church of Leesville, a member of its Board of Stewards, and withal a consistent Christian worker; and that Bro. Lenahan manifested at all times a spirit of humility and quiet, pious devotion to duty, on which account he enjoyed many devoted friends, and

That, in the passing of Bro. Lenahan, the said church above sustained an irreparable loss, while he left hosts of friends to think of and speak about his good qualities and to entertain most pleasant memories of his friendship and fellowship. Now, therefore, be it

Resolved, that the Board of Stewards of the Leesville Methodist Church, in regular session assembled, finds pleasure in paying this tribute to the life of a worthy Christian worker, and in making a permanent record of his good qualities and faithful services.

Be it further resolved, that a copy of these resolutions be furnished his family, and that copies be sent to the Leesville Leader, and to the New Orleans Christian Advocate for publication, and that a copy be filed in the archives of the church.

Religion is man's sense of his relation to the Universal Order, and his dependence thereupon. It is the voluntary self-abandonment of men to that Power which is revealed to them as order and beauty, their voluntary cooperation with this Power. Whatever makes for order and whatever makes for beauty in the world is practical religion.—John W. Chadwick.

SOME CHINESE QUADRUPLETS

An unusual phase of overseas relief has recently come to light in a letter from Rev. C. B. Rappe, of China, to Bishop Welch, Chairman of M. C. O. R. In a refugee camp, not far from Canton, a poor mother, who already had three other small children, came to the hospital for her confinement. She had been told that the hospital charge would be five dollars. What was her dismay when four babies made their appearance! For if five dollars was hard enough to raise, how could she possibly find twenty? Her fears were relieved, however, when she learned that there was no per capita charge!

But she was in financial straits, and how were the seven children to live? The wife of a local official, learning of her dilemma, offered to take them all into one of the "Warphanages." This the mother refused, saying that she wanted to keep her family together, even if she had to start a laundry. The relief committee was so struck with the pluck and resourcefulness of this woman that they loaned her \$40 of American money with which to erect a mat shed to shelter her family. Later, the government having provided a house for the "quads" and the rest, she paid back the borrowed money, and it has gone rejoicing on its way to help others. The two boys and two girls have been given the patriotic names "Heroic China," "Powerful China," "Increasing China," and "Free China." What a prophecy!

Such instances of help are brought to pass by gifts to China, like those the Methodist Committee for Overseas Relief is sending out from its office at 150 Fifth Avenue, New York City.

Church members may be divided into three general classes in a "skeleton" outline: the wishbones, the jawbones, and the backbones. The wishbones are always languidly hoping that the church will grow and prosper without their help. The jawbones, of course, do the criticizing. And the backbones—well, they just get under the load and carry it along.

—Quoted in *The Living Church*.

In one primary class so many children seemed under six years, that every child was asked to bring his birth certificate next morning. The first thing next day Ann raised her hand and exclaimed apologetically, "Teacher, I'm so sorry, I forgot to bring my 'scuse for bein' born!"

CAN AMERICA ENDURE?

(Continued From Page 9.)

ber increase and the present delinquents increase in delinquency, this generation of youth would be a "missing link" in the national chain, and no one can now comprehend the damage to an America that should long endure.

Germany had a pattern for a youth in a Nazi world. America must have a pattern for our youth for an enduring world. I am not advocating regimenting nor institutionalizing the youth for a governmental instruction and directing. That might create a politic-youth. I am advocating two things.

When we stipulated the separation of church and state as a permanent measure, we laid ourselves open to the entering wedge of the church being left entirely out of the work of the state. Mark my word, we are in danger of a flood of propaganda against the church, emanating from the state.

The youth of this generation need the morally restraining ties of Bible and religious instruction. The Roman Catholic Church saw it that way and have established their own parochial schools. When are we going to have faith enough in a common cause and conscience enough for our youth and courage enough in our Christ that we Protestants will unite to save a generation of youth for a nation, conceived and dedicated, to long endure!

Do not blame the youth. We adults have tied their fun life to a commercialized world. Where can they go for wholesome recreation and decent fun? It takes money at every place and they do not have it.

Two places should be open for youth to have fun, the home and the church. Now is the time to give youth more wholesome recreation and decent fun, and oftener.

Nations throughout history have sought to master the world with material means, and no such mastery has long endured. No nation has ever sought, under God, to master a world with moral means, yet these are the enduring forces. The emotional urge of cruelty, oppression and enslavement of inferior and defeated people is not a lasting urge. These have never endured in the face of determined opposition.

The emotional urge, the moral urge of equality, justice, freedom, friendship, goodwill, and Christian love is the enduring urge. Let us be that nation, under God, conceived in liberty, which shall endure by leading the world into practicing the durable graces of God.—The Arkansas Methodist.

A FRIENDSHIP HOBBY

(Continued From Page 13.)

in the country that I meet in town once a year to help her select everything from clothes for the big, overgrown boy, down to the dishes the small boy has broken.

By now my readers are probably asking, "But how does all this pay in dividends?" Well, here is the answer, and the things that I shall name here were given to me without any obligation on my part, and without any pity for me, either; for people don't have to give one beads from Paris just to be thoughtful. Neither does an aunt have to send one a beautiful handmade quilt after she has paid a visit (for I know she didn't sleep cold), nor it wasn't cold weather when she was with me. Neither do people have to remember me when they can't use their \$5 Civic Music ticket, as I neither sing nor play; but I attend just about as many musical concerts as any one who has a season ticket. And today whenever I see a

chauffeur sitting in front of my house in a "shiny" black car and a lady in the rear seat in the season's latest apparel, and then when I come out in a snap brim hat, bought on sale, I always wonder which one of us is the richest. And when I plan to entertain my friends, in my modest way, before I can arrange my few little flowers—from my small yard—I find some one at the front door with a centerpiece of asters right from California and corsages for me and my honor guest, made of camellias. It is then that I take time out to be grateful.

Last fall I managed (by saving from my allowance) to buy a small redbud tree. A neighbor, seeing it, sent me two large ones ready to set out.

Recently when I was helping a certain organization promote the growing of hydrangeas in every yard in the community, one morning I found two lovely bushes at my door.

In the last few years I have made lovely trips, on invitation from friends. I have traveled over six different states. I have in my small library several beautifully bound

books of poetry, and these have been sent to me from friends in New York, Massachusetts, Arkansas, and others have come from friends here at home. Today I am using the choicest French perfume, given to me by a school teacher, who is one of my closest companions and friends.

There are other things that I could mention that mean just as much to me, but I shall not go into them, other than just list a few of them, as follows: gowns, hose, pottery, pictures, pot plants, punch ladle, rare china, glassware (more than a hundred years old), antique picture frame, and many other gifts. The use of valuable articles has been offered me many times; these I have refused, because they could not be replaced, either due to the cost, or to the fact that they are imported.

During these crowded war days, let me urge you to add real friendship to your list of hobbies. You may not wear beads from Paris, but yet you will never walk "Hobby Lane" alone.

508 Arkansas Avenue,
Monroe, La.

Your Choice of Lessons in the August Issue . . .



1. UNIFORM LESSONS

"God in the Making of a Nation: the Era of Moses"

. . . continues the quarterly lessons started in July—lessons which seek to help adults find and appreciate God's part in the making of nations. Edwin Lewis, professor of systematic theology at Drew Seminary, writes the lesson expositions. Lesson applications by Bachman G. Hodge; text studies by F. Darcy Bone.



Root



Lewis

2. SPECIAL COURSE

"Christians and Economic Change"

. . . first four in nine lessons intended to help adults understand more profoundly the relationship which exists between the Christian faith and economic developments. Paul A. Root, professor of the sociology of religion and ethics, Southern Methodist University, writes this very timely, very practical study.

Root

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Toward a Just Economic Order Paul Worley
The Young Adult Fellowship Forums for the month—forums to be correlated with the Special Course.

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Plans for increasing the effectiveness of work in your adult department—plans which point up possibilities for summer.

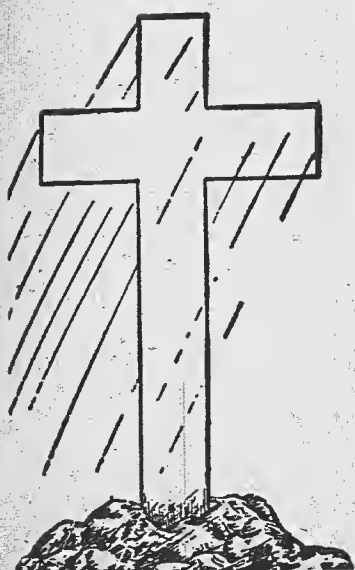
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The Methodist Publishing House

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Grace is multiplied according to a man's use of it: when the work grows, grace grows also; if the work does not grow, neither does grace. Thus it is clear that, step by step, God gives man what is necessary, neither more nor less. . . . It is solely our own fault if we do not co-operate according to the present grace that is in us, and this is why we believe so little for the future.

—St. Catherine of Genoa.

THE PRAYER-ROOM TODAY

Father, I would gratefully acknowledge, with all Thy ransomed children, that the Lord is good to them that wait for Him. How good Thou hast been to me, so undeserving! I remember with wondering gratitude how strangely Thou hast worked for me, even when in my impatience and unbelief I have been unwilling to wait for Thee. Teach me the lesson I am so slow to learn, teach me to cease from my futile striving and to lie quiet in Thy hands, that Thou mayest work in me Thy will of perfect wisdom and most tender love. Amen.

Life's Highway

By Rubie Englund

When we travel on life's highway,
For some gladness we would seek;
As this highway's hard to travel
For it's narrow, rough, and steep.

We make friendships on this highway,
Some to last and some to cease;
But we just keep on traveling
For the greater and the least.

We'll pass homes along this highway,
Where someone's in need of care;
Have we time to stop a moment
For the burdens we may share?

There's a word we can whisper,
And a song that we can sing;
To our neighbor on this highway,
Some glad message we can bring.

If we tarry for a moment
With a soul that's weak and sad,
We'll rejoice throughout the journey
For this moment that we had.

If we smile at one another,
Though the skies at time look bleak;
We'll forget that this great highway
Is so narrow, rough, and steep.

—The Evangelical Beacon.



WALLET OF THE WEEK



THE SACRED BRIGADE was a name which the Greeks applied to a Theban detachment of the army which was pledged never to retreat. They knew only to go forward and to conquer. Nothing could better symbolize the normal attitude of the Christian Church than the words applied to that body of Theban soldiers. Its theology, its history, and its aims commit it to going forward unto victory in all that it stands for, or to fall in the noblest of all conquests. In exactly that spirit Jesus went to the cross.

* * *

THE NATIONAL HOUSE OF REPRESENTATIVES is said to have had a high casualty rate since March 4, 1933, when the New Deal took over. Of the four hundred and thirty-five members in 1933, only one hundred and thirteen are still serving. Some of these were retired for a term, but later won their seats again. The casualty ratio of seventy-four per cent has not been true of the Senate, possibly because the constituencies are larger and the term of office is longer. Such are the fortunes of politics.

* * *

BRITISH BIBLE SOCIETY PERSONNEL in areas overrun by the Japanese have not escaped the severities imposed upon the victims of aggression. The secretary located at Singapore at the time of its fall is known to be alive and well, but nothing else is known about him. The secretary for China was released from prison at first, but was thereupon sent to a concentration camp where he has been incarcerated since his capture in China. There is no indication that these men are being mistreated, and no evidence that the nature of their work secured special consideration for them.

* * *

MADAME CHIANG KAI-SHEK, commencement speaker at Wesleyan Female College, Macon, Ga., was given the Doctor of Laws degree, and she accepted degrees in absentia for her sisters. It was there that she began her American education with private instruction because she was too young to matriculate in college. She and her illustrious sisters have abundantly justified the hope and faith of those who secured for them the educational opportunity, and their teachers unconsciously shared in a drama of world history which no one then foresaw.

* * *

SUNDAY SCHOOL MEMBERSHIP among Protestants in one hundred and twenty-nine countries is reported to be thirty-seven million two hundred and eighty-five thousand five hundred and nineteen. Of this number, more than three million are teachers. The smallness of this enrollment might cause its accuracy to be questioned were it not for the fact that the statistics were compiled by Dr. Robert M. Hopkins, who has been the general secretary of the World Sunday School Association for the past twelve years. Such a Protestant Sunday School population for more than a hundred countries is distressingly small.

THE UNIFICATION MOVEMENT, involving the Wesleyan Methodist Connection and the Free Methodist Church, is said to be making progress. Neither group is large, and in faith and practice they have much in common. A special committee of the two Commissions has suggested the inclusion of the Pilgrim Holiness Church in their merger plans. It is believed that the adjustment of all differences and the working out of all the details may take some time and that at least four years will be necessary for effecting union.

* * *

THE MAXIMUM ANNUITY paid to the widow of a pastor in the congregational communions of England is ninety-two dollars per year. There are three hundred such widows and the recent appeal made to the churches in their behalf carried the reminder of the straits to which these faithful women have been brought by war conditions with a top stipend of only ninety-two dollars. We do not see how great missionary giving can be blind and deaf to the indigence and the cries of those who gave all to make the churches what they are.

* * *

RACIAL DISTINCTIONS are reported to have been imposed upon the Catholic churches in Poland. The occupation government has ordered that the Church maintain one group of churches for Germans and another for Poles and that both shall be under the surveillance of the secret police. To make the racial severance complete, the priests of the German churches are not permitted to perform any ministry for the Poles, and the priests for the Poles are not allowed to minister to the Germans. No German may enter a Polish church nor a Pole the German church.

* * *

CONSCIENTIOUS OBJECTORS in a Civilian Service Camp located at West Campton near Concord, New Hampshire, says a report, have refused to save tin cans "on the ground that it would aid the war effort." However much one might be disposed to respect conscientious scruples regarding active participation in war, such extreme pacifism is not easy to understand. It would make just as much sense to refuse to grow a garden. The whole difficulty arises out of the effort to disengage one's self from society because of personal views.

* * *

INSURANCE COMPANIES, whose farm investments brought them large land holdings during the years of depression, are now taking advantage of the financial upswing to sell their holdings. It is said that the companies acquired title to approximately one hundred thousand farms by mortgage foreclosures, and that they had an aggregate valuation of more than a billion dollars. More than eighty thousand have been sold mainly to the tenants now on them, and only ten per cent of them are being bought back by the men who mortgaged them. It is expected that this vast land holding will be completely liquidated within another year.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

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EDITORIAL

A SOLDIER WITH A CAUSE

One of the finest things we ever read of any man was written of General William Booth, the founder of the Salvation Army. The writer was St. John Ervine. He made no effort to create an atmosphere of refinement and culture for the great leader and he admitted frankly his deficiencies. He said, "He was a soldier with a cause." In that one sentence is the true biography of the man. Whatever else may be said of him, his soldierly devotion to the cause of the evangelization of the poor and the broken where he found them and as he found them was the greatest factor in his fame.

General Booth had very little education and his cultural background did little to compensate for that lack. On the other hand, he was a man of great courage and conviction and he had an intuitive understanding of human nature which was almost uncanny in its accuracy. No man ever had a more definite call to the evangelistic mission than he and he chose for his evangelistic field the least likely or promising element of society and civilization. He was a Methodist minister, but he refused to subordinate his sense of mission to the polity of the Church to which he had vowed allegiance. He was a soldier with a cause.

One cannot study the life and ministry of General Booth without being made to feel that the key to his achievements is the real explanation of all worthy success. No matter how great his gifts, a man cannot achieve more than an indifferent success without definite commitment to a worthy cause and an unselfish consecration of his all to its promotion. On the other hand, for a man with small gifts, such a goal and devotion will open the way for a fame not to be explained by the ability of the man himself.

It is a course which opens to all, who enter unselfishly a worthy field, to build for themselves a monument not to be had in any other way. But, and here is the rub, it is much easier to adopt a cause than to find the grace to devote one's self wholly to its promotion. Especially is this true if the way to achievement may lead through abandoned areas of society. Such a course may bring charges of fanaticism but, like General Booth, one must be willing to be called a fool for Christ.

DYNAMIC GOOD WILL

The caption of this comment is a phrase adopted from an address in the interest of the Laymen's Movement for a Christian World. It has reference to a Christian Good

Will which functions effectively—is going somewhere—as compared with a pious profession which fails to incorporate itself in living. Too many people are formally inclined to good will, but fail to turn their profession into deeds which make the feeling dynamic. Their view of social responsibility is telescopic rather than grimly real and personal. They indulge in gorgeous phrases of sympathy and occasional expressions of a patronizing benevolence, but neglect the spiritually needy and are heedless of the cry of the socially destitute. Their attitudes and actions reflect the unstable character of their interest.

All this means that too many of us ease our conscience by claiming something which we have but partially acquired. Underneath our gesture of good will there is too often the continuance of a selfish and competitive spirit toward those whom we list as friends, but whom we treat as economic prey. It is needless to say that the Kingdom of God will not be realized as human brotherhood until our lives shall be brought into harmony with what we profess with our lips.

The seriousness of such good will is that it tends to dominate the atmosphere of social and political life. We make generous gestures of good will in our words regarding the settlement of the chaos when the war shall come to an end, but all the while there is a manifest hardening of our policy which we justify by circumstances. We have multiplied thousands of young men on the battlefields of the world, but the country is too much concerned about personal gain and Washington is a seething cauldron of political strife.

From top to bottom we need a more personal touch with the individuals and the areas toward which our good will is directed. Only that can make good will dynamic. Formal good will will not save the world, and our loud declarations of benevolence without deeds to match in the end deceive no one but ourselves. True good will is dynamic.

AN ERROR CORRECTED

In the Advocate of last week a line was dropped from our editorial paragraph, "Vacation Time and the Advocate Campaign." The effect of the omission was to make us say two things which are not true. First, the Advocate campaign will end on September 1, and the final report will appear in the issue of September 2. Second, there will not be an issue of the Advocate on September 9—the week of Labor Day. Please note these corrections and avoid confusion as to the time for finishing the campaign.

MUSSOLINI RESIGNS

The sudden and unheralded relinquishment of his post as Premier of Italy by Mussolini left the world breathless with surprise. He had been dictator of Italy for twenty-one years, and under ordinary circumstances he should have been well entrenched with his people. No official explanation has been given of his action at the time of our writing. Coming as it does upon the heels of his conference with Hitler, the bombing of Rome, and the crumbling of Italian resistance in Sicily, it naturally gives rise to speculations concerning revolutionary developments throughout Italy. To us it appears to be a move to meet the conditions of peace offered in the Churchill-Roosevelt appeals to the Italian people. It seems to us that they may now say that Mussolini has been deposed and that they seek for their war-weary and ruined country the escape proffered to them. That is at least one option among many in the tangled skein of our World War diplomacy.

As for Mussolini himself, he appears to us to have been a man with some gifts and much showmanship. We think that he, as has so often happened, failed to recognize his own limitations and succumbed to the temptations of power—played for an imperial stake and lost all. In 1924, we had a casual view of five countries which were involved in World War I. It was our impression then that Italy was making the best recovery of any of the five that we visited. Mussolini had then been in power for two years. At the end of twenty-one years he leaves the remnants of a wrecked empire and a humiliated people to extricate themselves as best they may from ruin and disaster, the cost of a small man's vain ambition.

HOT WEATHER PASTIME

Since we can't spend our vacation this summer in the Rockies or on the Gulf or in picturesque Old Mexico, suppose we try to amuse ourselves right here in the old home town.



B. P. Brooks

Inez G. Howard has written an intriguing little book called "The Chrysalis of Romance," which might guide us into playing a very interesting game. We "think of periods of the past as being rich in beauty and culture in proportion to the romance and mystery which clusters about them. It was the days of the Troubadours that gave us the 'Romance of the Roses.' Except for the Knight and his romantic setting we would have no 'Canterbury Tales,' no Arthurian legend."

Along with old Egypt's magic and mystery, there existed the greatest culture of the ancient world. We are wont to speak of our time as crude, unromantic, too commercial, and to disparage all modern customs as though they were made of the "sounding brass" of meaningless materialism. The truth is there is romance in the woof and warp of every commonplace act and article in our so-called commonplace, everyday life. "Back of every custom, commodity, and habit, there is a legend, a symbol, or a superstition. Back of every symbol, a law. Back of every law—God."

There is a wealth of legendary lore connected with

everything we do, everything we see or touch.

Look about you and everything you see has an alluring story back of it. For example, the silver dollar has an interesting biography all its own. The word "money" gets its name from the temple of Jupiter, Moneta, where the first Roman coins were minted. In Germany, the inhabitants used to dig silver from thals, or valleys. These ores were called "thalers"—whence our word "dollar." In Captain Kidd's time, the dollar was worth eight reals, known to him as the "pieces of eight." From this came our Southern slang terminology, "eight bits," "six bits," etc. The stars, olive branch, arrows, eagle on our silver dollar, all have romantic meaning. The eagle is the symbol of power, the olive branch and arrows signify the power of Congress to declare war and to make peace. The thirteen stars, of course, represent the thirteen original states.

The doctor's prescription, Rx, is an appeal to a pagan god. It means "Help me, O Jupiter!" The barber's pole harks back to the Middle Ages when the barber and physician were one. Its significance is clear—and amusing. Playing cards are the remnants of an old religion. Calling cards are the descendants of playing cards. Chess used to be a serious study of war strategy. Rice throwing at weddings was used in ancient India to typify fertility and fecundity. In the Middle Ages, it was thought that a nerve ran from the third finger straight to the heart. The nerve was so sensitive it could detect a poisonous substance by touch. It was, therefore, called the "medicated finger," and the placing of the ring upon it was thought the means of keeping a woman virtuous.

Jonathan Swift originated a quaint expression, "She's no chicken; she's on the wrong side of thirty, if she's a day." The word still retains this connotation.

Avoiding walking under ladders, tipping one's hat to a lady, the days of the week, the months, the decimal system, holidays such as Hallowe'en, Easter, Valentine's Day—all have histories that would make interesting reading for anyone.

Look about you and try to learn the "whys" and the wherefores of the things you see and hear and do. Try to read with the eyes of the soul. Wherever we go, in whatever region we make our investigations, in desert place or in shadowy paths strewn with the leaves of decaying civilization, we still find the flower of Romance blooming.

"Flower in the crannied wall

I pluck you out of the crannies,
I hold you here, root and all, in my hand.
Little flower, but if I could understand
What are you, root and all, and all in all,
I should know what God and man is."

B. P. B.

SANITY ON THE RACE PROBLEM

Provocative remarks originating among our own people frequently come from politicians on the stump, and let us express the hope that in the coming campaign the race issue may be ignored. Wholesome racial relations are evolutionary in their growth. Turbulence of any sort is hostile to such development.

—Southern Christian Advocate.

ADDRESS OF GOV. SAM H. JONES AT FLAG DEDICATION CEREMONY

Rayne Memorial Methodist Church,
New Orleans, July 25, 1943

(Note: Preceding his formal address, Gov. Jones accepted, on behalf of the Rayne Memorial congregation, the beautiful service flag which contains many stars. This address, which is patriotic and civic rather than religious, is particularly informing as to Louisiana's part in our national war effort. It is the message of a patriot rather than a partisan.—Editor.)

Dr. Johns, and members of the Rayne Memorial Methodist Church, I am indeed touched in having the privilege of sharing with you this solemn occasion. I know that the ceremony in which we are participating today will always be remembered as one of the most significant and glorious in the history of this sacred building.

The memory of this day, Sunday, July 25, 1943, will be kept ever alive by the splendid banner which is being dedicated—a red, white, and blue service flag that bears one hundred and sixty stars. Each of those blue stars represents a splendid young man or young woman who has gone out from among you to enter into the service of our country. Some of them are in the Army; some in the Navy; some in the Marine Corps; and some are with the agency of mercy—the Red Cross.

These young men and young women are today in many and widely separated localities. Some may at this moment be with our advancing forces in Sicily; some may be fighting in the jungle-ridden South Pacific islands; some may be in the air over Europe; and some may be on our ships of war at sea, or our submarines below the sea.

And some are still in our own country; but they are in camps, where they are acquiring the training necessary to carry on in conflict. It is a conflict which they did not want, which our nation did not want, which was not wanted by any freedom-loving and God-fearing people anywhere in the world—but which was forced upon them and us by ruthless tyrants who chose to place the power of the sword above all else, and who have forgotten or violated the laws of both God and man.

These tyrants and their legions set out with the terrible purpose of world conquest. The shocking experiences of minority groups within their own countries prior to the war showed clearly that humanity, compassion—nor any of man's better instincts had a place in the program, but were shunned and rejected as attributes of the weak.

And then the war came. What happened to Czecho-Slovakia, to Poland, to Holland, to Luxembourg, to Denmark, to Norway, to Greece, and to the Jews, is known to us all, and it is not my intention to dwell upon it. But the awful fate of these countries and their people showed only too clearly that the aggressors' intention was not only to conquer the world, but also to enslave it.

These forces of evil in the Old World had already proclaimed their philosophy: the world was not big enough for their way and for the Democratic way. Thus, when our nation was plunged into the gulf by a treacherous attack, they were quick to declare their alliance with our attackers. This was inevitable, the natural tendency of like to group with like.

So we have two principal enemies—geographically far removed one from the other,

but ideologically identical. Their single purpose now is the crushing defeat, the complete annihilation, of all obstacles, all nations, all human beings, individually and collectively, who oppose their will to conquer and enslave. They seek with every means at their disposal to destroy us. We can only save ourselves by fighting them. And fight, and defeat them we will, with God's help!

My good friends, I dislike to talk thus of war in the house of the Prince of Peace. Yet, I have spoken only what I know and believe, and what every one of you here knows and believes. And it is known and believed by every one of the brave young men and women represented by a blue star on your service flag. The truth may be bitter—it is bitter now—but the truth, of itself is never evil, but an undying inspiration to good men and good women.

I have spoken thus far of the blue stars upon this banner. There is a gold star, too. Lieutenant Albert Sidney Collins, who has given to his country—to you and me and all his fellow Americans—the greatest gift it was possible for him to give—his life. Yes, my friends, there has been brought home to you in your church, to the loved ones and the friends of young Albert Sidney Collins, this greatest sorrow that wars bring.

I know what your feelings about him must be, and I am most deeply sympathetic with you. And yet I know that you are also deeply proud that his sacrifice should have been made willingly, and that it was made for the same great cause to which the other members of your congregation, both in or out of service, are equally devoted.

In this war, into which we were reluctant to enter, but, having entered, are determined to win, there have been many dark days. There may indeed, still lie many other dark days before us, but from more recent developments on all fronts, we have reason to be encouraged. With God's help we have overcome many of the great handicaps that for the first few months of the conflict retarded us, and we are day by day growing stronger and stronger.

This has been in great measure due to our ability to muster the enormous resources and industrial facilities of our great nation, and convert them into the necessities of war—the ships, planes, tanks, guns, and ammunition with which to equip our forces. Never before, perhaps, had we been able fully to appreciate the great blessings of our country's material possessions.

But it was not alone due to material things that we have rallied from our dangerous state of 1941 to our position of growing power today. No, we must also be thankful for our possessions of spiritual gifts. The stifling of free speech and the public press in Axis and Axis-dominated nations, has made us appreciate our own freedom to have, and express, an opinion; the deplorable fate of millions of hungry men, women, and children in Greece, Belgium, France, and other unfortunate lands has made us thankful for our own bounteous harvests; the brutal treatment of Jews, and the prohibition of worship, have made us profoundly appreciative of our own country where each in his own way, and openly, may worship his God.

Yes, all of these things, too, have been a part of our growing strong. Our men and women in the service today know that these freedoms, these blessings, are dear—so dear that they are worth fighting for. And they are worth dying for, if that is to be the price of their preservation.

That is their conviction, and it is also the conviction of us who are in this war no less than they—although our services are given at home instead of on the field of

(Continued on page 9)

WITH THE PASTORS

VISITING THE SHUT-INS

By Charles O. Ransford

There is much desolation and sorrow in this world. There are multitudes of invalids and aged people who seldom get out of their homes. Many of them are the finest people we have in our churches. Others have had no advantages, they have lost hope. Day after day they sit in loneliness.

Among these people there are many with fine minds. Their comfort is in thinking over old thoughts, old inspirations and the flashes of new thoughts some of their friends give them. Some cannot now read. Their only thoughts are fond memories of happier days. Then there are people of limited education. They know nothing but the trivial gossip and commonplace things of the day. Those who have been ill and shut-in for a period and have finally recovered can imagine the loneliness of some of these dear souls. Their own hearts will be cheered and their own blessings will be magnified as they share their graces and gifts with others.

Many of these people cannot be long with us. Often their thoughts are of release and heaven. In solitude their souls are ripening for eternity.

Already we have a large company of young men who have been wounded or have suffered illness by the severe exposures they have experienced in military service. Some will be invalids all their days. They should immediately have attention.

The number of shut-ins among young and old will be increased. The pastors and the church members have a primary duty among all suffering people.

We can do them good and cheer their hearts and bring them comfort in their hours of loneliness. When we visit them they will do us good as we learn from them lessons of patience and resignation.

Every pastor of a church should select special persons for visitation among the shut-ins and those occasionally in hospitals. We should neglect no suffering person.

It is significant that at the close of a Sabbath day Jesus was found in the home of Peter's wife's mother. Jesus visited in the home of Jairus. He was in the home of Mary and Martha when death had taken their brother Lazarus.

Following the healing of Peter's wife's mother it is written, "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that was sick. That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses."

We are learning that we have many psychopathic cases in our churches. Pastors are compelled to give considerable time to these special difficulties. Some notable city pastors have specially prepared themselves for this much-needed service. The number of such sufferers is greater than we realize. Only the spiritually minded and well prepared can give the blessings of comfort and healing so very much needed.

CONFERENCE NEWS AND PERSONALS

Rev. E. M. Allen conducted a revival in the McAdams church the week of July 18-23. Rev. T. B. Thrower assisted.

Rev. H. P. Lewis, pastor at Durant, Miss., had a brief visit recently with his chaplain son.

Rev. and Mrs. J. N. Humphrey, of Weir, Miss., spent their vacation in California with their sons, who are in the service.

Rev. R. L. Ellis is assisting Rev. B. B. Brantley in a revival at the Friendship Church, on the Popular Creek charge, which is to run from July 25th to 30th.

Bro. W. W. Tatum, 901 Corinne Street, Hattiesburg, Miss., has our thanks for his renewal and for the word of appreciation which accompanied it.

Rev. E. W. Corley, Walker, La., sends us a good list of subscriptions from his charge and he expects to get more than the quota which was assigned him.

Rev. A. L. Davenport, pastor at Vaiden and West, Miss., reports a good meeting at Midway. The meeting closed on Friday night, July 16.

Rev. H. N. McKibben, of the Duck Hill charge, was in a meeting last week in which he had the assistance of Rev. A. L. Davenport, of the Vaiden-West charge.

Chaplain L. R. Nease, Jr., formerly of the Louisiana Conference, and formerly stationed at Fort Bragg, N. C., appears to have gone overseas, since his address is % Post Master, New York.

Rev. W. T. Phillips, pastor at Tchula, Miss., has long been one of the most enthusiastic and faithful friends of the Advocate. He is having a good year at Tchula and is delighted with his people.

Rev. W. T. Gray, pastor at DeQuincy, La., is having a good year and has met with good success in his Advocate campaign. We have just received from him fourteen new subscriptions and 17 renewals.

Miss Leta Warner, who has been living at Tylertown, Miss., has returned to Ponchatoula, La., which she describes as her permanent address in a request for the change of her paper.

Rev. J. B. Grambling, pastor at Crowley, La., reports a very successful meeting at Arcadia, where he assisted Rev. R. M. Brown. Bro. Grambling was writing regarding other matters, and we hope to have a fuller account of the meeting.

Dr. A. T. McIlwain, executive secretary of the Board of Pensions, in St. Louis, is to assist Rev. Guy Ray in revival services at Sherman, Miss., beginning August 1. He will then pay a brief visit to homefolk at Artesia and Columbus, Miss.

Rev. J. M. Alford, who is supplying the St. Francisville, La., charge, as a retired member of the Conference, is having a good year and is pressing his work with the energy which has always been characteristic of his ministry.

Rev. Addison L. Smith, recently appointed pastor of Second Church, New Orleans, to succeed Rev. T. F. King, arrived a few days ago and is now located in the parsonage at 1625 Pauline Street. Bro. Smith was an appreciated caller at the Advocate office on the afternoon of Thursday, the 22nd.

Dr. Marion S. Monk, pastor at Mansfield, La., reports that he is getting along nicely with his work despite the handicap of a broken arm. This is the third time that his left arm has been broken, and he says that the one thing he has to be grateful for is that it is his left arm. Notwithstanding his misfortunes he is carrying on heroically.

Rev. Andrew J. Boyles, who was changed to Moss Point, Miss., since the last meeting of the Annual Conference, has been busily engaged in an improvement program upon the physical properties. In addition, he has had a splendid Vacation Church School, directed by Miss Ellenita Sells, and is now engaged in a campaign of personal evangelism. Since going to Moss Point, thirty-eight members have been received into the church.

The death of Dr. James Thomas a few days ago removes from the ranks of Arkansas Methodism a man who had been a bulwark of strength for half a century. He was in every sense a leader and he was the friend and staunch supporter of every good cause promoted by his Church and the people of his state. In the history of Arkansas Methodism for the last fifty years he has had a conspicuous and worthy place.

REV. H. N. BROWN

Rev. H. N. Brown, whose death occurred in the parsonage at Lake Providence, La., on Sunday morning, July 18, was sixty-eight years of age and was in the forty-fourth year of his ministerial service. He had been pastor at Lake Providence, La., for three and a half years. Bro. Brown attended Centenary College and his first pastorate was at Rayne, La. There he was married to Miss Clara Crandall, who, with one daughter, survives him.

A brief service was held at the Methodist church in Lake Providence on Sunday afternoon by Rev. H. M. Johnson, district superintendent, who was assisted by Rev. H. A. Rickey, of Tallulah, and the Rev. Mr. Russell, pastor of the local Baptist church. Funeral services and interment took place at Rayne, La., on Monday afternoon. In the services at the Methodist church the following ministers participated: H. M. Johnson, W. L. Doss, Jr., B. H. Andrews, R. H. Staples, J. B. Grambling, and D. F. Anders. Interment was in the local cemetery at Rayne, where Rev. W. H. Giles and Rev. Martin Hebert took part. Several other ministers were also present for the service. A suitable memoir will be prepared for publication in the near future.

SOMEWHERE IN NORTH AFRICA

Dear Dr. Duren: Please change my mailing address to: Chaplain Mark F. Lytle, New York, N. Y.

I do not know how to evaluate the glorious experiences which have come to me since I entered the chaplaincy, and especially those of the past few weeks. I have preached the gospel in railway coaches, on the heaving deck of a transport, in the officer's mess aboard the ship and on an African hillside overlooking fertile valleys, using a packing crate for a pulpit and a bath towel for a scarf. I have built an altar pulpit out of stone and preached the gospel from it. I even know how Jacob felt when he had a stone for a pillow, but I did not see the ladder.

As an experience par excellence I recommend the rolling sub-deck of a transport as a rostrum for a sermon with your stomach performing parabolic convolutions and threatening with each pitch and roll of the ship to disgorge itself. I decided then that if the Bishop were to ask me, when I return to the pastorate, what location I should like, I would tell him that any pulpit was satisfactory as long as it stood still.

I had the pleasure of visiting one of our mission churches here in this area. I enjoyed the visit with the minister and the prayer we had together—he in French and I in English. While we could not understand each other, we felt the warmth of Christian fellowship and knew that God hears in any language.

Yours in the service of the Master,
MARK F. LYTLE.

REV. AND MRS. DANA DAWSON, JR., ENTERTAIN CONGREGATION

The Rev. and Mrs. Dana Dawson, Jr., entertained the members of the Eighth Street Methodist Church, New Orleans, with an open house Wednesday night, July 21. The occasion for the open house was the completion of an extensive repair job on the parsonage.

Repairs had been made on the floors and walls of the bath room and to the sills under the house. All of the floors and woodwork in the parsonage had been painted and the house repapered. A new rug was placed in the living room and new linoleums in the kitchen and bathroom. As a result of this work the parsonage is now like new.

Punch and cakes were served by some of the young ladies of the church. Guests, be-



sides members of the church, included the Rev. and Mrs. C. Reginald Hardy, Dr. and Mrs. R. H. Harper, and the Rev. and Mrs. Earl Emmerich.

The affairs of Eighth Street Church are also in good condition. Twenty-five new members have been received since Conference, twelve on profession of faith. Thirty-nine students were enrolled in the Bible School and thirty-six received certificates. The money for the Conference Benevolences for the year was raised by June 1. A good spirit prevails throughout the church.

DEDICATION SERVICE, FIRST CHURCH, BATON ROUGE

Sunday, July 18, was a gala day for First Church, Baton Rouge, for on that day the liquidation of the church debt of more than twenty years' standing was signalized by burning the mortgage and that ceremony was followed by the service of dedication. According to the dedication folder, the mortgage was burned by Mr. W. S. Holmes, Mr. Herbert Wimberly, and Mr. M. M. Welsh. Bishop A. Frank Smith preached the dedicatory sermon and led in the service of dedication. The church was presented for dedication by Mr. E. F. Fleming, Jr., on behalf of the Board of Trustees.

Participating with Dr. John H. Crowe, pastor, and Rev. John B. Koelemay, associate pastor, were Dr. W. L. Doss, Jr., district superintendent, and Drs. R. H. Harper and C. W. Crisler. The church building was erected and nearly completed during the pastorate of Dr. Crisler. The flowers placed on the altar were sent by Dr. J. Richard Spann, now of Laurel Heights Church, San Antonio, Texas, who was pastor of the congregation for eight years immediately preceding the coming of Dr. John H. Crowe. Drs. Harper and Crisler read the scriptures in the morning service and Dr. Harper preached at night.

According to the historical summary carried in the calendar, First Church became a station charge in 1834, with Dr. C. K. Marshall as pastor. During its one hundred and nine years it has been served by forty-four pastors, whose names were given in the calendar for the day.

The building cost around three hundred and fifty thousand dollars and the portion of the debt liquidated in the recent effort was \$39,500. The membership now numbers 3,200. Dr. Crowe and his people have wrought well in the great achievement which culminated with the service of dedication and the chant of triumph. The people are entitled to great credit for the Christian heroism and devotion which the church has exhibited through its more than a century of service.

RESOLUTIONS OF RESPECT

Whereas, Dr. Homer B. Watkins, our beloved steward of Noxapater Methodist Church, splendid physician, faithful Christian, friend and co-worker, has passed to the Great Beyond; and,

Whereas, to the church and its work he gave so willingly and generously of his time and talents, his removal will be felt by a wide circle of friends in this and other communities; and,

Whereas, trusting and trusted by his fellow workers, he inspired all those with whom he came in contact; therefore be it

Resolved, that this quarterly conference, representing its entire membership, has

sustained a great loss in the passing of Dr. Homer B. Watkins; be it further

Resolved, that we extend our sympathies to the bereaved families, and that copies of these resolutions be sent to his family, and that it be put on the minutes of our quarterly conference, and a copy be sent to the New Orleans Christian Advocate.

W. D. DARBY,

W. E. WALL,

ANNIE MARY WEBB,

Resolutions Committee.

COMMISSION ON EVANGELISM ANNUAL MEETING

The program of activities of the Commission on Evangelism of The Methodist Church, as reviewed and previewed at the 1943 annual meeting here July 13-14, demonstrated the constantly enlarging scope of the word "evangelism." "We are not playing the evangelistic tune all on one string," was the way one bishop described the varied methods which the executive secretaries, Dr. Harry Denman and Dr. Grover C. Emmons, and the other members of the staff have adopted.

Outstanding also in the general impression of the meeting are the organizational successes recorded. The recent advanta-

DELINQUENTS

Expiration notices will be sent this week to more than nine hundred subscribers. This means a discontinuance of the subscription unless they are renewed promptly. On July 1 we sent out many expiration notices and a considerable number have not responded. This means that the paper will be stopped after the issue of this week. Please do not neglect this matter, for we cannot supply any considerable number of back issues.

geous purchase of the 15-story Medical Arts building in Nashville, both as an investment for Commission funds and as a permanent headquarters, has made the past year notable, while the adoption of a budget of \$375,000 for evangelism in 1943-44 has set a new high for any denomination.

The Commission, headed by Bishop Chas. C. Selecman, is composed of a bishop, a layman, a laywoman, a minister and a youth member from each Jurisdiction, together with certain board secretaries and six members at large. The annual meeting hears reports and recommendations, divides into committees for their consideration, then presents their committee findings to the whole group for action. Creating particular interest were matters relating to the continually mounting success of *The Upper Room* and other publications, the encouraging statistics of the visitation evangelistic campaigns and a number of proposals of war-related projects.

The devotional quarterly, *The Upper Room*, according to the report, exceeded by 400,000 its circulation for the same period in 1942. A half million copies have been furnished chaplains for distribution to service men. This was done through an appropriation of \$15,000 for gift copies for Army and Navy by the Commission, supplemented by contributions from individuals, churches and the Commission on Chaplains.

Figures presented by Dr. Guy H. Black, the Commission's director of visitation evangelism, showed that in the first three months of 1943 Crusades in 19 out of the 108 conferences of Methodism recruited 100,000 new

church members. Workers were successful in securing decisions in 55 per cent of all families visited. Particular attention in the visitation evangelism of next year will be given to "unchurched parents of young children," Dr. Black stated. Dr. Denman and others, appalled by rising figures of juvenile delinquency and decreased figures for church school attendance, described children "as the first casualties of war," and announced a policy of increased cooperation with all agencies working with the young.

Dr. J. W. Golden, field secretary for the Central Jurisdiction, and Bishop Alexander P. Shaw, announced plans for a school of evangelism in September for the Central Jurisdiction to be held in Baltimore. Dr. Guy H. Black and Dr. E. M. Hurley, of Atlanta, will aid in the effort.

Among numerous other proposals adopted by the Commission were the following:

Plans for special, aggressive missions in state educational institutions in cooperation with Wesley Foundations.

Further development of work with labor groups already begun by Dr. James S. Chubb, the Commission's secretary in charge of youth, industrial and rural evangelism.

The employment of a new staff member to edit "Tidings," the Commission's organ, and to serve as office manager. Group insurance was authorized for all employees.

Encouragement for the organization of new churches and the establishment of services at needy points.

The further publication of low-priced tracts.

The setting-up of conferences in evangelism and retreats for chaplains.

Enlarged emphasis on Pentecost Sunday through sermons, reading and reception of members.

Plans to make more general observance of Watchnight, both in churches and through the provision of recordings for use on radio stations through the nation.

The Commission voted hearty endorsement of the Crusade for a New World Order. Dr. Chubb was assigned as the staff representative to work with this movement.

Dr. Weldon F. Crossland, recording secretary, was assisted for part of a session by Dr. J. Manning Potts. Also, Bishop Bruce R. Baxter took the chair for Bishop Selecman while he was on other duties.

GOD IS WHERE YOU FIND HIM

By Ruth Franks Whitton

God is where you see Him—

In the gardens' fragrant bower,
In the glory of a sunset,
In the dewy dawning hour.

God is where you need Him—

When despair and doubts assail,
When life's not worth the living
And your best can only fail.

God is where you seek Him—

In the loneliness of pain,
In the tears you shed in secret,
In the whisper of the rain.

God is where you find Him;

He's waiting for you, friend,
And once that you have found Him,
He'll go with you to the end.

At the beginning of the war, people were saying: "If God is good, why doesn't he stop this cruel war?" In the course of its progress, many good church people have developed an attitude of cynicism toward the whole matter.—A Pastor.

PERSONAL NOTES AND INCIDENTS

Rev. H. E. Carter, retired member of the North Mississippi Conference, writes that he has moved back to his home at Senatobia, Miss. He has been at Arkabutla.

Ensign W. W. Holmes, Jr., has been spending his furlough with his family and friends in New Orleans. He has been doing his training work in the Navy and will return to duty shortly.

Rev. Frank A. Matthews reports a good meeting at Lisbon, La., in which Dr. Guy M. Hicks, of Ruston, did the preaching. He is now in the midst of a program of revivals throughout the charge and reports everything as going well.

Rev. P. W. Sibley reports good revivals at Loranger and at Tangipahoa, La. Rev. Philip Palotta assisted in the meeting at Loranger and Rev. J. Henry Bowden at Tangipahoa. Bro. Sibley is now in a meeting at Pine Ridge church in which he has the assistance of Rev. H. D. Marlin.

Rev. J. B. Cain, pastor at Columbia, Miss., reports good progress in his work. An Epworth Training Conference was held the last of June and Rev. W. L. Elkin, Jr., taught a course on the "Life of Jesus" for young people. A teachers' course for Intermediates on "What It Means to be a Christian," was also on the program of activities.

The death of Mrs. Antoinette Curtright Candler, the eighty-three year old widow of the late Bishop Warren A. Candler, occurred in a private sanitarium on Saturday night. Bishop Candler died in 1941 and the death of his widow closes the earthly phase of one of the truly great chapters in the history of Georgia Methodism. Mrs. Candler was in failing health before the going of her distinguished husband and she had been in rapidly declining health for some time before her death. She is survived by a daughter and two sons, besides a number of grandchildren.

Governor Sam H. Jones was the speaker at Rayne Memorial Church on last Sunday morning. The occasion was the dedication of a service flag in honor of men and women of the congregation who are in the service of their country. The Service Flag contains one hundred and sixty stars—one a gold star. There was a large attendance, notwithstanding the very warm weather, and Dr. Johns and his people have honored themselves by their dedication of a flag which their service men and women have consecrated by giving and offering all that they have and are.

REV. AND MRS. CHAPPELL REACH AFRICA

The following announcement radio-grammed from Dr. Donohughe of the Board of Missions and Church Extension, dated July 21, 1943, will be of interest to countless friends, and I'm asking that you publish it. "Cape Town, South Africa, to Mayor and Mrs. G. P. Wood, Moss Point, Miss.

Rev. and Mrs. Chas. W. Chappell arrived "sans origène." Rev. Chappell is returning to Africa following an extended furlough. He was married here in June of 1942 to Miss Mary E. Wood, who, too, is going with him to the Belgian Congo as a missionary. They expect to be located near the Dr. Bryant Lewises at Tunda Station. Their safe arrival during these perilous times is

due to God's guidance and care and we feel rejoicingly grateful.

Cape town, as you know, is still some three thousand miles from their intended destination.

(Miss) INA THOMPSON.

CHAPLAIN LYTLE'S ADDRESS

Dear Dr. Duren: Please change my mailing address to:

Chaplain Mark F. Lytle,
54th Station Hospital,
APO 763, care Postmaster,
New York, N. Y.

This address is published for the benefit of friends and at the request of Chaplain Lytle.—Editor.

TERRY CHARGE AND ADVOCATE CAMPAIGN

Rev. Thomas A. Carruth, pastor at Terry, Miss., is out in front in the Advocate campaign. Elsewhere will be found the report which credits him with 202 subscriptions. This means an Advocate in every home served by the Methodist Church. The pastor and the people of Terry charge are to be congratulated upon this magnificent achievement.

LAMBUTH MEMORIAL DAY NOTICE

After a conference with the pastor, Rev. L. T. Nelson, and the people of the local community who contribute so largely towards making a success of the observance of Lambuth Memorial Day each year, we have decided not to hold this service this year. This is only a temporary suspension of its observance. The day is a well established missionary day in the Jackson district calendar, and its observance annually on the first Thursday in August in honor and recognition of the great Lambuth family will be resumed as soon as it is possible to remove traveling limitations.

Sincerely yours,

OTTO PORTER.

CONGRATULATIONS TO DR. TYSON AND HIS CONGREGATION

Nothing could better bespeak the quality of the citizenship of Tupelo, Miss., than the approaching celebration Sunday of the completed building program of the First Methodist Church. The entire city congratulates the organization and Dr. Tyson on the completion of this project which will reflect credit upon the whole community.

For a people during this time to remember that their first duty is to their God and to His service connotes a laudable attitude of service and sacrifice. The debt-free new structure, valued at \$80,000, augments the remodeled and redecorated church edifice to make a group of buildings that will add much to the beauty of the city.

From such active congregations as this we cannot help expecting continued high morale within the community as we face the supreme efforts of all-out war.

—Tupelo Journal.

The success of life is for a man to be heady for an opportunity when it comes.

—Disraeli.

MINISTERS AND THE WITHHOLDING TAX

Rev. Henry A. Rickey,
Tallulah, La.

Dear Sir:

In reply to your inquiry of June 21, 1943, it is advised that the current tax payment act of 1943 exempts from withholding of income tax the salaries paid to ministers of the gospel for pay roll periods, beginning on or after July 1, 1943.

Since this act covers also withholding of the Victory tax, the same exemption applies, and therefore no further taxes should be withheld by your church treasurer on the payment of such salaries.

Yours very truly,

C. A. DONNELLY, Acting Collector.
by J. P. Hand, Chief, Withholding Tax
Subdivision.

CAMPAIGN BY DISTRICTS

Louisiana Conference

Alexandria	136
Baton Rouge	273
Lake Charles	241
Monroe	250
New Orleans	188
Ruston	164
Shreveport	70

Mississippi Conference

Brookhaven	184
Hattiesburg	360
Jackson	415
Meridian	202
Seashore	281
Vicksburg	220

North Mississippi Conference

Aberdeen	197
Columbus	220
Corinth	281
Greenville	106
Greenwood	340
Sardis-Grenada	132

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

W. D. Kleinschmidt—Springhill, La.	21
Sam Nader—Iowa, La.	3
A. M. Martin—Clay, La.	2
W. L. Blackwell—Gallman, Miss.	1
A. L. Davenport—Vaiden, Miss.	1
J. M. Alford—St. Francisville, La.	2
W. T. Gray—DeQuincy, La.	31
A. L. Smith—Rochelle, La.	6
J. D. McCants—Istrouma, La.	3
W. O. Lynch—Logansport, La.	12
L. J. Snelgrove—Taylorsville, Miss.	8
Mrs. W. E. Moreland—Powhatan, La.	6
Clyde Shaw—Melville, La.	7
G. H. McBride—VanCleave, Miss.	2
A. J. Boyles—Moss Point, Miss.	1
E. W. Corley—Walker, La.	10
L. E. Douglas—Sulphur, La.	8
H. L. Johns—Rayne Memorial, N. O.	12
R. T. Pickett—Greensburg, La.	1
J. Henry Bowdon—Lake Charles, La.	1
J. F. Wilson—Bossier City, La.	6
T. R. Holt—Collins, Miss.	8
T. B. Thrower—Kosciusko, Miss.	5
J. B. Grambling—Crowley, La.	5
M. S. Robertson—Slidell, La.	1
M. S. Monk—Mansfield, La.	3
P. W. Sibley—Loranger, La.	1
O. L. Tucker—Winnsboro, La.	9

G. W. Pomeroy—Bogalusa, La.....	3
J. B. Cain—Columbia, Miss.....	9
F. A. Matthews—Lisbon, La.....	2
Mrs. Verna Coburn—Ponchatoula, La.....	1
E. C. Gunn—Carrollton Ave. N. O.....	1
W. D. Boddie—Felicity St., N. O.....	1
E. B. Emmerich—Parker Mem'l., N.O.....	2
N. H. Melbert—First Church, N.O.....	1
T. A. Carruth—Terry, Miss.	202

ADDRESS OF GOV. SAM JONES

(Continued from page 5)

battle. Theirs is the task to carry the fight directly to the foe; ours is the task to give them every aid and support—physically, morally, spiritually.

The war worker who is honestly and conscientiously doing his best in his work at the factory or office is no less patriotic than the operator of a tank; the thousands of women who are giving of their time and effort to Red Cross or other war activities are doing indispensable work, and all who are investing their earnings in our future victory and donating to war charities are carrying on with the men who are in the actual fight.

It is a point of great pride to me that Louisiana has taken its rank among the foremost of the states of the Union in its contribution to the war effort in all fields. We have not only sent many thousands of our men and women into all branches of the service, but we provided the ground—the great theater of maneuvers—where more than half of them were trained for battle. We hold a highly significant place in war industry, turning out scores of merchant ships, as well as warcraft, and our factories are annually producing hundreds of millions of dollars worth of war goods. There is invested in Louisiana today more war industry money per capita than in any other state in the Union. We have met and exceeded quotas in scrap drives, waste fat drives, Red Cross drives, and war bond campaigns. We are, in short, living up to the finest traditions of Louisiana, whose history in war time has always been bright with great achievements.

Each of us, in his own way, has his part in the over-all war effort of Louisiana, and I am sure that all of us intend to keep our thought and labor centered on these tasks until victory is won. But at the same time we can in many ways plan and work to meet the problems that inevitably will follow the war. If we do not equip ourselves now to deal with post-war conditions we may find that they can overwhelm us with their enormity.

It is a certainty that when peace comes it will bring temporary unemployment to millions now in the armed forces, and to additional millions that are engaged in industrial or other work that exists as the direct result of the war. How "temporary" that unemployment shall be—whether it is to last for days or years—is up to us.

How are we going to put our idle millions to work; how can we, with minimum confusion and waste, arrange for our thousands of industries now making war goods to return to peace time production? How are we going to do these things with the least government assistance, and with the greatest permanent benefit to our people?

In Louisiana we have devised a plan of action which, if it succeeds, will not only answer these questions, but will substantially strengthen the state's entire industrial structure and improve living conditions for all Louisianians, present and future.

BREVARD COLLEGE

Co-Educational—Methodist Control

BREVARD, NORTH CAROLINA

A standard junior college, embracing a four-year program consisting of two years of pre-college work and the first two years of college. Graduates, entering the junior classes of more than fifty senior colleges and universities, have been uniformly successful transfers. Christian atmosphere, no military or naval units, strong faculty. Special terminal courses in business, music, home economics. Progressive methods, individual instruction, accelerated program. Students enter September 20, February 1, June 7. Expenses reasonable.

For further information write direct to:
The Registrar, BREVARD COLLEGE, Brevard, N. C.

We believe we can do this by beginning now to plan and work for the development of those things Louisiana has which are employment-producing and wealth-producing. We mean to create more profitable work in Louisiana's industries, on her farms, in the development of her natural resources, and in her every field of endeavor, so that we may have jobs waiting for our boys when they return from the war. We want their future and that of their children to hold more than mere possibility of security and comfort.

We are going to drive for better farming practice, for the profitable use of our raw materials, and for the industrial plants necessary adequately to develop our resources.

We hope to maintain the industrial advances we already have made, and add to them by virtue of our almost unlimited raw materials. We hope to increase the production and income from our natural resources. We still have unexplored oil and gas reserves, and we have not yet touched our full potentialities in the fields of minerals and clays. We expect a tremendously expanded development of our chemical and plastic industries, for which we have the basic materials. Our forests, too, can be made to yield new wealth.

In the field of land utilization we can add millions of acres more to our cultivated lands. There is idle capital in our banks which can be put to work in Louisiana for small industries to make this a greater state.

Such a development will open up springs of new employment, and new wages, and will bring to our people new hope, new opportunities, better educational and cultural

institutions, and higher standards of living. And we propose to do this in the American way—through the genius, will, and labor of our own people.

Our plans for Louisiana should not be too difficult of realization. Our possibilities are greater because our resources are greater. The committee which is working for these things is a group whose members are leaders in Louisiana education, religion, industry, labor, and science. Their cause is worthy, and their support from the public has been enthusiastic.

If our plans succeed, we shall see Louisiana emerge from the war with jobs for its ex-soldiers and ex-war workers, and already building on a firm basis for lasting prosperity.

It is this kind of Louisiana which we should all strive for. A state that can take its place proudly in the greatest nation in the world; a state to which our sons and daughters now in service can return with confidence in their future; and a state in which coming generations may live and work without handicap.

In conclusion, may I thank Dr. Johns for the high privilege of being here today. You may be sure that every Louisianian—every American—shares your pride in this dedication.

I said at the outset that the memory of this day would be preserved by this beautiful banner of service. But I know that this flag is not necessary for that purpose. The men and women of this church who are represented on it have a place in the hearts and the minds of every one of you—a place that will remain theirs long after lasting peace has come, and they are returned to their homes, their families, and their church.

MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write
M. L. SMITH, President

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Dear Lord, you gave your Son to
Save the world.
You didn't count the cost.

In blood and sacrifice,
You gave your Son that we might live,
Dear Lord, can I do less?

I gave the world my son
That he might help to save
The things for which your Son
Nobly died.

If, when the victory's won, dear Lord,
And you send back my son,
I'll press him to my breast and
Thank you, Lord.

And if he goes to join your Son,
I'll understand; and through my
Tears rejoice
To know my son and the Son of God
Go hand in hand!"

—Author Unknown.

A Letter From Mrs. Jones

Florence, Miss., July 15, 1943.

To the Local Secretaries of Young
Women's and Girls' Work

Dear Co-Workers:

Splendid reports have been received from you for the second quarter of this year. As we begin the third quarter, we should be progressing even more. I have had the privilege of being sent from the Southeastern Jurisdiction to Scarritt College this summer, and my experiences there have enriched my life and have given me a better understanding of the magnitude of our total task as members and as workers in the Woman's Society of Christian Service.

"Youth in a World of Opportunity," the new Interest Group program packet, is now off the press. The packet, which contains the twelve programs, twelve worship services, personnel card, and "Fun and Festival Among America's Peoples," is available for only 65 cents. These materials may be secured from our Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

I hope that you have featured the May, 1943, World Outlook in your youth work and that you are stressing the Methodist Youth Fund. Let us remember that both boys and girls are to contribute to this Fund and that the payments are to be divided equally, with one-half being forwarded monthly or quarterly through your local W. S. C. S. treasurer to Mrs. L. O. Todd, Decatur, Miss., and the other half being sent to Rev. Edwin Hightower, Hattiesburg, Miss. Be sure to place the payments in an envelope, plainly marked "Methodist Youth Fund," and giving the name of your church.

Most of you are meeting with your Interest Groups monthly and are using the youth packet materials. This is what we want, and your growing and glowing enthusiasm is extremely encouraging. Send in your order now for the new packet so that we can all begin together in August on the new series of programs.

May the spirit of Christ bless and guide

you as you continue to promote the unified plan for the missionary education of youth.

Yours faithfully,
MRS. GLENDELL JONES,
Conference Secretary.

* * *

The Why and How of Life Members— Mississippi Conference

Any adult may become a Life Member of the W. S. C. S. by the payment of \$25, and an honorary life member for \$100. A child up to six years of age may be made a life member for \$5; an older child, \$10; a youth, \$15. An adult's name may be placed on the Memorial Roll by the payment of \$25 for this specific purpose—children, same as for life memberships, also.

A life membership provides a most effective channel for contributing to the great missionary enterprise. At the same time it is a beautiful and impressive way to express love and appreciation—it bestows in a significant manner honor upon one to whom honor is due; it brings genuine joy; it gives encouragement and an urge to carry on; it can bring spiritual blessings.

All money for life memberships or the memorial fund should be sent direct to the Conference Treasurer, with the name of the one to be thus honored. The treasurer will order the membership pin and certificate.

Ways of Securing Life Members

As a free will offering is God's recommended manner of securing funds to carry on His work, so the most pleasing way to secure funds for these life memberships is through voluntary, sacrificial giving. When the value of this has been set forth, we suggest certain other means, as follows:

Contact the working members of a Christian mother and wife's family, and they are always glad to honor her and express their appreciation for her beautiful life. Some of the sweetest experiences are reported by those who were present in the family circle, when husband and family thus surprised their loved one. It is always a touching and sacred moment and binds the family in closer union and fellowship; moreover, it often kindles missionary interest in the children. Try securing life memberships in this way.

One auxiliary uses a "Memory Book," which is presented at every meeting for names. A free will offering, called a "Love Gift," is made by each member who records in the book the name of the one she is honoring by her gift, and the amount given. The names recorded are persons whom each one wishes to remember for some kindness or appreciation. When \$25 is secured, a life membership is conferred on the person whose name appears most frequently.

In a large auxiliary each member, on her birthday, gives a penny for each year of her age to the Life Membership Fund. In the course of a year the amount contributed is sufficient to secure one or more life members.

One auxiliary reports strictly tithing all money collected for the local fund and using it for life memberships.

The parents and grandparents of new-born

babies should be contacted and asked to express their gratitude for their precious gift by making it a life member, and thus, in its name, help "the babies around the world." Enlist every baby as a life member at the earliest possible date. Then have the parents send its picture and record, with any personal remarks, to the Conference Superintendent of Life Memberships.

It is urged that the memberships always be presented with an impressive service, explaining their significance.

Recognition should be given to all life members present. If at a district or zone meeting, have them come to the front, and all join in singing "Thy Kingdom is Coming," and close with a prayer.

(Miss) INA THOMPSON,
Conf. Chairman Life Memberships,
Moss Point, Miss.

OPEN METHODIST DISPENSARY IN CUBA

Under the auspices of the Methodist Church in Mayari, Cuba, a "Children's Dispensary and Clinic" was opened recently in that community, in a new building donated for that purpose and equipped by the church. One hundred and twenty-five persons have pledged monthly support of the dispensary. Four doctors, two pharmacists, a laboratory technician, and seven lay members of the church are on the board of directors. Each doctor devotes time each week to the Clinic; four girls of the church have volunteered their time as assistants to the doctors, each serves one day in four; a dentist in the community has also volunteered to give his services free to any poor child sent him from the Clinic. The Rev. and Mrs. Maurice C. Daily, Methodist missionaries in Mayari, have supervised the development of this service project.

"TAKE YOUR CHILDREN TO CHURCH"

"We have never had an active church boy, a Boy Scout, or a member of the junior police in real trouble in the juvenile court," Judge Philip B. Gilliam, of the Juvenile Court, Denver, Col., told parents recently. "Children need adventure. They will get it in some form or another. War makes necessary some adjustments. Take—don't send—your children to church. There is a need to teach children simple things. They need to get close to earth. We must do something for our children now. We not only need to save the world for our children, but also to save the children for the world which will be theirs tomorrow."

"Nine out of ten dollars which go through denominational work for universities, colleges, seminaries, and hospitals were given by fundamentalists. It took hundreds of years to construct these enterprises. It took only a quarter of a century for the liberal bandits to capture them.—Walter Lippmann, in Preface to Morals.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Report of Secretary of Children's Work—Second Quarter, 1943

To deal intelligently with work involving the missionary education of children today it is essential to look at the world in which the children are living. I should like to bring before the Executive Committee of the Woman's Division, therefore, a brief review of some aspects of the present situation as they relate to the religious training of the children of our country, and with that as a background consider the service to the children that we as a church are trying to render.

The International Council of Religious Education in a recent conference on "Christian Education in War-time," calls attention to the following facts as elements in the general emergency confronting Christian Education at the present time.

1. Before the war situation arose, only about half of the children of the United States were receiving any kind of religious training. A vast extension of the program of Christian education was needed even before war conditions accentuated the emergency.

2. Because the war has caused the displacement of 20 per cent or more of the population, one-fifth of the church school membership of the country has moved in the last two years. This has involved large losses along various lines, and calls for new provisions in reaching the people.

3. A large proportion of the communities of the country are depleted in population by these removals. This has meant a loss of leadership and support on the part of church schools for children.

4. War conditions have been accompanied by a considerable increase in juvenile delinquency with correspondingly increased responsibility upon home and church for supplying religious teaching as a means of curbing it.

5. The general climate of public opinion and attitudes has had both negative and positive effects on religious education. Obviously, war psychology is unfavorable to the teaching of Christian ideals. On the other hand, the general anxiety and insecurity of war-time creates a new tenderness toward religion and opens unusual opportunities.

Among the tensions mentioned in the conference—in addition to those caused by insecurity, separation of members of the family and large migration of peoples—was the new tension created by the need of an interpretation of the war. Children are constantly asking questions about the war, and it was felt that probably the large majority of parents are dodging the need of interpretation.

With these aspects of the emergency regarding the Christian education of children in mind, it is encouraging to look at some of the work that the secretaries of children's work, together with other leaders of children, have been doing during these past three months:

1. They have increasingly been getting in touch with children and their parents who have moved into communities for work in defense industries, or for other reasons.

The following letter from a conference secretary of children's work is an illustration in point:

"You have probably heard through Mrs. Wagner of our experiences with children in one defense area of our city. I had such a wonderful time with her calling on some of the new people. We gathered together a group of fifteen or eighteen children one Saturday and went on a picnic. Each carried his own lunch, . . . and then we spread our lunches together. We had a great time playing games and talking of hobbies. We suggested to some of the older boys that they form hobby clubs and have hobby shows with other groups of boys in nearby sections of this project. There are, by the way, six thousand families in this one project—all strangers to each other.

"We visited in many homes and then had two parties, held in the homes of two ladies upon whom we had called. We talked and visited together, and in this informal way both of us tried to make suggestions to the mothers about how they could become better adjusted. Some ways we suggested were: taking turns keeping each other's children so they could go to the grocery, to town, to a movie, and so on. We also mentioned story-telling groups, game groups, and others in which they might be interested. . . .

"There is so much to be done here! We are now setting up interdenominational vacation schools in these areas. A busy summer looms ahead."

2. During the last quarter secretaries of children's work have been engaged, with other teachers of children, in guiding 168,000 children in the church in the study of the Latin American emphasis. One would have to read the letters that come from the secretaries to visualize just how deeply interested the boys and girls have been in the study, and to see the fruitful activities they have carried out. They have become friends with actual children in Latin American countries, they have come to know much about the missionary work of their church in South America and the Caribbean Islands, and they have shared through their offerings in its support. They have become acquainted with children of Latin American background in this country, and many are the good times, according to the reports of the secretaries, that they have had during the study of the missionary units.

A statistical report is attached that will give other summaries of the Latin American study, but it cannot reveal the sense of worthwhileness and enjoyment that letters and actual contact with the children themselves reflect.

3. Secretaries of children's work have taken part increasingly in conducting parent-study classes where the questions and problems that face children and parents today are being discussed. Matters that pertain to the war, Christian attitudes toward all people—these and many other questions are talked over in the light of the teachings of Jesus Christ, and illumination and understanding are brought about. This aspect of the work of the secretaries promises to make even greater development in the months ahead.

It was with the conviction that missionary education of children was never more needed than at the present time that the Subcommittee of the Missionary Education of Children met in Nashville the latter part of April to review its work of the past two years, and to make further plans for the future. The Subcommittee was reminded that the plan for the missionary training of children in the church had gone into effect in October, 1941, and that it does not yet have back of it even two years' experience, so far as its operation throughout the church is concerned. The Subcommittee was conscious that only a start has been made in the missionary training of the boys and girls of the church, and that the necessity for much wise promotion of the plan lies ahead. The members of the Subcommittee were encouraged, however, over the progress so far, and has hopes that, with a wider understanding of the pastors and other leaders of the provisions of the plan it will gradually begin to function more fully in the churches of Methodism.

The Committee on Legislation reviewed the plan, and brought in the following brief report:

1. The committee read with care all paragraphs in the Discipline bearing on the missionary education of children. It is their judgment that there is no need for changes at this time except minor ones.

2. It was the opinion of the committee that no detailed plan should become a part of the Discipline at this time.

3. The committee also gave attention to points with relation to the plan which present the greatest need for change. They are:

(a) The offerings in expanded sessions. The committee suggests that the offerings in expanded sessions be handled as follows:

"Churches having adopted a plan of expanded sessions instead of any additional session, the local Board of Education may agree upon a distribution of the missionary offerings of children in which the Woman's Society of Christian Service may share."

This statement is recommended for consideration when the pamphlet containing the plan is revised.

(b) The pamphlet explaining the plan should become all-inclusive for pre-school children when reviewed for the next quadrennium.

These suggestions were agreed upon by common consent.

(c) Offerings in additional sessions. The committee had no definite suggestions but asked the entire committee to discuss possible changes.

This was done, but no definite changes were recommended. The matter will be further considered by the committee, and a report made to the entire Subcommittee at its meeting in October.

Your secretary will present another report on the suggestions contained in this report of the Committee on Legislation at the meeting of the Woman's Division in September.

The second quarter of the work for the missionary education of children shows results that are far-reaching in their implications.

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited By The Executive Committee of Louisiana Conference.

The New Treasurer

As most of you know, shortly after the Conference meeting held in Monroe, the newly-elected treasurer, Mrs. L. B. Webster, Jr., found that it was necessary for her to resign. This meant that, according to the by-laws, the Executive Committee of the Conference must elect a treasurer to serve until the next annual meeting of the Conference, when the office must be filled by election.

It is my happy privilege to announce the election of Mrs. L. B. Kilpatrick, 1809 Marshall Street, Shreveport. Mrs. Kilpatrick is a "dyed-in-the-wool" missionary woman, is now serving as president of the Noel Memorial Society, and is an accomplished and experienced business woman. The Conference is to be congratulated upon the choice made by the Executive Committee.

News Bits of the Conference

Those in attendance at the School of Missions at Mt. Sequoyah, July 6-16, from Louisiana were Mrs. E. A. Sartor, Mrs. G. W. Dameron, and Mrs. George Sexton, Jr., Shreveport; Miss Grace Lawson, Mrs. John J. Miller, Welch; Mrs. Virgil Morris, Homer; Mrs. Evelyn Atkinson, Monroe; Mrs. John B. Pollard, Alexandria.

The Louisiana Conference is losing two of its fine workers this fall—Deaconess Betty Glasson, student counselor at Lafayette, and Deaconess Mamie Chandler, of the State Normal at Natchitoches. The best wishes of the Conference go with these consecrated young women as they enter their new fields of service respectively in Ohio and South Carolina. The appointments of the new workers will be announced soon.

At the annual meeting of the Board of Missions, held recently in New York, the consecration service was the highlight of the occasion. The Louisiana Conference rejoices that two of its daughters were consecrated for Christian service at this time. Miss Arlene Tyler, of Zwolle, who has just completed her work at Scarritt, and Miss Florence Jones, student counselor at Ruston, and who has served for a number of years under the Woman's Division as a contract worker, were consecrated as deaconesses of the Church. At the present time there is an urgent call for workers throughout the world and we are happy that the Louisiana Conference was able to respond to the call through these fine young women.

Mrs. W. M. Ledbetter, of Shreveport, who represents the Conference on the General Board of Missions and the Woman's Division, was present at the annual meeting in New York and had the happy privilege of seeing our Louisiana daughters consecrated. She also transacted some important business

for the Conference while there, at the earnest solicitation of the president.

The Executive Council of the South Central Jurisdictional Society of Christian Service had a most interesting meeting at Mt. Sequoyah during the School of Missions, with Mrs. George Sexton, Jr., president, presiding. This Council is composed of all Jurisdictional officers and the presidents of the 19 Conferences within the Jurisdiction. Many matters vital to woman's work were discussed and acted upon, and Mrs. J. W. Bragg, National President, was there to address the body.

* * *

The School of Missions

The School of Missions, held annually at Mt. Sequoyah, has just closed a most successful 1943 session. Gasoline rationing did not affect the attendance in the least, and this summer found 227 missionary women from 19 Conferences of the South Central Jurisdiction there. The courses offered were of the highest type and the faculty was composed of "Methodism's best."

All courses pertained to the work of the Woman's Division and will be the current studies for 1943-44.

Miss Thelma Stevens, Executive Secretary of the Department of Christian Social Relations, taught the course on "The Church and America's People." This is the mission study for this fall, and all good Methodist women will soon be enjoying the text, "We Who are America," by Kenneth Miller. There is also a most interesting pamphlet entitled "Unity—A Challenge to American Democracy," to be studied with the text. How I wish each society in Louisiana could have Miss Thelma for a teacher, for she is a real leader, thoroughly Christian, who fearlessly and courageously takes her stand on right social attitudes and has a deep concern for the rights of minority groups in our beloved country.

Probably no more timely Bible study has ever been offered to the women of the Church than the current one, "The Problem of Suffering." The text used is "God and the Problem of Suffering," by Mary de Bardeleben. While this book is helpful and gives us a fine outline to follow, the course is rich in supplementary material. Certain chapters from books by various writers were reviewed at Mt. Sequoyah. They included "A Guide to the Understanding of the Bible," by Fosdick; "Victorious Suffering," by Glover; "Why Do Men Suffer?" by Weatherhead, and "Suffering, Human and Divine," by Robinson. The chapter in Dr. Van Dusen's new book on "The Churches in Captivity," shows the suffering of thousands of Christians today and also has a definite place in this course.

The class for this study was so large at Mt. Sequoyah that it was necessary to form a second class. The instructors were Mrs. Helen Bourne and Miss Oscie Sanders, both from the New York office.

Miss Helen Johnson, executive secretary of the Woman's Division for Young Women and Girls' Work, was there to lead the course on "Becoming World Christians." This was a special course for secretaries of this department.

"Christian Ventures in Learning and Living" was taught by Mrs. Otis Moore, from the Woman's Division. Most of us knew that Mrs. Moore is the executive secretary for work in India, Burma, and Malaya, but it was the first opportunity for the women of the Middle West and South to see and know her. She is indeed an excellent instructor and an inspiring speaker.

The seminars on "Education and Action," "Wesleyan Service Guilds," and "The Missionary Enterprise" were teeming with missionary information and instruction, and were led by able leaders especially skilled in leading discussions.

The platform hours were high hours indeed and were periods filled with great messages by leaders from all over the world. It is indeed a thrilling experience to look into the faces of our returned missionaries and hear them tell of their work in war-torn lands, of the bombing of cities, of the destruction of church property, the sufferings of their people and of their own internment. For there were those at Mt. Sequoyah who had been interned by the Germans, and there were also those who had been interned by the Japanese, yet each one opened her address in practically the same way, saying "His grace is sufficient." It made us all realize that the heroes of the Cross do not all belong to the past.

Dr. Newell S. Booth, an attractive young man in his early thirties, a missionary from Africa, gave one of the most stirring messages given. He told us of a great Christian Church, rapidly growing in Africa, but he also did not fail to tell us of his impressions of the Church at home. After having spoken in 23 states and visited 58 annual conferences he was amazed at the false and unChristian value that men and women of the Church at home put on material possessions. Then he said: "They say that I am a missionary to the pagans of Africa, but I am not so sure but that I have come home to the pagans." He closed this stimulating address by saying, "The only way the Christian missionary enterprise can go, is to have an effective Church at home. Today we are saying everything must be secondary to the war, but I say at the close of the war everything must be secondary to the Christian missionary enterprise."

Dr. Y. C. Yang, president of Soochow University, China, was again at Mt. Sequoyah to inspire and give valuable information. His brand of religion is a happy, joyous one and is easily contagious. He said, "Despite 6 years of bitter warfare, the Christian Church of China goes on undaunted." He was most winsome as he said, "There is a real love match between China and the United States. It is deeply rooted by a cultural understanding. It is as a bridge—not a constructed one, but a natural one, such as is found at Lynchburg, Virginia. Together we will work for a new world order."

Bishop W. C. Martin, of the Omaha Area, was the preacher for the two services on Sunday. The thought running throughout both sermons was an appeal that Methodism might recapture its lost spirit of evangelism, and that all Methodists everywhere, north, south, east, and west, might be living wit-

(Continued on page 13)

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, AUGUST 1, 1943

By Rev. W. C. Newman

MAN'S EXTREMITY, GOD'S DELIVERANCE

Lesson Text: Exodus 5:22-6:7; 12:51.

Golden Text: Call upon me in the day of trouble. I will deliver thee, and thou shalt glorify me.—Psalms 50:15.

To undertake to interpret the mind and will of God, to say "Thus saith the Lord," is at least a difficult if not a presumptuous thing for any man, priest or layman, to do. It is so easy to make one's own mind seem

to be the mind of God—to attribute to him the attitudes that are in reality our own. We must be careful, then, in reviewing these ancient historical incidents, lest we make God appear to have done just what we would have done under the same circumstances—we with our selfishness, prejudice, and lack of knowledge.



W. C. Newman

It seems to me that the one most reliable test by which we may judge whether God said or did thus and so, is to ask if the words or actions are in keeping with the character of God as revealed in Jesus. The conception of God which Moses held may have been different from the conception of God which Jesus held—but God was the same. And it is the God of Jesus whom we seek. Therefore, let us ask, "What would the God and Father of our Lord Jesus Christ have done for Israel in Egypt? What would he do for us today?"

God Works in Human History

"My Father worketh hitherto," said Jesus. And one who undertakes to explain the march of human events on any other basis quickly gets himself into a blind alley. He is no disinterested spectator, no helpless onlooker, no absentee landlord, but one who works with plan and purpose.

To those who are anxious for a perfect world, disheartened over the evils that abound and the terribly slow progress of good and love, impatient at all the bungling that men do, the idea that God actually is at work in human affairs appears fantastic. If God works, why does he not simply destroy the evil ones and enthrone the good at one swift stroke of his mighty hand? That is the way we would do it, perhaps.

But the God of Jesus has no destructive purpose, only constructive and redemptive. "It is not the will of your Father in Heaven that one of these little ones should perish." And so with infinite patience he works through the centuries that to us are tedious ages, but to him are "but as yesterday

when it is past," working as tenderly as a gardener works with a fragile flower, knowing that only time will bring it to full bloom.

God Works Through Men

Not just through prophets and teachers, or heroes and statesmen, but through common folk, unwilling and unknowing people, even on occasions through wicked men. But he works best and most effectively through whatever life is most fully surrendered to him, and most intelligently prepared to do his work.

I doubt that God "hardened" Pharaoh's heart in the literal sense of the word, if by that you mean that he made it impossible for Pharaoh to see the right and do it. But he certainly has constructed human personality so that if any man persists in selfishness, injustice, or any other evil, his sensitiveness to that which is good will be dulled or even destroyed. So God worked through Pharaoh, but not as he worked through Moses. And he could not work through Moses as perfectly as he might have done had Moses himself been a more perfect instrument in God's hands.

"I work the works of him that sent me"—that was the way Jesus put it, and that is the way by which any man can become the agency through which God works here and now.

God Works for All Humanity

Perhaps there has never been a nation at war that did not claim God's partisan help, and we are no exception. One of the greatest revivals ever to take place in America came during the Civil War. And it took place in the camps of the Southern Army—but in the camps of the Northern Army as well. Both sides prayed for God's deliverance. Whose side was God on?

Why, the answer is, God is not a tribal or a national God at all. He is on everybody's side. That is, God is just as eager to work for Germans or Japanese as he is for Americans or British. The winning of the war is a matter of supreme importance to us—but this is only one of an unending succession of events to God, whose purpose goes far beyond any war, any nation, any century. His love embraces every man of every nation; his good will is to us all. War is a sign that we have missed his way, not that we are fighting for him.

It is not enough for us to destroy our enemies. If we would work with God we must be eager to redeem our enemies. For that is his way and his will. He would redeem every man and nation, and only the stubbornness of man and the imperfections of his human helpers prevent the accomplishment of that mighty purpose.

LOUISIANA W. S. C. S.

(Continued from page 12)

nesses for Him, winning to the fold a lost and sinful world.

No report of Mt. Sequoyah would be complete without at least mentioning the exquisitely beautiful vesper services held each evening on the lawn, facing the Cross and looking out on the superb mountain ranges of the Ozarks. Never have the beautiful evening hymns of the Church been so full of meaning as when sung when the big ball of fire went down under the mountain at sunset and as we said "good-night to God's day." As we sang "Day is dying in the west; heaven is touching earth with rest;" "Sun of my soul, Thou Saviour dear, it is not night if Thou be near," and "Softly now the light of day, fades upon my sight away; free from care, from labor free, Lord, we would commune with Thee," the Divine Presence was most evident. Then, too, we realized that those who were leading the meditations were rare souls indeed—men and women who were giving their lives in sacrificial service. Their work took on new life and created in each of us a burning desire to be effective, earnest and real Christians!

Mt. Sequoyah was a real mountain-top experience.

PROVENCAL CHURCH

Rev. W. F. Ragsdale, pastor of Provencal, La., charge, writes that he and his people got a real blessing out of the meeting which has just closed. Rev. Jeff Paul, of Pleasant Hill, did the preaching. Bro. Ragsdale has received a number of new members since going to the Provencal charge.

BOOK REVIEW

"China's Religious Heritage," Quillian Lectures, 1942 (Emory University, Ga.), by Y. C. Yang (Abingdon-Cokesbury. Price \$1.50).

This is one of the imperative books of the year. Written by one of China's most esteemed and distinguished educational leaders, the President of Soochow University, it presents in terse, elegant English the religious significance of Chinese culture; a critical but sympathetic analysis of the three great religions of China—Confucianism, Buddhism and Taoism. The closing chapter signifies Christianity as the way of life, and Christ as the Saviour and the only Hope of the world.

There are a hundred reasons why every thoughtful Christian, and particularly every Methodist, should read and keep for reference this remarkable book. It is unique, convincing, illuminating, and will be appreciated by laymen as well as ministers. The high and sacrificial service of the gifted author makes this an imperative book.

WILLIAM F. QUILLIAN.

Arthur Flake, writing about best sellers, quotes for someone who said, "The best sellers seem to be the worst smellers."

THE CHRISTIAN FIRESIDE

THE FLIGHT

By Rev. Vivian T. Pomeroy, D.D.

This is the story about an insect. I do not know its name. By painful study, by earnest effort, I have learned the names and songs of a few birds. I now rarely make a mistake about orioles or bluebirds. But I do not intend so late in life to start learning about insects. Generally speaking, I know a mosquito from a butterfly and a wasp from a bee. Further than this at the moment I have no desire to go. So this is a story about an insect without a name; for to me the name does not matter.

I met it for the first time last week. On a very hot day I was cowering away from the blazing sun in my garden. I had moved my chair to a shady spot and was thinking a great deal of how best to escape from something I had to do and I did not in the least want to do. It was almost fun, sitting there in the shade; almost fun, but not quite. For far back in my mind I knew the thing ought to be done. So I sat there and made excuses; and the more excuses I made, the weaker I became. I merely felt the sun through the leaves and scarcely anything else was real.

And then I saw him—or her or it. The insect. A small orange-colored creature—quite beautiful, but no size at all. I watched that little orange body run to the edge of the wooden arm of my chair and poise itself there. It gazed—so I thought—into the dizzy depth below, where the grass was; then it turned and fled the other way, and came again to the extreme edge and faced the great drop. No! It could not hurl itself over. Again and again the tiny creature did the same thing—safe on the arm of my chair, safe but unhappy, safe but not where it ought to be.

Perhaps, I thought, this brilliant creature has the same dread of the unknown as I have. Perhaps it, too, is wishing to escape from its task, and, finding itself marooned on this great chair, hesitates to cast itself into the gulf towards the grass. Both it and I upon this chair are not doing the work set for us by the day and the hour. I looked down. On the extreme edge of the chair arm, like a tiny spot of orange paint, was the insect. Beyond was the world of rose trees, of shrubs, of enormous shadows, and friendly and alien bugs. In that world the insect's real life was set. I looked; I nearly laughed; but my laugh died of surprise. For suddenly, when there was nothing else for it, that insect, whose name I did not know, spread two tiny, gossamer wings—wings so frail that one might have thought a breath would destroy them—and in a flash it was gone. That little thing, with a back which looked to me like a spot of hard shell, suddenly shot out wings and flew away.

I sat still for a few moments, and then I remembered—that I, too, had wings. And I rose and I went and I did the thing. After that I felt strong and fully alive.

And the wings? Well, they were not upon my feet, nor did they grow out of my shoulders. Where, then, did they unfold and spread? That is for you to find out. I do not see why I should put a name to everything.—Used by special permission of the author and the Christian Leader.

THE HISTORY OF CLOCKS

Horology is the measurement of time, which includes everything from the sundial of Ahaz, referred to in the Second Book of Kings, to the last minute of the modern timepiece of the present.

The sundial was for many centuries the one means of giving approximate time.

The Greek water clock came next. It was known as Clepsydra, which measured time by the passage of water through a small aperture. This was about 150 years B. C. This was used for several centuries.

The invention of the first mechanical clock is credited to Henry de Vick of Wurttemberg. This was in 1362 A. D. This clock was made for Charles V. of France.

Prior to this, however, elaborate mechanical Clepsydras were in use. Some of them had not only a hand to move over a dial, but struck the hour, had lions to roar, cocks to crow, drums to beat and other entertaining features. One of these clocks was in St. Paul's Cathedral, London, in 1286. The famous Strasburg clock was built in 1350.

It was during the 16th century that watches came into use. Mechanical clocks had further developed from that time until 1725 when the mechanism reached a state of perfection comparable to the timepiece we know today.

Collecting old clocks has long been a hobby participated in by royalty. Louis IV., Louis VI. and Queen Victoria were in the group. King Edward VII. had more than three hundred clocks which are still in Windsor Castle.

Raised weights were at first used as the motive power for driving clocks. Where there is sufficient room and no necessity for moving the clock this is the best method. However, a weight-driven timepiece cannot be portable, a fact which led to the invention of the main spring by Peter Hile of Nuremberg; and about 1,500 smaller clocks were made which could be more easily moved.

Just when watches were first made is unknown, but presumably they came into use soon after the invention of the main spring.

Electrically operated clocks to most of us are of recent date, but electric control of clocks was first used in Great Britain sixty years ago. Alexander Bain was first to apply it to clocks. Generally electricity was used in three ways: (1) To control clocks at a distance by a standard clock; (2) to bring the difference in a circuit to the same time, usually at the end of each hour; (3) as the motive power.—Publisher Unknown.

THE FORM OF A SERVANT

There had been a row between two of the student-evangelists in the Training College. The one who considered himself aggrieved would bear with no suggestion of being reconciled with his brother. The other must be punished and disgraced, or how could he himself suffer the insult to his honour and continue his studies in the same class-lists? In vain we had tried to show the claims of forgiveness and how his own stiff-necked demand denied his fitness for his Master's service.

In Indian eyes the mark of lowest degradation is for an offender or a suppliant to prostrate himself before the one whose

favour is sought—"adoring his feet," as it is called. It is the humiliation demanded by arrogance from servitude. On such denial of all brotherly relationships, the young student was insisting. With a flood of angry words he laid his demands before the staff meeting of the Training College, while the one who had offended stood sullenly by. There seemed no way out. It looked like involving the loss of both the students concerned, and each of them with such latent possibilities for good. Silent prayers were going up for guidance out of that impasse.

"May I try something?" asked the young Indian minister, the Vice-Principal.

We wondered what was in his mind.

Standing for a moment before his pupil, with hands joined in the courteous Indian way, he pleaded again for reconciliation and then suddenly flung himself down, clasping the student's feet. Only those who know India will realize how he was himself bearing the humiliation demanded of another. In that moment the middle wall of partition fell. The obstinacy and pride showed themselves for what they were, before a spirit that revealed afresh Love in redemption.

The change that came over the room was electric. The student, utterly broken down, tried to lift his Guru (teacher) from his feet. Then, offering his hand in reconciliation to the other with whom he had quarrelled, he asked our prayers. How true was this conversion has since been proved as he himself has led caste and outcaste villagers to Christ.—Methodist Recorder.

EXPLODING A MYTH

By George E. Bergman

Fable will have us believe that the erroneously named century plant blooms only every hundred years. What really occurs is, this plant takes many years, ten to seventy to reach maturity, then blooms but once and dies. In hot climates this plant has been known to reach maturity and bloom in but a few years.

Sometimes the American Aloe, the century plant, is a native of Mexico and our own southwest. Originally found only on this continent, it has since been transplanted to southern Europe where it is cultivated and grown for its usefulness. Juice from this plant, as well as the leaves, make excellent soap and scouring ingredients. Cord and rope are formed from the fibre in its leaves, while natives in Mexico have used the plant for food and drink. In Spain, Portugal and Italy, where the plant is now being grown commercially, it serves a double purpose in that its hard spiny leaves form an almost impenetrative fence against animals when planted in hedge form.

—The Friend (Dayton).

It is not so much what you believe as what you are. Your own life is the proving ground of your religion.

EYE COMFORT



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MILLIONS TO WALK IN SEARCH OF FOOD

Reports from Honan, China, indicate that famine conditions still prevail and that ten million people are in need of immediate relief in what threatens to be the worst famine situation in China's history.

It is practical to send only enough food into the area to support the army (Honan is an important military frontier), and the civilian population essential for army support. But there are five times that number of persons there. They are a fine people—strong, hardy, resourceful, real national assets—but hungry.

The obvious answer is that if food cannot be brought into the province, the population must be moved to where there is food. But Honan's nearest neighbors in Shensi rightly feel that if they all move into that province, it will bring famine there, too.

The Church Committee for China Relief—through which the Methodist Committee for Overseas Relief serves China—plans to spend \$200,000 (U. S. currency) in a project for moving these people further afield—to areas like the Han River or Southeast Kansu. It is considered essential that in such a migration family groups be kept intact. They must walk, for no other transportation is available. They cannot move too fast, for they must take household belongings, and many are already weak from the effect of the famine during the past year (similar groups have traveled thirty li—ten miles—a day). They must be encouraged to keep walking during the day. They will sleep out-of-doors—not much hardship during the warm months.

It is expected that many families will be "absorbed" by villagers en route; others will find work in industrial centers. Arrangements for feeding and caring for the several thousand migrants during the journey, the job of "keeping them walking," and of seeing that they find productive work and resettle as family units at the end of their journeys will be a task for the field representative of the Church Committee for China Relief.

LAYMEN'S SUNDAY, OCTOBER 24, 1943

The second annual observance of Laymen's Sunday, under the auspices of the Laymen's Movement for a Christian World, will be held on October 24, according to Wallace C. Speers, Director of Laymen's Sunday.

The purpose of Laymen's Sunday, according to Mr. Speers, is to bring home to each individual layman, and to the church, the ultimate reliance of Christianity upon the response of the individual, if Christianity is to become a relevant, practical force in the everyday life of society.

Mr. Speers' report of last year's observance of Laymen's Sunday indicates that the task of the layman was given dramatic emphasis in over two hundred churches in forty-two states and eleven denominations by turning over all or a part of the regular church services to laymen. Some eighty-three laymen delivered sermons from the pulpit, and many more assumed responsibility for leading other portions of the worship program.

A much wider participation in this year's observance is expected because of a greatly increased membership in the Laymen's Movement for a Christian World and also

because of the publicized success of last year's initial effort. Ministers of all denominations will shortly be invited by mail and the religious press to cooperate. The date of October 24th was selected after advisement with the Federal Council of Churches of Christ in America, The Home Mission Council, and the Foreign Missions Conference, to see that no conflict with other celebrations of the church calendar would arise.

ONE WORLD

By Wendell L. Willkie

If you are not already one of the several thousand American men and women who have read Wendell L. Willkie's "One World," you will want to join the vast throng of current readers. Says Mr. Willkie, as he speaks of his trip to various countries of the world: "And I have found that nothing outside is exactly what it seems to those within." Learn with Mr. Willkie what Arabians, Russians, Chinese and other peoples are thinking and expecting in the world today.

You will appreciate Mr. Willkie's recognition of the missionary schools. Says he of Roberts College: "Its graduates are now sitting behind some of the most important desks in Turkey. They are turning to good use the knowledge and ideas given them by American teachers who had no other purpose than to make the whole world richer by fighting against superstition and ignorance in one part of it."

Mr. Willkie's experiences in Russia help one to understand the statement that "we do not need to fear Russia . . . We need to learn to work with her in the world after the war. For Russia is a dynamic country, a vital new society, a force that cannot be by-passed in any future world."

If you are riding the trains, eating in the drugstores or sitting in hotel lobbies, you would know that Wendell Willkie's "One World" is being widely read. Everywhere you look you see copies. Why not call your bookstore today and ask that a copy be sent to you? Bound in paper the book costs only \$1.

COURSE ON CHOOSING A COLLEGE

"Choosing a College" is the title of a course which will be offered for the first time this summer in the Young People's Leadership Conference at Lake Junaluska and Mt. Sequoyah. It is being sponsored by the Division of Educational Institutions of the Board of Education and will be taught at Lake Junaluska by Dr. John O. Cross and at Mt. Sequoyah by Mr. Boyd M. McKeown.

The course is designed for pre-college young people and for adult counselors who in their work with young people in local churches are frequently called upon to give guidance in the making of college plans. Some of the questions it will seek to aid in answering are as follows:

Shall I go to college?

What kind of college shall I attend?

What are the advantages of the various types of colleges?

Is college training merely a vocational investment?

On what bases shall I select the college I am to attend?

How and from what sources may I obtain reliable information about a college?

What should be the relationship of religion and higher education?

What is Methodism doing through its own colleges and its Wesley Foundations to promote this relationship?

What are some suggestions, or "tips," for making good in college?

The course will be offered at Junaluska July 22 to August 3, and at Mt. Sequoyah August 3 to 18.

POST WAR PROBLEMS CONFERENCE

Sixteen nations were represented recently in a meeting of church leaders of the world, to discuss post-war problems.

Bishop G. Bromley Oxnam presided at an International Round Table, in Princeton, New Jersey, from July 8 to 11; and sixty delegates attended, including three women. They were:

Dr. Wu Wi-fant, President of Gin Ling College, Nanking, China.

Miss Sarah Lyon, National Board of the Y. W. C. A., New York, N. Y.

Miss Louise Young, Professor at Scarritt College, Nashville, Tenn.

Among the subjects discussed were:

"The Future in Europe, with Particular Reference to Russia and Germany."

"The Future of World Order."

"The Future in the Far East."

"The Role of the Church."

Such conferences testify, in time of war, that the life and concern of the churches transcend national lines.

SHOES AND RATIONS

In these days of rationing, the following incident, as published in a New York paper, takes on added significance:

You can imagine, even if you don't know, what the Union Station in Washington is like at eight in the morning, when the sleeping cars disgorge all the people with briefcases and urgent errands. Through this turmoil, one morning last week, came an old gentleman in a wheel chair pushed by a redcap; he had a steamer rug tucked around his knees and carried in his lap the inevitable briefcase. When the wheelchair arrived at the taxi platform, everybody fell back. Thereupon, the old gentleman, who was in his stockingfeet, arose, tipped the porter, and walked briskly to the cab. Immediately the mob, sensing an outrageous piece of trickery, began to growl. He stuck his head out the window and held up a hand for silence. "Shoes got stolen in sleeper last night," he said. Have to go to a hotel and wait for my office to send me a number 17 coupon."—Selected.

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(Continued from page 11)

tions for the world in which we live today. We go forward into the activities of the remaining months of the year conscious of the needs still to be met, but conscious also of divine resources that are available to those who try to work together in the spirit of the universal God.

Respectfully submitted,

RUBY VAN HOOSEN,

Secretary of Children's Work.

SHREVEPORT DISTRICT NEWS

The North Louisiana Methodist Youth Camp was held at Caney Lake, near Minden, July 12-17, with 96 young people and 15 adult staff members present. There were 31 churches represented from the three districts included—Shreveport, Ruston, and Monroe. The high point of the week's program was a lakeside communion service Friday night, after which 9 young people dedicated their lives to full time Christian service, and 9 more were added to the group when it met for instructions the next day. An outstanding program of worship, recreation, discussion, service projects, and personal counseling was provided by the adult staff and student council. Staff members included Rev. Bentley Sloane, Director; Rev. W. E. Trice, University Church, Baton Rouge; Dr. D. B. Raulins, district superintendent; Rev. Henry Rickey, Tallulah; Rev. J. W. Ailor, Bernice; Rev. Jack Cooke, Rodessa; Mrs. Dana Dawson, Shreveport; Mrs. Ava Morton Alford, a missionary returned from China; Mrs. E. L. Lyon, Minden; Mrs. W. H. Melton, Caney Lake; Rev. and Mrs. Van Carter, Mooringsport; Rev. J. J. Rasmussen, Minden; and Mr. A. C. Voran, Centenary College.

At the July meeting of the Shreveport Methodist ministers, under the direction of Dr. A. M. Freeman, district superintendent, plans were made for a year-round evangelistic program for Shreveport Methodism. Dr. Dana Dawson, pastor of First Church, reported for the committee and recommended that two special seasonal activities be promoted, the first in October, and the second in the spring. The October event will consist of a religious survey, personal visitation evangelism, and special preaching in all local churches. Rev. Porter Caraway, Mangum Memorial Church, will lead the survey work, and Dr. Dawson will direct the visitation campaign, using specially trained workers from every church. In the spring plans will be made to invite one outstanding preacher to hold a united revival in a central auditorium of the city. Dr. Paul Quillian, Bishop Edwin Holt Hughes, and Dr. E. Stanley Jones were mentioned as possible preachers.

A new church for Shreveport is now in the making in the Caddo Heights section, and Stanley J. Cope, a graduate of Garrett Biblical Institute, has been assigned to this charge. The Shreveport Board of Missions and Church Extension and the Shreveport ministers have approved this new project on recommendation of Dr. A. M. Freeman, district superintendent. Funds are being raised for the building and arrangements have been made for its erection. A number of members have been received into the new church, and Bro. Cope, a local preacher, is making plans for organizing a Church School.

The First Methodist Church, located in downtown Shreveport, has purchased an additional lot adjoining its property back of the new Educational Building. This lot has been landscaped and a steel fence installed around the property. This new lot widens the church lawn into a spacious plot of beautiful prospect, where outdoor services will be held and recreation events scheduled during the year. It will also be used by children's groups each Sunday, as it adjoins the children's court of the educational building. With the addition of this new property First Church now has facilities equal to any

of the great churches of the nation. Dr. Dana Dawson, pastor of the church, has labored year by year to bring these dreams into reality, and this progressive step is another tribute to his wise management and able leadership.

BENTLEY SLOANE.

BATON ROUGE DISTRICT

Dear Dr. Duren: On the third Sunday in July, Rev. Luther L. Booth filled his last appointment at Kentwood, La. He left on Monday for a visit to his father and mother in New Orleans and then to report to the school for naval chaplains at Williamsburg, Va. Bro. Booth has done a fine work at Kentwood and his people regretted to see him go. However, they were glad to know that he is entering this very important field of labor.

Bishop Smith has approved the appointment of Rev. James A. Knight, now on sabbatical leave, to Kentwood. He will take charge there on the second Sunday in August, after having held a meeting at Bayou Chicot, which is to close on the first Sunday in August.

On Sunday, July 18, the congregation of the First Methodist Church in Baton Rouge came to a day that had long been hoped for. This was the time of the dedication of their splendid church building. As has been reported before, Rev. Jno. H. Crowe and the people of that congregation raised earlier in the year the sum of \$39,500 to retire the remainder of the debt. This was a notable achievement. Many people who have given liberally in other years came forward to give again. To Mr. Herbert Wimberly, Chairman of the Board of Stewards, and Mr. M. M. Welsh, Chairman of the Finance Committee, is due special credit in this movement, though there were others also who had a large part in this splendid achievement. Mr. Wimberly and Mr. Welsh held the cancelled mortgage to which the match was touched by Mr. W. S. Holmes, a lifelong member of this congregation and one of the outstanding laymen of Louisiana Methodism. After this observance, Bishop A. Frank Smith preached a splendid sermon to a large congregation and dedicated the church, which was presented for the trustees by Mr. Frank Fleming. Drs. C. W. Crisler and R. H. Harper, former pastors, and Rev. J. Henry Bowdon, former district superintendent, were present and took part in the service.

This is the third church that has been dedicated in the Baton Rouge district during this Conference year. Beside this, the Clinton educational building was also dedicated by Bishop Smith. On Easter, Bishop Smith also dedicated the Amite church. On the afternoon of the fifth Sunday in May the district superintendent dedicated a new church, known as the Magnolia Church, erected this year under the leadership of Rev. J. P. Bonnetcarre. This houses a new congregation that has been formed during this year under the leadership of Bro. Bonnetcarre.

The District Committee on Church Locations has given its approval to the rebuilding of the Day's Church, on the Greensburg charge, where Rev. R. T. Pickett is the pastor. When this work has been completed, that congregation will be well housed in a neat new building. The people of the Concord church, on the St. Francisville charge, under the leadership of Rev. J. M. Alford, the pastor, are also planning the rebuilding of that old church.

A number of meetings have been held throughout the district with good results. I am trusting that the Baton Rouge district will again come through with its four hundred or more subscriptions to the New Orleans Christian Advocate this year.

With personal regards and best wishes I am,

Yours faithfully,
W. L. DOSS, JR., D. S.

DEVELOP LEADERS NOW!

By Grace G. Steiner,
Executive Secretary, Bureau of Deaconess Work, Woman's Division of Christian Service

How and where we are to develop leaders is an imperative problem to face now if we are to be ready for post-war work. There are simply not enough "born leaders" to go around! We may well stop a little while to consider what we mean by leadership and what we have expected and shall desire of personnel in the future. One definition of leadership found is: "Leadership is the activity of influencing people to cooperate toward some goal which they have come to find desirable."

The difference between "commanding" and "leading" is illustrated in contrasting attitudes of two individuals—a civil engineer and a personnel vice-president. The engineer, a leader of outdoor construction, said this: "We never bother about grievances or misunderstandings. If our men do not obey as they should, we fire 'em on the spot and hire somebody else." The vice-president of a large company, on the other hand, expresses himself in this way: "More and more we are trying to offer our workers a life career in our employ. In taking on a man we are trying to establish a relation which will be right and happy, both for him and for us. And we take a lot of time both at the start and all along to build up that sense of permanent common interest."

We know from experience that on every hand today the cry is for more and better leaders. In the administration of the work of each Bureau in the Home Department, the executives have been taxed to the limit to find the people to fill up the gaps in personnel caused by a small number available at the intake and the large outgoing numbers who leave our work for varied reasons.

A study would be helpful showing how many of our present workers were trained in our own institutions and possibly with graduate work, elsewhere, have become a part of our personnel group. At the time of Unification there were 57 in our educational institutions alone who had graduated from some of our schools. There are now about 90. Of these workers we may expect a foundation in a real interest in missionary work and a knowledge of the aims and purposes that the organization promotes which has to be cultivated in the personnel coming in to find a job at teaching or in other work, without the thought of remaining longer than a contract requires.

We want our workers to have a feeling of being related to and acquainted with the work of the organization.

The minister of a church, the president of a college, the executive secretary of a so-called character-building agency, all of our missionaries, deaconesses, and employed workers, should be making the effort to lead a group of people to accomplish something together.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

We are the agents of the Creative Spirit in this world. Real advance in the spiritual life, then, means accepting this vocation with all it involves. . . . It means . . . a willingness—an eager willingness—to take our small place in the vast operations of His Spirit, instead of trying to run a poky little business on our own.
Evelyn Underhill.

THE PRAYER-ROOM TODAY

Saviour, it is only Thou who canst lift up my mind, held down among these earthly shadows, into the light where Thou dwellest. It is only Thou who canst open my blind eyes, and make me see beyond the cloud that hides that real world from my sight. Forbid that I should be content without that vision, forbid that I should mistake this land where now I live for my heart's true home. Thou knowest what it is to be so sore beset and entangled with the things of earth. Live again Thy life within my heart Thy victorious life, O Saviour Christ. Amen.

Hymn of Allied Unity

By Ernest Warburton Shurtleff

Suggested Tunes:

"Missionary Chant," "Grace Church," "Duke Street"

Almighty God, whose will alone
Abides through time a changeless throne;
Our storm-tossed nations, like the sea,
In tides of prayer turn to Thee.

Lead all our peoples by Thy might;
Inspire our enemies by Thy right;
We consecrate our hosts to Thee
To free and serve humanity.

Uphold our allies—may we stand
Steadfast in faith at Thy command.
Lead us as one, that we may save
The holy birthright Heaven gave.

Freedom to call Thy skies our own;
Freedom to reap what we have sown;
Freedom to keep our hearthstones bright
By Love's pure flame and faith's clear light.

Give to our arms, O Sovereign Will,
Conquests of good suppressing ill;
Not provinces in thralldom bound,
But lands made free as holy ground.

Grant to humanity Thy grace,
And let the glory of Thy face,
Through truth acclaimed and victory won,
Shine on a world where strife is done.



WALLET OF THE WEEK



THE GERMAN CLERGY SHORTAGE is said to be becoming serious. It is reported that over fifty per cent of all the Protestant ministers in Germany have been inducted into the armed forces, and that approximately four thousand of them have been listed as casualties. The percentage of the Confessional pastors, that is, of those opposing Naziism, is said to be at least eighty-five per cent. Whatever this may mean for the present, it means that in the post-war years there will be a dearth of spiritual leadership the like of which Germany has not experienced in modern times.

* * *

WOMEN PREACHERS in Germany, according to a cable from Stockholm, are said to be finding both a field for ministerial service and a new spirit of tolerance through the pressure of war upon the churches. It is reported that the Evangelical church in the state of Wurttemberg has decreed that, for the duration, women will be permitted to perform certain ministerial functions, among which are preaching, conducting worship services, and administering baptism. This concession is said to be a complete departure from precedent and well-established polity.

* * *

"HEIFERS FOR RELIEF" is the name given to a movement launched by the General Mission Board of the Church of the Brethren to provide a supply of milk for devastated lands when the war is over. The plan contemplates the shipment of from five to ten thousand dairy cattle as an expression of Christian friendship for all peoples. Almost before the Committee had released the announcement, two hundred registered heifers had been contributed. The Brethren have a membership in this country of less than two hundred thousand, many of them dairy farmers.

* * *

THE SACRED SCRIPTURES belong to an age which our modern civilization looks upon as being primitive, as compared with our own era of great achievements. Against the slow and plodding life of the people to whom the Bible was first given, ours is a day dominated by telegraphs, telephones, television, telephotography, radio, airplanes, airships, automobiles, robots, and a thousand other amazing developments. Despite our progress, however, the Bible of a primitive age lives on because its message is vital to every age and every stage of human progress.

* * *

FOUR EVACUATED CHINESE UNIVERSITIES, Cheeloo University, University of Nanking, Ginling College, and Yenching University, have been fugitives before the ruthless invaders of China, but they reflect the unconquerable spirit of the Chinese people. They are now cooperating with West China Union University at Chengtu in Szechwan, and have admitted one thousand new students in the past school year, and the five universities now have an enrollment of more than three thousand students. Such devotion to education under the conditions existing in China is almost unbelievable.

THE RETICENCE OF WOMEN REGARDING THEIR AGE is neither modern nor unusual. It is pointed out that Sarah, the wife of Abraham, is the only woman in the Bible whose exact age is told. Her age at death was one hundred and twenty-seven years. Luke gives the approximate age of the prophetess Anna, and he says that the daughter of Jairus was "about twelve years of age." At least this is an evidence that there are many links which unite us with the people of all ages.

* * *

A NEW STATUE OF CHRIST is to be erected on Cubilete mountain in Mexico. According to an exchange, this statue will replace a monument which stood on the same spot and was dynamited by terrorists in 1928. The location of the monument will be about ten miles from the town of Silao, in Guanajuato State, Mexico. A special road has been opened in order to facilitate pilgrimages to the site. A company of about five hundred Morelos made the pilgrimage at Easter of this year.

* * *

CHURCH MEMBERSHIP in two hundred and fifty-six religious bodies of the United States, as reported in the Yearbook of American Churches, 1943, is given as 67,327,719. This is said to be the largest membership ever reported in any compilation. In the two years since a previous census was made, the churches have registered a growth of 2,826,125. The Yearbook, edited by Benson Y. Landis, is probably the best authority on such matters to be had anywhere, and the figures may be accepted as a fair statement of the facts.

* * *

THE TOWER OF BABEL, called in Arabic, "Birs Nimroud," or Tower of Nimrod, is said to be majestic in its ruined condition, being now about three hundred feet high. About eight hundred years ago, a traveler described the ruin as being seven hundred feet high and two miles around the base. In the middle of the fifth century B. C., Herodotus described it as consisting of a series of eight towers, the base of the lower one being twelve hundred feet square, and as having a spiral roadway, and a spacious temple on the top of the ambitious structure.

* * *

COLUMNIST DREW PEARSON said in the Merry-Go Round recently that a former government official applied to a major radio network for fifteen minutes on the air for which his sponsor stood ready to pay three thousand dollars. The president of the company denied the application on the ground that the proposed program was too controversial. Still we have political propaganda unlimited, advertisements of beer, cigarettes, medicines and hundreds of other things sandwiched into news broadcasts, so-called. Do these suggest nothing "controversial?" Worse than that, some local announcers who cannot read their script and manifestly have no understanding of the meaning of the simplest words are doing a disservice to American culture.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

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EDITORIAL

A SECULAR-MINDED CHURCH

Some things about church life are revealed by statistics and some others may be brought out by a questionnaire. The deeper and more significant spiritual trends crop out in words and attitudes which are often so casual as to seem incidental, but they are no less revealing. Jesus startled his disciples many times by his confident appraisal of character which had not been discovered by the group themselves. We instance only the remark: "He that dippeth his hand with me in the dish, the same shall betray me."

We have in mind particularly the tell-tale attitudes which show at least a measure of divorcement from the passionate fervor which manifested itself in the early church and was a pronounced factor in early Methodist history. Take as an example, the sensitiveness which is often manifested toward the church's participation in politics, even for the overthrow of intolerable corruption. Does it not indicate a selfish interest in politics as one's own preserve? The same thing is true of opposition to attacks upon drink, and a distaste for the church paper may betoken an unwillingness to face the whole truth. Somehow we still have "itching ears" and we are too willing to hear a compromise verdict touching evil.

A church can pay all its bills and maintain a style of worship which ministers to self-esteem rather than to a profound self-consecration. It can discharge its benevolent program and still be woefully deficient in holiness or a sense of spiritual mission. We have gotten off the course charted by our Lord when we fall into gross sin, such as murder, arson, burglary, and the like. After all, the callousness which ends in crime is but an extension of the distaste for holy things. The Church needs always, collectively and individually, the Spirit of God as interpreter of Christian values and creator of holy aspirations. Without that it lapses into formality and secular-mindedness, and deadness to the things of God are inevitable.

There are many things looked upon as unimportant and trifling which show an exhaustion of the precious ore of redemption and Christian experience. We could catalog them, but we desire to suggest—not to bring an indictment, nor to be in any way personal. We would not promote a new legalism in religion, but we would have all our people sanely, consistently, and constructively religious. Many are saying that there is a manifest return to religion as a result of the war, and that may be true as respects the formality of church attendance and the externals of religion. We will never recover the

power of religion until the family altar, the prayer meeting and the testimony meeting, or their equivalents, shall again become the symbols of our consecration.

A GUINEA PIG IMMORTALITY FOR THE CONSCIENTIOUS OBJECTOR

Twice recently we have noticed reports to the effect that the U. S. Health Service has a proposal under consideration whereby the men now in Civilian Public Service Camps would be offered the opportunity to become "volunteers" in a clinic for the study of the so-called social diseases. To express it bluntly, they are to be given a chance to become guinea pigs in a clinic for the study of diseases which reflect the lecherousness and the degeneracy of the race.

Euphemistically, it is to be a volunteer service, but the very situation of the conscientious objector gives it the appearance of duress rather than a deliberate and sacrificial choice. It also takes advantage of the moral exaltation which made him a conscientious objector and, like the Devil on the Mount of Temptation, proposes that he cast himself down in utter self-immolation in order to soften, if possible, the effects of social sin and degeneracy. The proposal violates the very sanctities of conscience and practically denies every implication of the status of "conscientious objector." It repudiates the rights of the home and of society in the personal purity of the man who may be prevailed upon to offer himself. To us it is simply pagan and preposterous.

More than that it is a proposal which would involve from 250 to 1000 men in disease contamination which is wholly unnecessary. Let the Health Service find its clinical subjects at the "prophylactic station" where men and women have taken the voluntary route, where neither conscience nor character need be violated, and health would not be invaded. As a matter of fact, they might serve the cause of medical research and themselves at the same time.

Finally, the proposition would invite the conscientious objector to utter a libel against himself. He has no right to take liberties with his own life when he refuses to participate in the killing or maiming of a military enemy. His acceptance of such a humiliating role might further the interests of medical science, but it would also reflect upon his consistency in reaching the conclusion which gave him the status of a conscientious objector. By accepting such a role he would invalidate his whole position and profession. We are opposed to the proposition and we regard it as being of a piece, and no better than "mercy

deaths." We do not see how our government could reconcile its acknowledgment of the right of conscience touching the sacredness of life in war with the permission to vacate the ideal by allowing one to accept the role of a guinea pig.

FREEDOM—INHERITED OR ACQUIRED TRAIT?

In two recent articles I have tried to clarify my own thinking on the Four Freedoms and the related question of the downfall, and possible resurgence of France; at the same time my hope has been to help the readers of the Advocate to come to some sane conclusions on these matters.



Dr. A. P. Hamilton

The downfall of Mussolini within the week has helped to bring into sharp focus certain angles of these questions under review: as to just what freedom is, how it is won, how it can be kept, how it is always lost, and why.

As I have already said, liberty is not a commodity, to be bought and sold in the market-place. It cannot be won except by a struggle. It has to be won every day, out of the exigencies, hidden surprises, and ineluctable woes and joys of earthly existence. It comes from within, it is a state of mind, a spiritual certainty, a way of life. In a sense, it is never actually attained, but is a goal to be constantly reached after. As Paul says to us of his own experience: "I count not myself to have attained, but I press forward to the mark of the prize of the high calling."

I have been reminded of these musings of mine, and encouraged to go on with them by an article in the current number of the Reader's Digest on the subject of "Boondoggling." The author is even more direct and frank in his expressions about the Four Freedoms than I dared to be, but we agree absolutely in our ideas. He is right in saying that we simply cannot hand over to a waiting world the four freedoms by a mere *ipse dixit* on the subject. He very truly points out that we cannot even guarantee "Freedom From Want," which is the most tangible of the four.

We have a very airy and ebullient, a sort of doctrinaire, attitude toward freedom. As if the only necessary thing to bring about a perfect world would be for the United States to wave a wand (of words) and presto! the world would be free. As a nation we sometimes act as if we had inherited liberty and all her appurtenances, and had a "corner" on its further propagation throughout the world. But unfortunately no such inheritance can be handed down from father to son, or from one generation of freedom-loving sires to their sons.

Neither can we proclaim to the world ourselves, or in conjunction with any other nation, that we will guarantee freedom, in the singular or plural, to that world, or the individual nations thereof. It is merely a grandiose gesture; well-intentioned, of course, but impossible to bring about; except as each nation is willing to struggle for and maintain that hard-won prize for itself, and we are willing to do all in our power to help toward that end, in concert with all the other nations who are like-minded.

The sooner we realize that we cannot play Santa Claus to the rest of the world, and that we are not called upon

to assume any such role, the better off the world will be, as well as ourselves. If we had stayed out of Germany with our Dawes plan after World War I, perhaps Germany would not have been so well prepared to launch World War II, upon an unprepared world that had not recovered from the ravages of the first one.

A. P. H.

Others Say...

THE DAY OF THE SUITCASE

Verily, this is the day of the suitcase. Our city is overflowing with defense workers—young men and women who are here from everywhere, their belongings making up the contents of the 'suitcase' which each one of them lugs to a room somewhere and which is to be his or her domicile while in the city. And as these lodgers change places quite frequently due to various causes, the suitcase is quite conspicuous among the throngs in the street or in the buses and streetcars.

Thousands upon thousands of people are now living in suitcases, as poor old Diogenes is reputed to have lived in a tub. We often have wondered how Diogenes did it, but the humble suitcase helps us to understand.

In fact, the suitcase tells a varied story, sometimes a pleasant one, sometimes not so pleasant. Some of the suitcases bear evidence of having been dug out of an attic, where they had long rested, and suggest a struggle with want and financial leanness that the defense activities will help to overcome temporarily, and the battered old relic is likely to give way to a nice, shiny, up-to-date bit of luggage after a few weeks on a lucrative job.

Other suitcases upon their advent into the city bear evidence of connection with a home of comfort or even opulence, and their trip to the big town speaks more of adventure than of necessity.

But there is a serious and pathetic side to it all, for we may be sure that many a pang of loneliness or of homesickness is enclosed with other contents of the suitcase, whether it is a new one fresh from the store or a battered hulk that has seen much service. There is the desire for more cash, more financial freedom, a chance to see the world, to enlarge one's personal acquaintanceships, whether with people or things—all telling of the restlessness and that "nameless longing" that fills the human breast.

Here is a chance to say a word of cheer, to offer one's personal advice, to stand between a wearied or worried soul and temptation. Many of these young people who find their way to the city from the hamlet, cross-roads village or open country will not be the same when they go back home—if they ever go back. And the homes from whence they came will never be the same.

That transition from one place to another is but suggestive of greater transition from one mental or spiritual state to another. Whether that transition is to be favorable or unfavorable depends on many things. Perhaps you are one of those factors that will determine the moral nature of that transition. It is a matter of tremendous importance. Are we doing anything about it?

—Religious Telescope.

BISHOP WALDORF DIES

Bishop Ernest Lynn Waldorf, head of the Chicago Area, who died in the Noble Foundation Hospital, Alexandria Bay, N. Y., on July 27, from complications of a liver and kidney infection, was buried in the family lot at Syracuse, N. Y., following funeral services in Centenary Methodist Church, Syracuse, on July 30.

The funeral sermon was preached by Bishop Charles Wesley Flint, head of the Syracuse Area. He was assisted in the services by members of Bishop Waldorf's cabinet from Illinois.

Thus ended the career of one of the best known of our Methodist bishops. People in all walks of life knew him and loved him. Religious, civic, and business leaders of Illinois and other states whom he had served as minister and bishop for 43 years have expressed sadness over his death and appreciation for his many contributions to a more Christian world.

"A big man mentally as well as physically, Bishop Walldorf spoke out at all times against prejudice and injustice. As a Christian he strove for peace and tolerance." Thus reads a paragraph of the story about his death which appeared in the Chicago Sun.

Bishop Waldorf first became ill in February, following his trip to Nashville for the Board of Education annual meeting. He was in Wesley Memorial Hospital, Chicago, for several weeks, and later was returned there for further treatment. He was in better health when he left early in June for his cottage in the Thousand Islands, N. Y. Complications developed and he was taken to the hospital at Alexandria Bay only three days before his death.

Much of Bishop Waldorf's energies during the past three years were devoted to the work of the General Commission on World Service and Finance, of which he was president. He was vitally interested in having Methodism meet its obligations and opportunities for service during the war emergency and in planning for a post-war world order. He gave capable direction to the Week of Dedication in March and was pleased at the spiritual and financial response in the Church-wide effort.

"In the fifteen years Bishop Waldorf was connected with the financial commissions of the Church," stated Dr. Orrin W. Auman, treasurer of the Commission on World Service and Finance, "he always gave aggressive leadership and wise counseling on all matters. He could be depended upon for energetic efforts in any program for Methodism."

Born in South Valley, Otsego County, N. Y., on May 14, 1876, the son of David Hiram and Mercy Ann (Thrall) Waldorf, the bishop was graduated from Syracuse University with an A. B. degree in 1900. His alma mater conferred the degree of Doctor of Divinity in 1915, and he received LL.D. degrees from Kansas Wesleyan and Albion (Michigan) colleges and from DePauw University.

In 1902, Bishop Waldorf married Flora Janet Irish, of Skaneateles, N. Y., who survives with the five children—Ethel Margaret (wife of Chaplain Albert B. Wagner, a member of the Rock River Conference); Lynn Osbert, football coach at Northwestern University; Paul Douglas, head coach at Kansas State Teachers' College; John David, a farmer at Marshall, Mo., and football referee; and Robert James, assistant football coach at Marquette University.

Bishop Waldorf was ordained in the ministry of the Methodist Episcopal Church in

1902, and served pastorates in New York State at Shortsville, Union Springs, Phelps, Clyde, Centenary Church, Syracuse, and Plymouth Church, Buffalo. From 1915 to 1920, he was pastor of First Church, Cleveland, Ohio. Each of these churches at least doubled its membership during Bishop Waldorf's pastorate.

Elected a bishop at the General Conference of 1920, Bishop Waldorf was assigned to the Wichita Area, which included the states of Kansas, Oklahoma, Texas, and Louisiana. In 1924, the Wichita and St. Louis Areas of the Methodist Episcopal Church were united into the Kansas City Area, and Bishop Waldorf served that Area until being transferred to the Chicago Area by the General Conference of 1932.

A year ago in May, nearly 1,000 people paid honor to Bishop and Mrs. Waldorf on his tenth anniversary as resident bishop in Chicago. Tribute was expressed for his leadership in both religious and civic affairs. He administered the work of more than 1,400 churches in the Chicago Area and the Scandanavian churches in several states.

Bishop Waldorf always was inspired by the opportunities for service in a large metropolitan area, and often said, "You

COMBINATION WORKER WANTED

A church in North Mississippi asks us to give notice that they are looking for a combination choir director and young people's worker, a young lady. Salary will be commensurate with the training and experience of the person employed. Any one interested in this proposition may write to the "North Mississippi Church," care New Orleans Christian Advocate, 512 Camp Street, New Orleans, 12, La.

can't do a small thing for the Kingdom of God" in Chicago.

During his administration in the Chicago Area not one church or Methodist institution was lost because of financial troubles. He took an active part in the refinancing of Chicago Temple, saving the church with the highest cross in the Chicago Loop for Methodism. He also played an important part in financial drives for the Wesley Foundation at the University of Illinois, Urbana; the Methodist Hospital of Central Illinois, Peoria; Smith Memorial Hospital, Alton, and Holden Hospital, Carbondale.

One of the Methodist institutions with which Bishop Waldorf was closely connected and aided in its development is Wesley Memorial Hospital in Chicago, which is becoming internationally famous as the "Cathedral of Healing."

Bishop Waldorf also was a trustee or director of several colleges and hospitals. He had served as president of the Board of Hospitals and Homes and of the Transportation Bureau of The Methodist Church. He also took an active part in many civic enterprises.

REV. H. W. BOWMAN DIES

Dear Dr. Duren: Monday morning, July 26, at 10 a.m., Rev. H. W. Bowman, one of our beloved superannuates, passed away in Prothro Clinic at Pleasant Hill. Bro. Bowman was the son of Rudolph and Mrs. Torrence Bowman, of Levertt, Mass. He was born December 12, 1869. He was converted at the age of 21 and entered the ministry. He was married to Miss Molly Holladay,

daughter of the late Rev. S. S. Holladay. Bro. Bowman served thirty years as pastor and seven as presiding elder. He had long been a sufferer, but was patient to the end. He had an unusually bright mind and seemed never to leave a subject unmastered.

J. C. PRICE.

WITH THE PASTORS

THE PASTOR AND THE CHURCH SCHOOL

By Charles O. Ransford

All thoughtful persons are agreed that after this world war we must have a new world. There must be a new political and social, educational and economic order. The Church cannot be indifferent to the changes in the world order. All men are not so convinced, yet nevertheless it is of necessity true that in all intellectual, social, and moral changes the Church must be primary. Life's effectual motivations are basically spiritual.

God's new world through the ages has not been builded by kings and potentates, but by intellectual development and spiritual culture. The process has been from within outward. The present series of church school lessons in the teaching and training of God's chosen people, "God in the Making of a Nation," is splendidly illustrative of the divine process.

To make a new world and to make a new church God must have a new people. Using God's methods we cannot begin with the chosen material at too early a period.

It was the elder statesmen, Clemenceau and Lloyd George, who hindered Woodrow Wilson in his efforts to develop plans for a just and enduring world peace. It was a group of older senators in the United States who defeated his proposals for a World League of Nations.

Jesus selected twelve young men as his disciples, to whom he committed his teachings and revelations concerning his church. Luther, leader of the Reformation, and Wesley, the evangelist, were young men when God chose them.

The wise preacher today should learn a few new lessons. If we would have a new church and new forces for the transformation of the world order we must have new material.

Unfortunately, the church schools of all the denominations just now are showing a decrease in enrollments. The increase in juvenile delinquency is alarming. The estimates range from 25,000,000 to 35,000,000 for children and young people not enrolled in our church schools.

In the Methodist Church we have no lack of suggestive material for ways of working among children and young people. Our church school lesson materials are acknowledged to be equal to, if not better than, the very best elsewhere published. We have an extensive church school organization that supervises every phase of religious education and training. The General Board of Education has a large well trained field force. Each Annual Conference has a secretary of education.

We have the administrative organization, the lesson study materials, and a force of specialists in every department of religious education. We have our local church schools and churches. Children and young people everywhere are awaiting our appeals to enroll for instruction and religious guidance. The urgent need is pastoral leadership. The future of the church and the new world order men hope for wait on our efforts.

CONFERENCE NEWS AND PERSONALS

Mrs. R. O. Dobson (Fifth Street Church, Meridian, Miss.), a good friend of the Advocate, says that she reads it the minute it arrives and greatly enjoys its contents.

Rev. H. D. Marlin, pastor at Hammond, La., has been engaged in a meeting at Pine Ridge, on the Tickfaw charge, Rev. P. W. Sibley, pastor. Bro. Marlin reports good progress in his work at Hammond.

Reports from Hernando, Miss., are to the effect that they have not had rain in that section for 60 days, and the crops have been completely burned by the long drought; even the gardens have dried up.

Rev. W. R. Wendt, pastor at Columbia, La., is now serving the Grayson charge in addition to his own church. He preaches five and six times a week and reports good congregations on the Grayson charge.

A two-weeks Daily Vacation Bible School at Amite Methodist Church was held recently. Sixty-five children were enrolled and the school closed on Friday afternoon with a picnic held at the D. T. Morgan Camp on Big Creek. Rev. A. T. Law is the pastor.

Dr. Ralph Stooddy, director of the Commission on Public Information of the Methodist Church, will broadcast from New York on the five Tuesdays of August at 12 noon EWT over the Blue Network. His general topic will be "The Church in the War."

Bishop Paul B. Kern, president of the College of Bishops of the Southeastern Jurisdiction, has called a meeting of the bishops of that Jurisdiction for August 25, at Lake Junaluska, N. C. At that time the date of the 1944 Southeastern Jurisdictional Conference will be decided upon.

Mrs. C. C. Langford, of Lena, Miss., says that the Advocate has been in her home since her earliest recollection and that she intends to keep it there as long as she lives. Sister Langford speaks in high praise of the character and work of her pastor, Rev. J. H. Dillard.

The editor was greatly cheered a few days ago by a letter from Mrs. Chas. A. Loesch. She and her late husband have been friends of the editor for more than twenty years. After the death of Bro. Loesch she and her sister moved back to their old home, 710 S. E. Third Street, Evansville (9), Ind.

Friends of Col. J. H. Johnson, at Clarksdale, Miss., will regret to know that he has not been quite so well lately. The extremely hot weather in that section and the overload of work which he undertook have had a telling effect upon his health. He was, however, not in bed at last accounts.

Rev. Roger Cameron, of DeSoto, Miss., sends this interesting note to the Advocate: "The DeSoto charge now has an assistant pastor. He arrived to be with us on the 15th of July. He weighed about ten pounds upon arrival. We named him Julian Roger, Jr. Mother and baby are doing fine."

Dr. Henry T. Carley, who has not been up to par for some time, reports that he is getting along pretty well himself, but that Mrs. Carley has been ill for about two weeks, running a slight temperature every day. She has not responded well to treatment, but appeared to be a little better on July 27, the date of his letter.

Rev. G. A. Morgan is getting forward

with his work at Cedar Grove, Shreveport, where a contract has been let for a temporary frame structure for the Church School until a permit can be had for a permanent building. The congregation is also purchasing two additional lots in order that the church may have more room.

Rev. E. L. Tatum reports that the homecoming services at Live Oak Church, Louisiana Conference, were very helpful and much enjoyed by the people of the community. There was also a substantial increase in the membership as a result of the revival. Rev. F. M. Freeman, of Noel Memorial Church, Shreveport, was the visiting preacher.

Rev. L. M. Sharp writes that he is having a good year on the Mendenhall charge. He has already had two good meetings and has a third one in prospect. At Mendenhall, Dr. Otto Porter did the preaching and Rev. O. H. Scott led the singing. Rev. Roy Wolfe did the preaching at D'Lo. Rev. J. O. Ware will do the preaching in the meeting at Rial's Creek church, beginning the second Sunday.

LOUISIANA APPOINTMENT CHANGE

Dr. W. W. Holmes, superintendent of the New Orleans District, gives notice that Bishop Frank Smith has released Dr. Ruth Nuttall from the pastorate of the Lockport circuit and has appointed her Educational Director in the First Methodist Church, Texarkana, Arkansas, effective September 1, 1943.

BISHOP DECELL TO PREACH AT FELDER CAMPGROUND

The annual camp meeting will begin at Felder Campground, Friday, August 6. Rev. Van R. Landrum will do the preaching, and Rev. F. E. Dement will lead the singing.

This is the one hundredth year of the camp meeting, and plans had been made for a celebration, with the hope of having many of the former members and friends with us. We know that the conditions will make it impossible for many, but we are having one day during the meeting, Thursday, August 12, and we will be glad to have all who can to come and be with us. Bishop J. Lloyd Decell will preach, and Rev. J. B. Cain will give the history of the camp meeting. The afternoon service will be open for any one who wishes to relate any of his experiences in the former meetings.

T. E. NICHOLSON, Pastor.

SEASHORE CAMP MEETING

The Seashore Camp Meeting, on the Seashore Campgrounds near Biloxi, Miss., will begin on August 8 and continue through August 15. Rev. George H. Jones, Union, Miss., will be the preacher, and this will be the 71st annual Seashore camp meeting. Services will be held at 11 o'clock on Sunday morning, at 10 o'clock each week day morning, and at 7 o'clock every evening throughout the week.

MRS. STANLEY WILSON SUMMONED FROM JUNALUSKA

Friends of Mrs. Stanley Wilson, editor of the W. S. C. S. page for the Mississippi Conference, will be sorry to learn that she was called home from Lake Junaluska on account of the tragic death of the husband of her sister. It appears that her brother-in-law had a business in Panama City, Fla., and an employee, whom he discharged, killed him. She is spending this week with her sister's children at Clifton, La, the sister being in Florida on business. This will explain the absence of her material from this issue of the Advocate.

TO WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Members of Greenwood District, North Mississippi Conference:

The report of the "District Parsonage Fund" was given at the Black Hawk meeting, with a request that the ministers bring this to attention of their locals. So far, in 1943, nine locals have responded.

Mrs. Brooks made us a very charming, as well as a practical, hostess for our house, and after many improvements, turned over forty-five dollars from year 1942 account.

Please send in your check, ten cents a member. If in doubt, ask your elder.

Mail check to Mrs. A. B. Archer, Cruger, Miss.

SURPRISE BIRTHDAY PARTY

The Rev. and Mrs. C. J. T. Cotton were honorees at a shower recently in the home of Mr. and Mrs. Willie Stevens, from 8 to 10 o'clock, their birthdays being just a few days apart.

A beautifully decorated box, laden with gifts, was presented to the honorees by little Kerry Stevens and little Jeanette, daughter of Mr. and Mrs. M. Magee, of New Orleans.

The numerous and beautiful gifts were unwrapped by the honorees, and the pastor



made a few appreciative remarks to their many friends.

The guests then went to the dining room where the two-tiered birthday cake with pink candles was the center of attraction. The cake was cut and served to each guest with fruit punch by Mrs. Stevens, assisted by Mrs. T. E. Adams and Geraldine Frey.

All went home wishing them many happy returns of the day.

GIBSLAND CHARGE REVIVALS

My Dear Brother Duren: Our pastor, Rev. G. A. LaGrange, closed his revival meetings on our charge on July 25.

Our pastor did his own preaching in the Bryceland meeting. The people, both Methodists and Baptists, attended very well, and were very well pleased with the pastor's sermons, which he brought every night for a week. The Holy Spirit of God endorsed the preacher's messages by pouring an unusual blessing upon the people.

The Oak Grove meeting followed the next week, with Rev. E. W. Day, of Ringgold, doing the preaching. The Lord blessed that congregation with an unusual portion of His Holy Spirit also. Bro. Day has developed into a very good evangelistic preacher. The people were very well pleased with his sermons, and his sermons are very sound. Bro. Day had rather be in evangelistic work than not. We highly recommend him to the brethren of the Louisiana Conference for meetings.

Then followed the Gibsland meeting, with Rev. J. J. Rasmussen doing the preaching. In spite of the torrid weather, we had a good meeting. Bro. Rasmussen needs no recommendation from me, as he is very well known to all the brethren of the Conference.

All in all, we took in five new members, two by letter and three on profession of faith, and baptized eleven children. God has visited and blessed us all.

Yours in His service,

COLLIN RHODES,

Charge Lay Leader.

NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will be held in the Carrollton Avenue church on Friday, September 10, 4 p.m. to 9:30 p.m., with "picnic supper" about 6 o'clock. In giving the time and place of the conference, Dr. W. W. Holmes, the district superintendent, said: "The conference is being held in September as a get-together meeting for the fall work, and it is held in the afternoon and evening that opportunity may be given for the attendance of laymen who probably could not attend otherwise, and it will be held at Carrollton Avenue where we have a fine auditorium for worship and conference and a large dining room for that picnic supper and fellowship. It will be a 'Dutch treat.' Everybody brings his own box supper, but it will be served on a common table. The Carrollton Avenue church will serve the drinks. We extend a most cordial invitation to all those representing the church institutions in the state; an invitation is also extended to our district superintendents."

A GOOD REVIVAL AT LOCK

We have just closed a most delightful meeting at Lock, at which nine were received into the church, two by letter and seven on profession of faith. It was a season of great delight to the community. The

pastor did the preaching and everybody took part.

The week was too short for us to get around everywhere, but we made a pretty good start. Lots of new people have come into the community, and having the church already there made it easy to get the people to come. We have a Sunday School of from thirty to forty pupils, and last week we had a house full at every service. Most of the people out there own their own homes and many of them will build new homes just as soon as the war is over. Under proper leadership the church ought to grow into a strong congregation in the years ahead.

We will have a revival meeting at Murphy beginning next Sunday. Rev. G. C. Gregory, of Hollandale, will assist the pastor, and Miss Glenn, of Malvina, will conduct a Vacation Bible School at the same time. We are expecting a great week down there.

Rev. L. P. Wasson, of Greenville, helped us here at Arcola, and we had a delightful week together.

E. S. LEWIS.

Arcola, Miss.

MERIDIAN DISTRICT

Rev. J. L. Neill, district superintendent of the Meridian District; Rev. Geo. H. Jones, pastor of Newton church, and the writer, visited Tuscaloosa, Alabama, the hub of the Tuscaloosa District of the North Alabama Conference, where a simultaneous revival throughout the district was being conducted, Monday, July 26.

From 11 a. m. to 2 p. m. a seminar was conducted in First Church, Tuscaloosa, where Dr. C. C. Daniels is pastor. Dr. W. N. Guthrie, district superintendent, presided over the meeting. Bishop W. C. Martin, of Omaha, Nebraska; Dr. Harry Denman, of Nashville, Tenn., and Dr. G. M. Davenport, district superintendent of the Birmingham District, all made inspirational addresses.

All except one of the pastors of Tuscaloosa district were present at the seminar Monday. Most of the guest preachers who were assisting in the revivals were present, and between four and five hundred laymen and laywomen were present. The reports given by the pastors indicate that very auspicious beginnings had been made in every church in the district. The indications are that the campaign will bear large fruitage of conversions and accessions to the church.

Bishop Martin reported that about 10,000 have been added to the Church in his episcopal area as a result of simultaneous revivals. He is an enthusiastic advocate of such campaigns.

Plans are being projected for a simultaneous revival in the Meridian District in the near future.

T. J. O'NEIL, Reporter.

FROM CHAPLAIN PEARCE

Dear Sir: The Advocate comes regularly to us here and gives us a lot of news about our home Conference. Mrs. Pearce and the daughter, Glenelle, are here with me, and we have a home six miles from the station. If you have been sending an Advocate to her at Shreveport, you need not any more, for we are together.

Every minute of my day is full in working with the various activities that make for good morale among the men of my station. The Bluejacket is in dead earnest as he prepares himself for actual contact with the enemy. The biggest thing the people back home can do for the service men is to work for the kind of peace that the world

ought to have after expending so much in precious lives and material goods.

With best regards, I remain,

GEORGE F. PEARCE, JR.,

U. S. Naval Air Station,
Atlantic City, N. J.

THE PROPOSED UNIFIED PENSION LAWS

The last General Conference provided for a special Commission on Pension Legislation, the duties of which are set forth in Paragraph 1698 of the 1940 Discipline. The principal task of the Commission was to work out a unified pension code applicable alike in both the Illinois and Missouri territories. The Commission has finished its work and is now formulating its report to be presented to the next General Conference.

The proposed unified code represents, with but small change, what now appears in two separate codes. This, of course, will mean but little change for the Illinois territory, but quite a radical change for the Missouri territory. In saying "radical change" for Missouri territory does not necessarily mean objectionable change. Anything appearing in the Illinois code that the Commission felt might be objectionable or unworkable in the Missouri territory was either amended or placed in a special code applicable only to the Illinois territory. There will still be two codes, but greatly reduced from the present.

Someone may ask, "why make any change?" 1. We have found from experience that our present Missouri code is entirely too limited for our needs under the present system of superannuate support. Questions are constantly coming to our office for answer on which our code is silent. 2. It is very confusing to have two sets of regulations in the Discipline. Frequently action has been requested and taken in one territory based upon the "regulations" of the other territory.

The Commission was instructed to give special study to "the workings of the plan of Divided Annuity Responsibility," with particular reference to extending it to the conferences within the Missouri territory. After a careful study of the whole question the Commission is making the following recommendations: "It is our opinion that it would not be feasible to extend the operation of the clearing house (Divided Annuity Responsibility) to the Missouri Corporation for at least four more years." Space will not permit me to discuss the arguments used in favor of this recommendation. The position of the St. Louis office is that if and when our territory is ready for "Divided Annuity Responsibility" this office will administer same, but considering the question from every angle we feel that the Commission is making a wise recommendation.

We are glad to report that there has been perfect harmony in the Commission throughout its arduous labors. The Commission carefully avoided recommending anything that might be objectionable to or unworkable in any particular section of our great Church.

Of course, the recommendations of the Commission must go before and be passed upon by the General Conference before it becomes law—and who knows what a General Conference might do? The entire code, as proposed by the Commission, will be printed in our Annual Bulletin, which will be ready for distribution about August 15.

A. T. McILWAIN.

PERSONAL NOTES AND INCIDENTS

Rev. J. D. Huff, pastor at Bonita, La., did his own preaching in a meeting at Beekman last week, where he reports good interest and attendance.

The Advocate appreciates the friendly message of Mrs. Henry Pope, of Chicora, Miss., regarding her interest in the weekly visits of the paper. It is a joy to serve people who feel about the Advocate as she does.

Mr. and Mrs. D. M. Hayes, First Church, New Orleans, are sojourning in the mountain section of North Carolina, where they are combining business with recreation. They are spending this week at Lake Junaluska.

In the death of Rev. H. W. Bowman, which occurred on July 26, as reported elsewhere in this issue, the Louisiana Conference loses one of its faithful veterans. Bro. Bowman had been a great sufferer throughout his entire period of retirement. His going will be a relief to him, but an occasion of sorrow to many friends.

Friends of Rev. Martin Kinsey, retired member of the Mississippi Conference, living in Houston, Texas, will regret to learn of an accident which befell him about three weeks ago. He was riding in a bus which collided with a train and received a broken leg, a broken arm, five broken ribs, and possibly other injuries. He is in the St. Joseph Hospital, Houston, Texas, according to information furnished us by Rev. Chas. F. Smith, of that city.

Rev. C. L. Moore, pastor at Pioneer, La., has had a year of unusual activity. He has done the preaching in two meetings outside his charge, has conducted three meetings on his own work, with Rev. C. K. Smith at Epps, Rev. Lea Joyner at Campbell's Chapel, and Rev. J. A. Jones, at Pioneer, doing the preaching. Twelve members were added to the churches. Bro. Moore will be engaged in revivals for five weeks, from August 2 to September 26. An unusual experience reported by Bro. Moore this year is the conversion and baptism of his father under his ministry.

THE CHAPLAINCY—A STATEMENT

Considerable uncertainty seems to exist with respect to the status of the Methodist Church and the chaplaincy. In the interest of clarity, some statements need to be made concerning this situation to date:

1. The requirements for the chaplaincy are: Army—college degree or its equivalent, and three years experience in the pastorate; Navy—both college and seminary degrees or equivalents; no pastoral experience required.

2. The age limits: Army and Navy are 25 years to 55 years.

3. The Chaplains' Corps is formed on the basis of one chaplain for every 1,000 men in the service.

4. Twenty per cent of all chaplains needed for Army and Navy are assigned to the Methodist Church. This becomes the Methodist quota.

5. Based upon the number of men who will be in the service by January 1, 1944, the Methodist quota for chaplains has been set at: Army, 1,860; Navy, 400. Total, 2,260.

6. As of date July 7, 1943, the number of commissioned Methodist chaplains are:

Army, 915; Navy, 225. An additional 125 men had been approved by the Commission on Chaplains and were awaiting induction. This gives a total of 1,265, leaving 995 to be provided by January 1st, next.

7. The Methodist Church is as well advanced with its quota as is any other denomination. All of the churches are doing a magnificent job in providing men for the chaplaincy. Applications are steadily coming into the Methodist Commission on Chaplains, but it can readily be seen that the rate will have to be accelerated greatly if we reach our quota by January 1, 1944. I shall at a little later date send to the Advocate a breakdown, showing how many chaplains have gone into the service from each Annual Conference.

A. FRANK SMITH.

ADVOCATE CAMPAIGN—PRELIMINARY REPORT TO JULY 31

LOUISIANA CONFERENCE

Alexandria District—R. R. Branton, D. S.		
	1942	1943
Alexandria—B. C. Taylor	22	4
Ball—G. J. L. Brown	6	..
Boyce—J. E. Selfe	22	..
Bunkie—A. W. Townsend, Jr.	42	16
Colfax—E. E. Sylvest	14	1
Elizabeth—L. W. Cain	3	..
Ferriday—T. T. Howes	21	3½
Glenmora—A. D. George	21	2
Jena—W. F. Roberts	18	2
Jonesville—H. B. Crammer	4	2
Lecompte—F. J. McCoy	23	13
Marksville—W. C. Mason	14	..
Melder—To be supplied	35	..
Melville—Clyde Shaw	9	9
Montgomery—G. H. Corry	8	10
Mt. Zion—Tillman Brown	17	..
Natchitoches—Carl F. Lueg	26	28
Oakdale—J. C. Sensintaffar	12	13
Opelousas—E. C. Dufresne	45	1
Palestine—J. B. McCann	30	..
Pineville—R. M. Bentley	56	4
Pleasant Hill—Jeff Paul	16	1
Pollock—H. C. Kinney	7	..
Provencal—W. F. Ragsdale	2	2
Rochelle—A. L. Smith	17	22
Sicily Island—H. B. Teer	17	2
Trout-Goodpine—J. J. Davis	19	..
Tullos-Urania—Jerome Cain	13	..
Weaver—L. A. Boddie	19	..
Winnfield—H. B. Hysell	23	4
White's Chapel—J. A. Jones	19	21

Baton Rouge District—W. L. Doss, Jr., D. S.		
	1942	1943
Amite—A. T. Law	13	12
Angie—C. J. T. Cotten	2	9
Baker—Harvey D. Watts	17	8
Baton Rouge—J. H. Crowe	30	7
Istrouma—H. A. Gibbs	33	12
North Baton Rouge—D. T. Williams	6	6
University, Baton Rouge—W. E. Trice	1	1
Blackwater—J. P. Bonnacarrere	21	25
Bogalusa—G. W. Pomeroy	19	6
Bogalusa—T. V. Peters	4	6
Clinton—Fred S. Flurry	15	7
Covington—J. C. Rousseaux	19	8
Denham Springs—L. W. Cain	..	..
Fisher—A. W. Coody	5	8
Franklinton—Ira W. Flowers	20	2
Gonzales	22	7
Greensburg—R. T. Pickett	9	8
Hammond—H. D. Marlin	20	4
Jackson—W. B. Hollingsworth	6	..
Kentwood—L. L. Booth	8	..
Live Oak—E. L. Tatum	9	2
Lottie—C. M. Morris	2	33
Pearl River	37	1
Pine Grove—J. R. Strozler	2	1
Plaquemine—A. T. Boyd	4	2
Ponchatoula—H. T. Carley	26	21
Slaughter—Robt. H. Jamieson	..	4
Springfield—M. D. Felder	20	22
St. Francisville—J. M. Alford	4	7
Tickfaw—P. W. Sibley	16	10
Walker—E. W. Corley	12	12
Zachary—B. T. Galloway	16	7
District Conference	12	23

Lake Charles District—B. H. Andrews, D. S.		
	1942	1943
Abbeville—Otis Spinks	35	..
Cameron—B. F. Roberts	..	..
Church Point—Harold Hine	15	2
Crowley—J. B. Grambling	10	12
Dequincey—W. T. Gray	21	31
DeRidder—D. W. Poole	15	6
Ebenezer—C. J. Thibodeaux	8	1
Enice—A. A. Collins	14	1
Gueydan—C. W. Quaid	13	12
Hornbeck—E. H. House	18	18
Indian Bayou—T. J. Holladay	14	2
Iowa—Sam Nader	10	16
Jeanerette—J. H. Sewell	11	8
Jennings, First—E. P. Drake	6	..
Jennings, Tabernacle—J. W. Waltrip	13	..
Kinder—T. W. Lipscomb	..	12

Lafayette, First—W. H. Giles	30	31
Lafayette, Davidson Memorial	4	..
Lake Arthur—T. J. Holladay	11	..
Lake Charles, First—J. H. Bowdon	40	13
Lake Charles, Simpson—J. F. Kilpatrick	4	..
Leesville—A. A. McKnight	23	24
Many—L. N. Hoffpauir	24	2
Merryville—W. C. Barham	14	3
New Iberia—R. H. Staples	25	..
Raymond—C. B. Krumnow	6	..
Rayne—D. F. Anders	25	3
Sulphur—L. E. Douglas	28	10
Vinton—J. A. Bell	13	..
Welsh—W. H. Bengston	8	..
Westlake—Martin Hebert	7	..
District Conference	18	37

Monroe District—H. M. Johnson, D. S.		
	1942	1943
Bastrop—C. E. McLean	18	13
Bonita—J. D. Huff	17	6
Columbia—W. R. Wendt	16	16
Columbia Circuit—Lea Joyner	4	2
Delhi-Crowville—J. E. Hearne	25	22
Gilbert—S. S. Holladay	16	17
Grayson—C. W. Lahey	15	6
Lake Providence—H. N. Brown	13	13
Mangham—J. P. McKeithen	17	4
Mer Rouge—A. C. Lawton	22	..
Monroe, First—A. M. Serex	83	30
Monroe, Gordon Ave.—W. C. Mason	11	8
Monroe, Stone Ave.—I. L. Yeager	10	..
Newellton—W. A. Reeves	..	..
Oak Grove—S. J. McLean	18	18
Oak Ridge—J. F. Dring	14	16
Olla—W. A. Cross	8	..
Pioneer—Chas. L. Moore	15	13½
Rayville—J. H. Midyette	15	1
Sterlington—H. E. Pfost	11	13
Sunrise—I. A. Patton	1	1
Swartz	..	..
Tallulah—H. A. Rickey	25½	21
Waterproof—C. M. Hughes	15	1
West Monroe—C. K. Smith	16	23
Winnsboro—O. L. Tucker	16	11
Wisner—W. H. Carroll	13	1
District Conference	20	21

Ruston District—D. B. Raulins, D. S.		
	1942	1943
Arcadia—R. M. Brown	12	..
Athens—B. P. Durbin	4	4
Bernice-Dubach—J. W. Ailor	..	13
Bienville	..	..
Calhoun-Downsville—A. G. Taylor	5	2
Chatham—J. T. Garrett	8	28
Choudrant—C. L. Elliott	2	7
Claiborne—R. H. Hearne	13	1
Clay-Ansley—A. M. Martin	10	2
Cotton Valley—J. W. Lee	10	2
Eros—F. L. Hearne	10	..
Farmerville—J. F. Stone	6	..
Gibbsland—G. A. LaGrange	15	20
Haynesville—Louis Hoffpauir	18	7
Heflin—A. M. Wynne	14	5
Hodge—E. R. Haug	11	..
Homer—V. D. Morris	16	12
Jonesboro—W. D. Milton	50	..
Lisbon—F. A. Matthews	9	2
Minden—J. J. Rasmussen	23	..
Quitman—Roy Grant	..	3
Ringgold—E. W. Day	33½	23
Ruston—Guy M. Hicks	66	7
Shongaloo—Percy Hoffpauir	..	..
Sibley—Rex Squires	11	..
Simsboro—L. P. Moreland	22	4
Springhill—W. D. Kleinschmidt	16	22
District Conference	12	..

New Orleans District—W. W. Holmes, D. S.		
	1942	1943
Donaldsonville—W. W. Perry	13	13
Franklin—J. B. Harper	12	15
French Mission	..	..
Golden Meadow—C. B. Powell	6	3
Houma, First Church—A. S. Hurley	10	..
Houma Heights—A. C. Stapleton	20	16
Lockport—Ruth Nuttall	..	1
Lutcher-Reserve—O. Risinger	8	..
Morgan City—D. B. Boddie	22	7
New Orleans	..	..
Aldersgate—Robt. W. Crichlow	..	7
Algiers—Don Risinger	15	2
Canal Street—J. T. Harris	12	3
Carrollton Avenue—E. C. Gunn	44	18
Chalmette—J. W. Booth	8	6
Eighth Street—Dana Dawson, Jr.	2	4
Felicity—W. D. Boddie	6	5
First Church—N. H. Melbert	54	7
Gentilly—G. Reginald Hardy	13	1
Gretna—A. R. Hoffpauir	4	..
Munholland Memorial—K. A. Tooke	13	2
Napoleon Avenue—R. H. Harper	7	7
Parker Memorial—E. B. Emmerich	23	19½
Rayne Memorial—H. L. Johns	100	77
Saint Mark's—R. L. Clayton	14	3
Second Church—T. F. King	5	..
Slidell—M. S. Robertson	14	50

Shreveport District—A. M. Freeman, D. S.		
	1942	1943
Belcher-Gilliam—J. W. Matthews	9	1
Bossier City—J. F. Wilson	18	12
Converse	..	1
Coushatta—J. C. Whittaker	15	7
Grand Cane—W. L. Watson	15	..
Greenwood—F. C. Collins	18	1
Hall Summit—E. M. Mouser	16	3
Haughton-Doyline—J. P. McKeithen	3	15
Ira-Hosston—Thurmon Spinks	13	12
Logansport—W. O. Lynch	31	12
Mansfield—M. S. Monk	20	2
Mooringsport—Van Carter	10	..
Oil City—Marvin Corley	6	12
Pelican—A. D. St. Amant	19	1
Plain Dealing—L. A. Carrington	18	1
Rodessa—Jack Cooke	11	..
Shreveport	..	..
Broadmoor—R. L. Cooke	18	3
Cedar Grove—G. A. Morgan	14	6
First Church—Dana Dawson	21	..

Mangum Memorial—P. M. Caraway.....	23	3
Noel Memorial—F. M. Freeman.....	2	2
Park Avenue—S. A. Seegers.....	9	2
Wynn Memorial—B. D. Watson.....	27	14½
Summer Grove—S. S. Bogan.....	10	10
Vivian—N. E. Joyner.....	8	10
Zwolle—A. M. Brown.....	18	7
District Conference.....	27	7

MISSISSIPPI CONFERENCE

Brookhaven District—V. R. Landrum, D. S.

	1942	1943
Adams—S. B. Watkins.....	11	5
Barlow—N. A. Dickson.....	13	3
Bogue Chitto—D. H. McKeithen.....	7	3
Brookhaven—M. L. McCormick.....	3	4
Crystal Springs—J. W. Sells.....	10	1
Fryworth—F. M. Casey.....	5	15
Gallman—W. L. Blackwell.....	10	5
Georgetown—W. Baylis Alsworth.....	2	4
Harrisville—W. J. Dawson.....	1	4
Hazlehurst—C. W. Wesley.....	13	20
Magnolia—J. E. Gray.....	13	1
McComb, Centenary—J. W. Moore.....	4	2
McComb, LaBranch—F. E. Dement, Jr.....	7	7
McComb, Pearl River—H. L. Daniels.....	1½	1
Meadeville & Bude—Wesley Ezell.....	5	16
Monticello—T. M. Ainsworth.....	14	2
Nebo—J. N. Lambert.....	4	1
Osyka & Fernwood—H. S. Westbrook.....	1	1
Prentiss—Roy Wolfe.....	4	28
Starksville—N. S. Loftus.....	10	6
Scotland—W. R. Irving, Jr.....	11	18
River Creek—S. C. Moody.....	4	4
Summit & Felder—T. E. Nicholson.....	5	4
Tylertown.....	16	1
Utica—E. E. McKeithen.....	3	1
Wesson—W. S. Cameron.....	1	1
District Conference.....	14	35

Hattiesburg District—B. L. Sutherland, D. S.

Jay Springs—H. E. Raley.....	37	32
Jonhonia—R. M. Matheny.....	9	6
Jucutunna—E. D. Simpson.....	15	13
Lara—Percy Emanuel.....	14	4
Rollins—T. R. Holt.....	14	22
Ross Roads—D. P. Yeager.....	7	7
Thilville—J. M. Jones.....	16	10
Hattiesburg, Broad Street—J. D. Slay.....	18	15½
Hattiesburg, Court St.—L. D. Haughton.....	27	37
Hattiesburg, Main St.—B. M. Hunt.....	23½	9
Hattiesburg Circuit—T. E. Hightower.....	8	2
Leidberg—J. B. Vardaman.....	17	4
Laurel, First Church—J. W. Leggett, Jr.....	41	22
Laurel, Kingston—D. T. Ridgway.....	18	2
Laurel, West Laurel—A. B. Smith.....	2	2
Magee—B. H. Williams.....	53	11
Montrose—W. T. Mangum.....	6	15
Moselle—J. A. Bridewell.....	1	5
Mt. Olive—S. W. Granberry.....	14	13
New Augusta—H. B. Hilburn.....	20	37
Ovette—T. B. Winstead.....	12½	1
Petal—A. M. O'Neill.....	14½	1
Richton—E. A. Kelly.....	15	14
Sanatorium—T. M. Dye, Jr.....	14	3
Sumrall—J. E. J. Ferguson.....	14	3
Taylorville—L. J. Snelgrove.....	14	9
Waynesboro—J. H. Jolly.....	26	22
Waynesboro Circuit—T. A. King.....	5	4½
Williamsburg—F. W. Thompson.....	30½	4
District Conference.....	11	40

Jackson District—Otto Porter, D. S.

Benton—A. L. Meadows.....	7	14
Bolton & Raymond—A. M. Broadfoot.....	2	7
Brandon—G. L. Oliver.....	11	25
Camden—Ellis Williamson.....	1	1
Canton, First Church—J. L. Carter.....	11	11
Canton, North Side—R. E. Jolly.....	15	16
Carthage—J. S. Noblin.....	15	6
Carthage Circuit—J. C. Jackson.....	2	6
Clinton-Ridgeland—M. E. Burnett.....	1	3
Pannin—Norman Purvis.....	11	8
Flora-Benton—J. T. Weems.....	11	3
Florence—G. A. Jones.....	5	1
Forest—C. A. Schultz.....	2	1
Greenfield-Richland—Noel Ulmer.....	4	1
Harperville—W. J. Walters.....	4	1
Homewood—R. E. Case.....	8	4
Jackson, Beattie Shands—C. E. Downer.....	10	10
Jackson, Capitol St.—R. H. Kleiser.....	7	16
Jackson, Galloway Mem.—C. G. Chappell.....	9	1
Jackson, Glendale—J. A. Wells.....	5	1
Jackson, Grace—W. B. Alsworth.....	20	3
Jackson, Millsaps Mem.—H. A. Gatlin.....	22	3
Lake-Miller Schultz.....	1	1
Lena—J. H. Dillard.....	1	1
Madison—L. T. Nelson.....	10	8
Mendenhall—L. M. Sharp.....	14	5
Morton—M. K. Miller.....	4	10
Pelahatchie—R. I. Moore.....	6	4
Raleigh—Murray Cox.....	6	1
Sharon—Percy Vaughan.....	47	202
Terry—T. A. Carruth.....	3	5
Vaughan—J. H. Grice.....	7	7
Walnut Grove—J. W. Loudenslager.....	27	27
District Conference.....	27	27

Meridian District—J. L. Neill, D. S.

Andrews Chapel—Bufkin Oliver.....	1	8
Chunky—J. H. Cameron.....	1	2
Cleveland—J. W. Courtney.....	6	12
Collinsville—R. L. Langford.....	3	8
Decatur.....	3	4
DeKalb—A. F. Gallman.....	11	4
DeSoto—Roger Cameron.....	8	3
Enterprise—G. L. Sigrest.....	1	2
Hope—Y. A. Smith.....	1	2
Lauderdale—Hugh McRaney.....	3½	1
Matherville—Floyd O. Lewis.....	1	1
Meridian, Central—T. M. Brownlee.....	3	35
Meridian, East End—E. L. Ledbetter.....	40	6
Meridian, Fifth Street—T. J. O'Neill.....	17	5
Meridian, Hawkins Mem.—A. S. Oliver.....	3	4
Meridian, Poplar Springs—G. E. Allan.....	7	1
Meridian, 34th Ave.—J. F. McClelland.....	2	1
Meridian, Wesley—B. B. Rogers.....	1	1
Newton—Geo. H. Jones.....	16	17

Pachuta—G. Elliot Jones.....	5	20
Philadelphia—H. C. Castle.....	7	13
Philadelphia Circuit—G. A. Broadus.....	3	5
Porterville—E. M. Lane.....	2	2
Quitman—V. G. Clifford.....	3	11
Rose Hill—J. A. Lindsey, Jr.....	2	4
Scooba—J. R. Grisham.....	2	1
Shubuta—C. H. Strait.....	2	13
Southwest Kemper Circuit—Bryan Judge.....	31	1
Union—R. L. Lane.....	2	23½
Vimville—W. L. Hamrick.....	13	1
District Conference.....	13	1

Seashore District—J. F. Campbell, D. S.

Americus—V. S. Coleman.....	6	1
Bay St. Louis.....	17	1
Biloxi, Main St.—C. H. Gunn.....	16	25½
Biloxi, Epworth.....	8	4
Brooklyn-Bond—E. E. Samples.....	8	2
Carrier—Warren Pittman.....	7	2
Coalville—J. H. Moore.....	50	20
Columbia—J. B. Cain.....	5	5
Escatawpa—W. R. Murray.....	151	124
Gulfport—C. C. Clark.....	9	4
Handsboro—D. W. Ulmer.....	1	1
Hickory Grove—J. P. Nix.....	1	1
Kreole—J. P. Payne.....	1	5
Leakesville—W. L. Elkin.....	5	5
Logtown—W. B. Jones.....	10	14
Long Beach—G. P. McKeown.....	15	2
Lucedale—Wm. Fulham.....	10	8
Lumberton—F. L. Applewhite.....	8	1
Mentorum—J. W. Holston.....	8	52
Moss Point—A. J. Boyles.....	8	1
Ocean Springs—W. C. M. Baggett.....	30	3
Pascagoula—E. W. Ulmer.....	13	1
Picayune—J. H. Moore.....	8	3
Poplarville—S. F. Harkey.....	14	7
Purvis—G. S. Schultz.....	7	1
Saucier—E. W. Scott.....	9	3
Vancleave—G. H. McBride.....	3	11
Wiggins—P. O. Nix.....	11	1
District Conference.....	11	1

Vicksburg District—O. S. Lewis, D. S.

Amite—D. H. Cassels.....	1	6
Anguilla—E. A. King.....	3	24
Centerville—D. M. Ulmer.....	1	10
Eden—C. Y. Higginbotham.....	14	9
Edwards—L. L. Matheny.....	14	5
Fayette—M. H. Wells.....	13	9
Gloster—R. A. Allums.....	4	17
Hermanville—J. A. Peyton.....	7	15
Lorman—D. E. Vickers.....	2	15
Louise—H. A. Wood.....	7	15
Mayersville—E. C. Presley.....	11	15
Natchez—H. M. Bullock.....	11	15
Oak Ridge—M. E. Sharp.....	11	15
Port Gibson—J. B. Holyfield.....	1	15
Rolling Fork—J. O. Ware.....	1	15
Roxie—R. E. Alsworth.....	2	15
Satartia—F. J. Jones.....	3	15
Silver City—B. M. Lawrence.....	5	15
Vicksburg, Crawford St.—T. O. Prewitt.....	20½	15
Vicksburg, Gibson Memorial—O. H. Scott.....	20½	15
Washington—A. W. Wilson.....	6	15
Woodville—L. P. Anders.....	3	15
Yazoo City—R. H. Clegg.....	25	15
District Conference.....	25	15

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—N. J. Golding, D. S.

	1942	1943
Aberdeen—E. M. Sharp.....	11	1
Algoma—Bob P. Buskirk.....	1	2
Amory—R. G. Moore.....	10	17
Becker—W. D. Waugh.....	12	8
Buena Vista—T. W. Smallwood.....	3	14 2-3
Calhoun City—H. S. Spragins.....	9	5
Coferville—G. H. Ledbetter.....	15	10
Derma—J. D. Simpson.....	12	10
Greenwood Springs—C. Bowen Burt.....	1	1
Houlka—W. V. Stokes.....	8	1
Houston—G. R. Williams.....	5	2
Mooreville—E. C. Abernathy.....	13	8
Nettleton—W. C. McCay.....	21	17
Okolona—Marlin McCormack.....	16	10
Paris—P. B. Grisham.....	14	13
Pittsboro—Bruce—H. R. McKee.....	12	13
Pontotoc—G. A. Baker.....	7	11
Prairie—Milton J. Peden.....	2	5
Salem-Friendship—O. L. Elliott.....	13	1
Shannon—G. R. Meaders.....	1	1
Smithville—J. F. Elliott.....	3	2
Toccoola—J. O. Nelson.....	2	10
Tremont—H. G. Wallace.....	29	10
Tupelo—W. A. Tyson.....	12	15
Vardaman—W. R. Liming.....	12	17
Verona—W. O. Mattox.....	20	12
Water Valley, First—E. H. Cunningham.....	2	24
Water Valley, Main—A. S. Brisco.....	2	24
Woodland—R. C. Mayo.....	9½	24
District Conference.....	9½	24

Columbus District—V. C. Curtis, D. S.

Ackerman—W. L. Stormont.....	2	1
Artesia—S. W. Hemphill.....	6	5
Bellefontaine—C. M. Ray.....	3	8½
Brooksville—W. M. Wright.....	1	1
Caledonia—J. L. Nabors, Sr.....	12	1
Chester—J. E. Roberts.....	62	8
Columbus, First—J. D. Wroten.....	18	28
Columbus, Central—T. E. Gregory.....	6	1
Crawford-Mayhew—T. E. Shelton.....	7	10
Ethel—E. G. Potts.....	14	2
Eupora—M. E. Scott.....	1	9
Eupora Circuit—To be supplied.....	35	35
Kilmichael—S. B. Potts.....	11	6
Kosciusko—T. B. Thrower.....	11	26
Kosciusko Circuit—J. L. McElroy.....	27	2
Longview—W. H. Heath.....	5	4
Louisville—J. J. Baird.....	2	2
Louisville Circuit—J. W. Holliday.....	1	5
Mathiston-Maben—H. D. Suydam.....	1	2
Macon—N. D. Guerry.....	1	2
Macon Circuit—T. A. Filgo.....	5	5
Noxapater—E. B. Sharp.....	5	5

Sallis—E. M. Allen.....	10	9
Shuqualak—R. A. Thornton.....	13	23
Starkville—J. R. Countiss.....	13	1
Sturgis—G. W. Curtis.....	8	7
Weir-McCool—J. N. Humphrey.....	2	11
West Point—J. A. George.....	30	14
District Conference.....	17½	14

Corinth District—J. E. Stephens, D. S.

Abbeville-Waterford—Glen Miller.....	1	1
Ashland—J. B. Burns.....	2	7
Baldwyn-Wheeler—A. C. Bishop.....	8	4
Belmont—N. M. Hamill.....	4	4
Blue Mountain—H. L. Beasley.....	22	4
Booneville—T. H. Ferrell.....	20	13
Booneville Circuit—L. K. Alexander.....	14	1
Burnsville—W. L. Whitener.....	1	3
Chalybeate—N. L. Threet.....	5	2
Corinth, First—W. C. Newman.....	62	59
Corinth, South Side—W. R. Goudelock.....	6	9
Corinth Circuit—W. R. Hammonree.....	18	2
Hopewell-Rocky Springs—H. M. Bennett.....	1	1
Dumas—R. B. Burks.....	4	1
Fulton—E. L. Jernigan.....	5	21
Guntown—H. L. Smith.....	5	1
Hickory Flat—To be supplied.....	5	1
Holly Springs—Seamon Rhea.....	22	4
Iuka—E. G. Mohler.....	16½	1
Iuka Circuit—Joe Carothers.....	7	8
Kossuth—T. G. Lowry.....	5	1
Lowry—S. T. Ledbetter.....	1	1
Mantachie—W. T. Bazzell.....	2	1
Marietta—C. L. Ivy.....	3	5
Myrtle—W. M. Hester.....	11	17
Oxford-University—W. J. Cunningham.....	21	1
New Albany—C. T. Floyd.....	73	34
New Albany Circuit—K. E. Clark.....	15	11
Potts Camp—Z. A. Jumper.....	12	12
Rlenzi—B. F. Bullard.....	5	13
Ripley—E. R. Smoot.....	19	15
Sherman—Guy Ray.....	1	1
Tishomingo—J. L. Nabors, Jr.....	8	8
District Conference.....	18½	15

Greenville District—J. W. Ward, D. S.

Arcola—E. S. Lewis.....	8	8
Boyle-Pace—E. F. Tucker.....	2	10
Clarksdale—S. H. Caffey.....	8	1
Cleveland.....	5	1
Coahoma-Jonestown—M. E. Armstrong.....	13	3
Dubbs—J. B. Conner.....	1	1
Dublin-Mattson—W. R. Crouch.....	3	4
Duncan-Alligator—W. W. Jones.....	1	1
Friar Point—W. D. Smith.....	1	1
Glen Allan—W. D. Bennett.....	2	1
Greenville—L. P. Wasson.....	9	1
Gunnison-Hillhouse—A. M. West.....	1	1
Hollandale—G. C. Gregory.....	11	1
Indianola—S. E. Ashmore.....	21	38
Leland—W. B. Baker.....	10	5
Lula-Dundee—J. C. Wasson.....	8	3
Merigold-Sherard—J. M. Guinn.....	2	4
Rosedale-Benoit—W. W. Hartsfield.....	2	1
Shaw-Litton—C. W. Avery.....	1	1
Shelby—A. R. Beasley.....	14	2
Tunica—W. L. Pearson.....	2	2
District Conference.....	24	20

Greenwood District—R. G. Lord, D. S.

Acona—W. M. Langley.....	1	5
Belzoni—G. H. Boyles.....	24	10
Black Hawk—R. E. Wasson.....	16	2
Carrollton—C. L. Oakes.....	12	17
Drew—H. H. Wallace.....	12	16
Durant—H. P. Lewis.....	11	11
Ebenezer—E. M. Shaw.....	3	32
Greenwood—W. R. Lott.....	3	22
Itta Bena—R. T. Hollingsworth.....	15	10
Inverness—T. M. Bradley.....	7	31
Lexington—A. Y. Brown.....	8	15
Minter City—W. P. Bailey.....	6	8
Moorhead—S. A. Brown.....	1	7
Pickens-Goodman—E. C. Driskell.....	7	8
Poplar Creek—B. B. Brantley.....	2	5
Rock Hill—G. T. Sledge.....	1	13
Ruleville—W. C. Beasley.....	1	2
Schlater—J. W. York.....	4	22
Sunflower—J. W. Gibson.....	4	6
Swiftown—W. W. Bruner.....	6	6
Sidon-Cruger—W. S. McAlilly.....	8	15
Tchula—W. T. Phillips.....	15	20
Tutwiler—J. V. Stewart.....	27	27
Valden-West—A. L. Davenport.....	27	18
Webb-Sumner—A. W. Bailey.....	5	3
Winona—J. H. Holder.....	10 2-3	6
Winona Circuit—J. T. McCafferty.....	18	15
District Conference.....	18	15

Sardis-Grenada District—C. A. Parks, D. S.

Arkabut

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Organization and Promotion

Mrs. J. H. Thatcher, Conference Secretary

We have recently closed the books for the second quarter of 1943. We feel elated and gratified, progress having been made in most of the departments of work. During the hot months of summer we must be vigilant, lest at the end of the third quarter we shall wake up to find we have not kept in step with the "march of time." The drama of life goes on with its ups and downs, but our women must have the "seeing eye" so as to keep our societies on the "up and up" through all kinds of weather.

Reporting was better this quarter. However, a good many reports came in too late to be counted, and some did not come in at all. We are happy that money is sent to the Conference treasurer, but often times the district secretary receives no report of it, which makes inaccurate and conflicting reports all along the line, from the local corresponding secretary to the district secretary, the Conference secretary, the Jurisdiction, and on up to the Division secretary. If a few societies from each district do not report it gives a false picture of the work of the whole Conference. What a wonderful thing it would be if each local officer would report to the officer that she should. We could then get a true picture of just what we are accomplishing. Are you a delinquent officer? Does your conscience hurt?

At the end of the second quarter we have 246 societies with 8,740 members, including the W. S. G.; 98 societies did not send a report to the district secretary, 50 did not send a report or money to the treasurer. As was reported to your Conference secretary, there were slight decreases over the second quarter of last year in Spiritual Life Groups, approved study classes, Methodist Youth Fund, and Children's Offerings, with supplies standing about the same.

There has been slight gains in Y. W. and G.'s work, Interest Groups, Children's Work, additional sessions, informal studies, subscriptions to the Methodist Woman and the World Outlook, amount sent to Conference treasurer by W. S. C. S. and W. S. G., and splendid gains in Special Life Memberships. We are encouraged with the progress just mentioned.

As we report the fourth quarter on the "Seven Keys to Progress," be sure that a keeper of the keys is appointed in each local society, and that time be given the keeper at each meeting to report on the progress that the society is making on attaining the Seven Keys.

You have received recently the Annual Conference Minutes of the W. S. C. S. We feel the recommendations contained therein are invaluable and should be studied by each officer individually or in groups, along with the Revised Guide and Methodist Woman. Let us take our responsibilities seriously, for at no time in the world's history have we needed dependable Christian women as we do today to carry on the business of the King, to work and fight on the Christian home front, so that our liberty and freedom of worship may be preserved along with the other freedoms; that all

racers may have an opportunity to know what a World Christian Community and Christian Brotherhood will be like. Are you willing to do your part during these dark days, when Christianity is at stake?

O God and Father of us all,
Lift from our world its dark'ning pall;
Forgive our madness, sin, and strife,
Turn our goals from death to life.
Create in us a zeal for right.
Help us to share our Candle's light.
Impel our hearts to see Thy way;
Guide us to peace, O God, we pray.

* * *

Alexandria District

Mrs. T. D. Chapman, District Secretary

The outstanding achievement of the Pineville Methodist Woman's Society is a Daily Vacation Bible School for children of the colored Methodist church in Pineville.

This school is sponsored each year by the department of Christian Social Relations, with Mrs. Homer Alsop, secretary, and Mrs. M. E. Harper, chairman of the Interracial Committee.

The instructors are teachers in the colored public schools, and this year, because of lack of helpers, they were assisted by their pastor, Mrs. Georgia Amaker as superintendent, and Mrs. Letha Woods, her assistant. These women are thoroughly consecrated and competent in every way to conduct such a school.

They had four departments—Beginners, Primary, Intermediates and Juniors. Their work also is divided into four periods—worship, study, work and play.

After the opening period, which consists of songs, a prayer, salute and pledge of allegiance to the flag of the U. S. and the Christian flag, also a pledge of allegiance to the Bible, each group is assembled for study and a story hour. The text studied was "The Place Where Jesus Lived."

For busy work they made scrap books, posters, flower containers, pin trays, etc., using for the latter sardine boxes and other cans of various shapes and sizes, using paint and cut flowers and their own fine ingenuity and resourcefulness to fashion really attractive articles.

The larger girls took for a special project renovating their rest room. They also assisted in repapering some rooms in the parsonage, and have planned to make a Service Flag for their church which, for lack of time they were not able to do during Vacation School.

There was a fine spirit of enthusiasm and cooperation among teachers and pupils, and no doubt seeds which will bring forth good fruit among our colored boys and girls are being sown by these faithful women.

One of the most satisfactory executive meetings of the Bunkie Woman's Society of Christian Service was held the fifth Tuesday of June in the Educational Building.

The meeting was opened with prayer by Rev. A. W. Townsend. Mrs. S. E. Lester, president, stated the purpose of the meeting, giving plans for the work the coming quarter. Mrs. N. D. Butler, secretary of Missionary Education and Service, gave an

outline for this quarter's study, "The Work of the Woman's Society." Other officers were called upon to give reports and plans of work.

A delicious covered dish luncheon was served at the noon hour, after which Rev. Mr. Townsend gave some of his plans for work this quarter. The officers then filled blanks for reports to be sent in to Conference officers. Mrs. Godfrey had given this plan for an executive meeting; we tried it out and found that it worked just fine.

Zone No. 4 will hold their zone meeting at Ville Platte, August 6, at 10 a.m., with Mrs. J. L. Ball, zone leader, presiding. Lunch will be served by the Ville Platte ladies. Come, and bring your pastor.

* * *

Ruston District

Mrs. Walker McDonald, Secretary

In spite of hot, busy days, our work shows a marked improvement over last quarter and the same time a year ago. Reports came in good. Local society, check to see if you were in the delinquent group.

We hesitate to mention weak points, but sometimes it helps. Supplies is our weak point. After all the fine letters sent by our Conference Secretary of Supplies, some still fail to respond. Remember, supplies mean cash sent for one of our Conference projects or new goods shipped to same. See page 61, Conference Minutes.

Women, let's begin to plan for zone meetings in August.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

the committee urges that this item be set up in the maintenance budget.

Fourth. A social welfare committee to study the needs of the children as to adjustment in the group, recreation, vocational guidance, assisting in placing in foster homes, etc. A trained social worker should be a member of this committee.

These four committees would relieve the superintendent of much detail and give more time for supervision.

While it would facilitate matters to have these committees live in Jackson, if the Board of Trustees think it advisable, the Methodist women of North Mississippi will be glad to serve in any constructive way. We wish to pledge to the Home our continued support, both morally and financially.

MRS. W. H. RATLIFF,
Sherard, Miss.

MRS. ERNEST MOORE,
Malvina, Miss.

MRS. G. B. BLAKE,
Houlka, Miss.

MRS. A. K. SHAFER,
Clarksdale, Miss.

MISS CORA LEE GLENN,
Conference Rural Worker,
North Miss. Conf.

Note: The last two members were unable to attend the meeting at the Home, but confirm recommendations in the report.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Workers:

As you know, the women have been greatly concerned that our Orphan's Home does not meet the minimum State standards for Child Caring Institutions. We wish to be as intelligent as possible in directing our money, boxes, and effort. But the reports we have received, both official and unofficial, have not given us the information as desired.

So, immediately after our last annual meeting, permission was asked from the Board to appoint a committee to make a study of the Home in relation to the State standards. These standards, though comparatively new in Mississippi, are used in every State in the Union. Some States have had them for many years. Alabama, for instance, has had this standard of care for its children for more than twenty years.

Realizing, in the final analysis, that the greatest asset of a State or nation is its people, Mississippi, in 1941, began working out standards for all child caring institutions, both public and private. Representatives from each institution in the State were invited to assist in setting up these standards. The ones who participated on behalf of the Methodist Home were Mr. J. H. Sherard, Mr. Fred McDonnell, Mrs. E. T. Clark, Mrs. Stanley Wilson, and Mrs. Felix Daniels. It took some months to complete this work and check the institutions by the standards. A complete report was given the Methodist Board in February, 1943, and a 90-day permit to function was granted February 15, 1943.

Many improvements have been made since that time in fire hazards, sanitation, an additional matron in the little boy's dormitory, a sanitary milking barn on the farm, family sized tables in the dining room, and other minor matters.

The committee representing the W. S. C. S. visited the Orphanage May 25th, 1943. They were personally conducted over the buildings, grounds, and farm by the superintendent. Some store rooms were not seen as the superintendent did not have the keys with him. This committee wishes to make the following report:

Little Boys' Dormitory

A letter sent out by the Women's Bible Class of the Galloway Memorial Church in November, 1942, asking for funds for the little boys' dormitory met with generous response. More than \$3,000 has been spent by them in repairs and improvements there. The Board appropriated about \$1,500 for this work also. With these sums, and a donation of lumber from Mr. Sanders, the little boys' dormitory is in good condition. The repairs on this dormitory were begun in October, 1942.

Staff Members

The whole institution is inadequately staffed. This makes it impossible to give the necessary individual care to these children who are seriously handicapped before they enter the Home.

A trained nurse is essential for 160 children. On the afternoon of the visit of the committee, one child had a serious bruise over the eye, another a cut on the foot.

Such incidents are unavoidable with so many children, and matrons should have a trained person to assume this responsibility.

A trained person should supervise the children's play. We know today that children are developed for adequate living by directed recreation. These handicapped children need to learn independence and group cooperation, which will help them meet life situations. Supervised play would also keep new children from being the target of much unpleasantness when they enter the institution.

Physical Equipment

Apparently no funds have been available for improvements for a number of years, as no improvements seem to have been made until the ones begun last fall.

No individual lockers or chests for children's clothes have ever been installed in the large dormitory, occupied by the small children and little girls. Older girls have some facilities and recently chests have been placed in the little boys' dormitory. But all these years little children and little girls' clothing has been kept in bins in store rooms or hung on nails in the dormitory rooms.

Tables and chairs of proper size are needed for the little sisters.

The dining room floor is bare and can be kept clean only by scrubbing on hands and knees. This was the method used in the little boys' dormitory until the recent improvements. This has been done, at least part of the time, by the teen-age girls. All children, in private homes or public institutions, need to learn to do those tasks which will help them meet life situations adequately. But the committee feels scrubbing on hands and knees is not constructive employment, especially when a few coats of paint and shellac would serve as an inexpensive, if temporary, floor covering. These teen-age girls have so much to learn in the little while they are there, this time is needed for more constructive tasks.

A well-equipped hospital room is badly needed. Any child who is not well, certainly a child with temperature, should have isolation to protect the other children and to insure quiet and care for the sick child.

At present, all laundry work is done all over the buildings. An inadequate number of small washing machines are in some of the bath rooms, much of the washing of clothes is done in the bath tubs. Ironing is also done all over the place. Electric irons, used by immature people, unless properly supervised, can be a real fire hazard, aside from the inefficient method of doing this necessary work. The old laundry (a central plant) has been discontinued long ago. A new central laundry is a serious need.

Because of the present acute food shortage, a canner should be made available to the Home, if possible. The canner which used to be there is also gone. There is some food surplus from the farm. This should be conserved in the most efficient way possible.

Grounds

The grounds need beautifying and care. The boiler room, which has had recent improvements, needs debris removed.

Store Room

The only store room seen by the committee had nearly a half car of sacks of flour piled on the ground in the basement. An odor in the room could have come from mouldy flour at the bottom of the pile. When suggested that it was an excellent place for rats, the committee was assured there were no rats there.

Farm

The farm is apparently doing well and showing a nice profit, from the report given at our annual meeting. But after visiting there, noting the accumulated debris in the wood lot and needed care about the premises, the committee was again impressed with the fact that additional staff members were needed. It would be a very difficult task for one woman to supervise the food, house, laundry, and give necessary guidance to the boys on the farm. Bath room facilities on the farm are also inadequate.

Individual Records

Each child should have a complete case record, where all information is kept, i. e.: Family history on admission, annual physical check-up by doctor and dentist, defects discovered, weight, height, dates defects corrected; contagious disease experience, educational progress, and any other information which should aid foster parents or would be available to the child when he leaves the home at maturity. Additional clerical help would facilitate this phase of work.

After reviewing the above survey, the committee wishes to make the following suggestions to help make the Home more adequate and modern:

First. That a finance committee be set up. This committee could be composed of one member from each Methodist church in Jackson. This committee will study the complete needs of the institution and work out a systematic method for financing the Home. Many of our Conferences maintain most excellent Homes by this method. Richmond, Va., and Waco, Texas, are two with which the committee is familiar. The finance committee should meet once a month to become familiar with that month's receipts and pay that month's bills, thus relieving the superintendent of this routine detail.

Second. An active house and grounds committee, which will study the needs of the buildings and grounds, with an eye to meeting the needs of the children who are to be served and to make both house and grounds attractive.

Third. A health committee, which will study the health needs of these 160 growing children. Personnel from the State Board of Health should be invited to serve on this committee. This group should concern itself with diets, annual physical check-ups, etc. Jackson has too many institutions for the State or County to do all this health work, and we believe the Methodist people wish to maintain their own children. As no practicing dentist or doctor can do the work needed by 160 children gratuitously and maintain enough practice to make a living,

(Continued on page 10)

MISSISSIPPI CONFERENCE— SPECIAL SESSION

A special session of the Mississippi Annual Conference was held in Central Methodist Church in Meridian, Miss., Tuesday, July 27, 1943. This is the first special session of the Mississippi Annual Conference that has ever been held.

Bishop J. L. Decell called this Conference for the purpose of electing and ordaining Rev. B. B. Rogers to the office of elder in order that he may be inducted into the Army as chaplain.

Bishop Decell presided over the Conference, preached a very inspirational sermon, and ordained Bro. Rogers an elder. In the ordination he was assisted by Revs. J. L. Neill, T. M. Brownlee, and E. L. Ledbetter.

Rev. W. B. Jones, secretary of the 1942 session of the Annual Conference, called the roll, and was elected secretary of the special Conference, with his son, George H. Jones, assistant secretary.

About half the clerical members of the Conference were in attendance, with a goodly number of lay delegates and visitors.

William Oliver Risinger, of the Louisiana Conference, and Elwood J. Birkelbach, of the Texas Conference, were transferred to the Mississippi Conference. Both of them, having been properly qualified, were elected to Elders' Orders, and immediately transferred back to their respective Conferences, where they will be ordained, and then they expect to be accepted as chaplains in the Army.

Rev. G. H. Winfield, whose health gave way early in the year, was given the superannuate relation.

T. J. O'NEIL, Reporter.

NEW PRESIDENT AT WOOD JUNIOR COLLEGE

Friends of Wood Junior College will be interested to know that Mr. C. M. Waggoner, of Cleveland, Ohio, has been appointed as the president of Wood Junior College, Mathiston, Miss., following the resignation of Mr. E. W. Seay.

Mr. Waggoner was born in Wabash County, Indiana, and attended rural schools. Until he was 21, he lived on a 280-acre farm.

He began teaching in the winter and going to school part or all of each summer—usually twelve weeks. He received B.S. degree from Marion Normal College, Marion, Indiana; A.B. degree from Indiana University, majoring in English and minoring in Education and Latin; M.A. degree from Western Reserve University, majoring in Education. He has also done some work towards his Ph.D. at the University of Chicago.

President Waggoner's teaching experience includes rural schools, high schools and city schools, serving as teacher, principal and supervisor. He has been in charge of the University School of the Western Reserve University in Cleveland, Ohio, since 1917, with exception of part of one year, when he was in the United States Army, World War No. I.

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New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

BREVARD COLLEGE

Co-Educational—Methodist Control

BREVARD, NORTH CAROLINA

A standard junior college, embracing a four-year program consisting of two years of pre-college work and the first two years of college. Graduates, entering the junior classes of more than fifty senior colleges and universities, have been uniformly successful transfers. Christian atmosphere, no military or naval units, strong faculty. Special terminal courses in business, music, home economics. Progressive methods, individual instruction, accelerated program. Students enter September 20, February 1, June 7. Expenses reasonable.

For further information write direct to
The Registrar, BREVARD COLLEGE, Brevard, N. C.

He is married and has two children—a son, Edward, who is now Vice-Consul, stationed at Valdivia, Chile, and a daughter, Martha, who is enrolled to enter Vanderbilt University this fall as freshman.

Mr. Waggoner has been a member of the Board of Trustees of the First Methodist Church in Cleveland for almost ten years, and has been vice-chairman of the Board most of the time. He has been a Church School teacher for many years.

Mr. and Mrs. Waggoner will arrive at Wood Junior College early in August to assume their new duties, and we extend to them our hearty welcome and assure them of our support."

COMMITTEE ON NARCOTIC EDU- CATION REPORTS

Dear Sir:

The Committee on Narcotic Education requests space for a brief report of its work, both financially and with regard to Miss Ethel McKeithen and the plans for future work.

The financial statement gives the churches contributing in your denomination and the total receipts. Thirty-nine churches, four conferences, and seven union groups made possible the work done by Miss McKeithen this year. If the members of 500 Mississippi churches thought a program of alcohol education sufficiently important to see that each of these churches contributed \$10 a year, the committee could treble the effectiveness of this program.

Few boys and girls coming under the influence of a personality like Miss McKeithen's will be likely to contract the alcohol habit. Few knowing the actual facts about alcohol will be misled by the liquor millions poured into advertising. Are we as Christians willing to let the liquor forces have their way because we are too indifferent to supplement the public school program with a better program of alcohol education in churches and for the public?

Miss McKeithen left the committee's service July 1 to substitute for Miss Winnie Buckels, Narcotic Director in the schools, who is taking a special summer course at Yale University, but she is still accepting invitations for special engagements. In September she goes away for a course of study in religious education, for which she has asked a nine-months' leave of absence. In the fifteen months she has been at work she has spoken to approximately 23,000 people in 57 counties in the state, a mere "drop in the bucket," but encouraging because of the genuine interest aroused and the new vision it has given many church people. Of her and her work we have heard nothing but praise.

In Miss McKeithen's absence other plans

and workers are being considered, but we cannot go on without a nest-egg in the bank to begin with and sufficient pledges to finance it for a year. If those who read this feel that they would like to see this work developed, and are sufficiently interested to pledge financial cooperation, please write me.

Sincerely yours,
MRS. R. L. EZELLE, Treasurer,
Narcotic Education Committee,
1002 Arlington Street, Jackson, Miss.

1943 Contributions to the Alcohol Education Project of the Churches, Sponsored by the Committee on Narcotic Education, Miss Ethel McKeithen, Instructor

North Mississippi Conference: W. S. C. S. \$50; Mrs. D. H. Hall, New Albany, \$20; Grenada, First Church, \$36.62; Grenada W. S. C. S., \$10; Merigold W. S. C. S., \$5; Shelby W. S. C. S., \$10; Amory W. S. C. S., \$10; Water Valley W. S. C. S., \$16; Starkville W. S. C. S., \$10; Oxford W. S. C. S., \$5; Kosciusko W. S. C. S., \$5; Booneville W. S. C. S., \$5; Greenwood W. S. C. S., \$3; Mrs. T. W. Baker, Tupelo, \$10. Total: 1 Conference, 1 congregation, 10 local W. S. C. S., 2 individuals, \$195.62.

Mississippi Conference: Mrs. R. E. Rollings, Hattiesburg, \$15; Mrs. A. R. Atwood, Petal, \$10; Mrs. George Mars, Philadelphia, \$10; Conference W. S. C. S., \$50; Galloway Memorial, \$75; Gulfport, First Church, \$51.53; Vicksburg District Conference, \$18; Anguilla Church and S. S., \$25; Natchez, Jefferson Street, \$13; Rolling Fork, \$12.98; Forest Hill, \$16.25; Quitman, \$10.50; Quitman W. S. C. S., \$5; DeKalb S. S., \$2.34; Purvis W. S. C. S., \$2; Mayersville, \$5. Total: 14 churches, 2 Conferences, 3 individuals, \$311.60. At least three S. S. classes and four W. S. C. S. are represented in above gifts besides congregations and individuals.

Total receipts, January 1, 1943-July 23, 1943: Baptists, \$226.50; Methodists, \$507.22; Presbyterians, \$66.50; Miscellaneous, \$50.80; —\$851.02. Bank balance, January 1, \$2.78 —\$853.80.

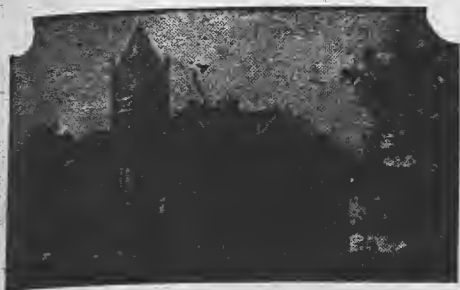
Total disbursements—Salary: Deficit on December, 1942, \$34.80; January through June, 1943, \$600; travel expenses, 1943, \$87.05. Total, \$721.85.

Voice (on the telephone): Is my husband in the club?

Club Waiter: No, madam; I'm afraid he isn't.

"How do you know? I didn't tell you my name."

"Husbands are never here, madam—especially those who are wanted on the 'phone.'"—Stray Stories.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 8, 1943

By Rev. W. C. Newman

GOD'S LEADERSHIP TODAY

Lesson Text: Exodus 13:17-22; 15:17-22.

Golden Text: The Lord is my strength and my song, and he is become my salvation.—Exodus 15:2.

One of the deepest needs for every one of us is that we shall have wise, sure guidance for our lives. So often all our troubles can be put into the words, "I do not know what to do." If we, like the children of Israel, could have a column of cloud by day and a pillar of fire by night to go in front of us we would not so often miss the way and come to grief.

In their desperate effort to secure this guidance, some people have resorted to magic and superstition; while in their reaction against such unintelligent practices some other people have rejected the whole idea of God's leadership of human beings. To the Christian neither course is possible. We hold simply and without apology to the faith that God is concerned about us today and that he will find intelligible means by which to give guidance to our lives. And this is the practical lesson for us in the story of God's leadership of the children of Israel.

God Leads Us Through People.

As surely today as in Bible times, there are people whose very lives are signboards along the way we travel, showing us how to go. When we follow the best people, not when we follow the worst, we are being guided aright. In every community in which I have ever lived, large or small, there have been people to whom I have turned for counsel with the confident feeling that, following them, I would not go far astray.

Once upon a time, a man who was not a member of the church explained his lack of interest by saying that the church was full of hypocrites. When I asked him if there were no one in the church in whom he had confidence, he dropped his head thoughtfully and then said quietly, "Yes, there is. My wife is a genuine Christian." "Why do you not follow your wife?" I said. "Why do you allow the hypocrites to guide you?" That evening he became a member of the church. Every one of us follows the leadership of some other person. The good people are agents of God; evil folk are agents of evil. We must choose between the two.

God Leads Us Through Christian Truth

Not only do "the heavens declare the glory of God," but there are many other

things that speak to us of him with equal eloquence. Lovely music, great literature, inspiring periods of worship, prophetic preaching, great friendships, experiences of joy or sorrow, victory or defeat—all these are means by which our minds become Christian minds. Which is another way of saying that God is guiding us through Christian truth.

The greatest of all these mediums of God's guidance is, of course, the Bible. Nothing can substitute for the knowledge of this Book. That Christian who is ignorant of the Bible is in great measure ignorant of God. And that Christian who does not continually enrich his life through music, reading, worship, meditation, friendship, and Christian experience will become spiritually anaemic.

God Leads Us Through Noble Causes

Great things are afoot in our world. It is true that sometimes truth seems crushed to the earth and wrong enthroned, but in the long, long run of the centuries good triumphs and evil is defeated. Noble causes are not always popular causes and in their beginning may not even seem to be noble. But one cannot go wrong by following them. Woodrow Wilson said, "I had rather fail with a cause that will eventually win than to win with a cause that will eventually fail." Or, to put it another way, too many of us lose our greatness because we are preoccupied with trivialities when what we need to do is to lose our littleness by casting our little lives into great movements.

Luther and the Reformation, Wesley and the Revival, Livingston and Africa—these associations are too obvious to need explanation. These men produced great results because they were great men, but they were also great men because they aligned themselves with great purposes.

Who can doubt but that such great move-

ments are God's challenge to us to follow His leadership, even today.

Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of kings.

God Leads Us Through His Fellowship

But while God leads us today in all these ways, His leadership is apparent only to those who are made sensitive to His leading by constant intimacy with Him. Not through magic or superstition nor even by an audible voice will He speak to us. Nevertheless to Him who in all his ways acknowledges God "He will direct thy paths."

Once when I was away from home I received a letter from my wife. The eldest of our children, who was already in school and could write a little, had added a postscript in smeared and misspelled but precious words. And at the very bottom of the page, the baby had scratched and scrawled some unintelligible lines. A friend to whom I showed the letter claimed that I could not read what the baby had written. But I knew better. He did not have to spell out the words for I knew his mind and heart. He was saying, "Dear Daddy, when are you coming home? We miss you so much. Hurry up and come home and bring me something nice."

So it is that when we maintain a genuine fellowship with God we become acquainted with His mind and purposes for us through that very intimacy. He does not need to speak to us in thunderous tones. Indeed, He need not speak to us at all. But like old friends, who may sit together an hour without talking, yet fully understand each other, we may know more of His mind through companionship than in any other way.

MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write

M. L. SMITH, President

THE CHRISTIAN FIRESIDE

HOW ABOUT THIS?

Do ships have eyes when they go to sea?
Are there springs in the ocean bed?
Does a Jolly Jack Tar ooze from a tree?
Can a river raise its head?

Are French fishes crazed when found in Seine?
Can an old hen sing her lay?
Can you bring relief to a window pane?
Can you mend the break of day?

What kind of a vegetable is a policeman's beat?
Is a newspaper white when it's read?
Is a baker poor when he's kneading bread?
Is an undertaker's business dead?

Would a lumber yard make a good hotel
Because of the boards that are there?
Would you paint a rabbit on a bald man's head
Just to give him a little hare?

—Selected.

ARMORED ANIMALS

By H. Lewis Clark

What is that queer, rattling noise often heard in the country at night in some parts of the world, especially in Southern Europe and Northern Africa? It is the porcupine, or spiny pig, as it is sometimes called, that goes about after dark rattling its armor like the knights of old who always had their sword girt about them ready for any encounter.

That's the way with this animal of the Old World which has a coat of flattened spines usually about a foot long which forms the whole covering or armor of its body and it is the short tail, tipped with numerous slender open quills, which makes the loud rattling noise whenever the animal moves.

They are ground lovers—that is, they live on the ground rather than in trees or water. They are said to be harmless but will fight if cornered, and are said to throw their quills in self-defense. That, however, has been disproved.

There are several varieties of the porcupine. Those of North America, Mexico, and the tropics are smaller and live entirely in trees. They are very lazy creatures and do not care to run or climb or play, and only exert themselves when they want food. They eat fruit, leaves and grain.

They have been known to remain in the same position and posture for forty-eight hours, or two days and two nights.

The spines are mixed with long, white hairs almost or quite hiding them. Their tails are like the monkey's. They wrap themselves around the limbs of trees and, their feet being more like hands, they can grasp hold of the limbs of the trees as they climb about.

The Indian women of North America use the quills of the porcupine for their beautiful moccasin work which is so much prized by the Indian tribes.

There is still another variety of porcupine called the ant-eater; it is an Australian animal, smaller, with a longer body and shorter spines. It digs itself a burrow in sandy places and feeds on ants. It catches them by darting out its tongue, which is covered with a sticky wetness, into the ant hills. The ants stick to the tongue and are drawn into the mouth and devoured.

—Our Dumb Animals.

"WE WAIT—WE DIE"

It was Sunday morning in the Ivory Coast. From the congregation leaving the church a group of young men came to meet the preacher.

"Missionary, we come from the villages beyond the Yoberi. Twenty-five years ago the Prophet Harris promised us that messengers would come and open to us the Book, and tell us of God's Son who died. We have built houses for God in our villages. We have bought the Book. But we cannot read it. We have seen the work that your brethren have done from Bassam to Boioko. Send us teachers, too."

Painfully the missionary had to return the time-worn answer of that field: "I have over a hundred and forty churches to look after. I have charge already of many thousands who have been waiting since the day of Harris. I have only a handful of catechists to help me. We are training more as fast as we can, but until they are ready we cannot come beyond the Yoberi. You have waited long; you must wait on."

The young man who had acted as spokesman did not answer. Instead he led forward an old man by the hand, for he was blind.

"Missionary," said the blind man, "these eyes saw Harris, but they can't see you. These ears heard Harris; they can still hear you. Soon they, too, shall be stopped and I shall die. If we who heard Harris could live for ever, we would wait for ever. But we die. These young men wait because we wait. But they were babies when the Prophet came. Will they wait when we are gone? Send us teachers before we who heard Harris are gone from the forest."

The missionary turned away. There were times like these when the burden of success was well-nigh unbearable.

Then came the war and the collapse of France. The Ivory Coast was cut off from us in England. Our missionaries remained. In spite of war they have gone beyond the Yoberi. Through the forest 400 kilometres they journey by cycle, on foot, and finally in a canoe. Now those who wait shall not die without the Word of Life.

—Methodist Recorder.

LOOKING FORWARD TO A BETTER WORLD

By Madame Chiang Kai-Shek

There are few new doctrines in the world. In fact, to my mind, we do not need any new doctrines, but we should see to it that every

worthy doctrine is fully developed and practiced.

In the same way, we should not sit and hope for a fortuitous concurrence of events to creating a better world after the war, but should have the moral courage to strike out and explore the possibilities of making a better world. Caraffa (Pope Paul IV) was once told by Cardinal Pecheco of the corruption around him. Far from resorting to anger, he examined the situation and took steps to eliminate those who were responsible for the evils. He was not afraid to rise above the melee surrounding him; he fought against favoritism and won the battle of the will to righteousness.

There are some skeptics today who regard all post-war world collaboration with the eyes of cynics. Bacon, a nationalist of the exclusive school, lacked a sense of statesmanship, for he did not realize, as we do today, that rulers and statesmen owe allegiance to civilization and to humanity at large. Today his well-known maxim: "The increase of any state must be from the foreigner, for whatever is somewhere gotten is somewhere lost," sounds to those of us who have the slightest inkling of economics to be risible, although his logic to like minds may have seemed to be irrefutable. Compare him to Gretius, his great contemporary, and you will immediately understand what a part vision and imagination can play.

If we but possess the pertinacity to bring it into being, what was yesterday regarded as the impossible becomes today the reality. In the Middle Ages, I may point out, papal bulls of excommunication, bloody wars in determining the true Catholic faith, religious pogroms and inquisitions impoverished and tore Europe asunder. What could seem more inconclusive than a question which involved the arbitration of men's souls? Who could have thought, nay, dared hope, that movements of reformation could finally materialize with the religious peace of Augsburg in 1555?

Again, the British North American Act in 1867, providing for the federation of Canada, was thought by many at the time to be alienating Canada from the British Commonwealth. In reality it forged stronger bonds of affection and ties between Great Britain and Canada.

The world today is once more at the crossroads. Let us realize that in planning for a post-war world the transient assets of a policeman in the Hobbesian sense, given worldwide application, will be far from adequate unless we actualize it with the fundamental and the positive.

Should not we of the United Nations also strive for foresight and exercise understanding so that the vanquished will be treated as neighbors and as fellow beings, while punishment should be limited only to the perpetrators of this war?

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PICKETT-BURNS WEDDING

Rev. Joe C. Pickett, son of Rev. and Mrs. R. T. Pickett, of Greensburg, La., was married to Miss Velma Angie Burns on July 22. The wedding took place at the home of the bride in Decatur, Georgia, and Bro. Pickett and his bride are now at home in Wedowee, Alabama, where the groom is serving as pastor pending his call into service as a chaplain in the Naval Reserve.

HYMN ON OUR FRONT COVER

Dear Mr. Editor: A short time ago the enclosed hymn, by Ernest Warburton Shurtleff, was brought to my attention; and I pass it on, thinking that you may be interested to publish it in your columns.

It was originally read at a meeting in Paris in the Church of L'Oratoire, which celebrated the entrance of the United States into the first World War. Notable religious leaders were present, both French and American. The address was given by Chas. Wagner, author of "The Simple Life."

It is surprising how pertinent its sentiments are to 1943!

As you will recall, Dr. Shurtleff, who passed away in 1917, was the author of the well-known hymn, "Lead on, O King Eternal."

Through the courtesy of Mrs. Shurtleff, permission is given for the use of this hymn by individuals or groups, as desired.

DEANE EDWARDS,

Secretary, Commission on Worship,
The Federal Council of Churches.

A SOLDIER'S TRIBUTE TO A SOLDIER

"There came to us this morning a love and sympathy gift from Lt. Claude A. Moore, USNR, of Lexington, Miss., in memory of your fine son, Lieut. Milton E. Peck, who made the supreme sacrifice in battle at Rendova, June 30, 1943.

"Sorrow and grief were the kindred emotions that surged through our hearts when we learned that he had passed o'er the river that lies beyond life's golden sunset."

Lieut. Milton E. Peck was a member of Gibson Memorial Church in Vicksburg, Miss. What a splendid thing it is to be such a fine Christian boy, that a love and memorial gift would be sent from New York by Lt. Claude Moore to our Methodist Orphanage in Jackson, Miss., in his memory. I think it should be put in our Christian Advocate. So I am sending this to you.

This is just part of the letter received by Mr. and Mrs. R. S. Peck.

IN LOVING MEMORY OF MRS. SALLIE HIGGINBOTHAM

The W. S. C. S. was saddened by the death of Mrs. Sallie Higginbotham, of Mer Rouge, La., May 21, age 73 years.

She was one of our most loved and worthy members, having served as president for many years.

She was ever ready to work in the service of God. Her cheerful manner was an inspiration to each of us to follow in her footsteps. She leaves a heritage of good deeds. She hath done what she could. Be it

Resolved, that a copy of this memorial be sent to her family, one to the Morehouse Enterprise, one to the New Orleans Christian Advocate, and one kept on file in the W. S. of C. S.

MRS. H. L. HERRON,

MRS. J. A. DAVENPORT, SR.,

MRS. L. L. DAVIDSON.

ANENT A SUMMER ANNUAL CONFERENCE

Dear Dr. Duren: Inasmuch as I was the one selected to present the resolution of the Shreveport District requesting the change of time of the meeting of the Annual Conference, and that item of business was deferred, and will be one of the first items on the calendar at the 1943 session, a goodly number of the brethren have suggested that I request you to open the columns of the paper for the discussion of the subject.

I understand that there is a growing demand from some of the General Boards for the Conference throughout the Church to adopt a fiscal year, and they suggest that same be begun and ended in the summer. If the Conferences respond favorably to such a suggestion, it would be very easy to make the transition from a winter time Conference session to a summer time Conference session. From all reports it seems that many of the pastoral charges, both rural and urban, are operating on a current monthly basis.

Personally, I see no serious difficulties to be encountered in making the adjustments incident to the change.

After all, the pastors and their families are a part of the Church—a very vital part—and their comfort and their interests ought to be considered when plans for the whole Church are in the making. If no serious hurt to the Church will be experienced in making a change, then deference ought to be shown to the families of the pastors.

Perhaps by having a discussion of the matter through the paper now, some time may be saved when the matter is presented to the Conference for consideration.

Thanking you for your courtesies, I am,

Fraternally,

SIDNEY A. SEEGER.

(Note: The Advocate will gladly give space for the discussion of this subject, but correspondents should not overlook our space limitations and trespass upon other interests.—Editor).

CHURCH PAYS TRIBUTE TO FALLEN SON

The Gibson Memorial Methodist Church honored one of her sons who has paid the supreme price in the great struggle for freedom—Milton E. Peck, of the Marine Air Corps. On Sunday, July 11 in honor of his memory the Gibson Memorial Church dedicated two beautiful flags, the Christian and Old Glory, in a beautiful service. First Lieutenant Peck was a graduate of Carr Central High School and of Hinds Junior College of Raymond. He was 21 years old and the son of Mr. and Mrs. R. S. Peck, 2909 Oak Street, and grandson of Mrs. E. E. Peck, 2006 Cherry Street. A sister of Lieut. Peck, Helen Grace, is now a sophomore at the Raymond school, a younger brother, Raymond, Jr., at home.

There was no finer boy with higher ideals than he. He paid the price and if he had to go he went as he wished, in and with his plane.

A gold star has been placed by his name, but there are many in his starry crown.

Vicksburg Paper.

GPA NEED NOT HAVE FAILED

(Edmond F. Maher, for thirteen months chief of the food price section for the OPA in five Far Western States, tells of the confusion, red tape, and inherent weaknesses in OPA).

"It was the professor, lodged in OPA as

the superior of the businessman, who brought the vital agency to its present low repute," was the verdict of a former Office of Price Administration official.

More interested in regulating profits than prices, the "professional men," as Maher labeled the economists and young attorneys of OPA, were responsible for divorcing the price program from the people.

"They lack a sense of financial responsibility and an awareness of stewardship. They lack the necessary habit of speed, the ability to cut through to quick, clear decisions. Their delays, postponements and contradictions contributed heavily to build distrust and defiance among businessmen.

"Absorbed in technicalities and theory, they were usually oblivious of the grave effect their regulations would have on personal lives and achievements. There is great need for both economists and lawyers in OPA, unquestionably, but not, I think, as policy makers and administrators. The program calls for a greater degree of practical experience and human understanding than these men exhibited."

Maher said the American people cooperated with the OPA in an attempt to make price controls succeed. However, their cooperation was thwarted by the bungling and misunderstanding of OPA officials in Washington. As an example of the people's cooperation, Maher cited the Asparagus Growers Association of Stockton, California. This group offered to put aside profits and to set a ceiling on its own raw agricultural commodity, the first such offer by any agricultural group in the country.

The offer was brushed aside by an assistant administrator in charge of foods, Maher said, with the remark, "We are not in the business of setting ceilings on agricultural prices at farm levels."

"Here was a group of farmers voluntarily roofing the price of their product, ready to set a precedent for all the nation's agriculture," Maher commented. This gesture was made by farmers who knew well that farm wages were being forced up by the pressure of higher and higher war-factory wages. By making the first and voluntary move, these growers would have established a basis for cooperative control not only of the nation's food prices but of wages as well, since stable food costs would have removed the basis for subsequent labor pressure to raise wages."

It is not too late to make amends, Maher concluded. "We have men available in and out of Government service who, if given the authority, could do a first-rate job of stimulating food production, at the same time that they devise a sound and effective price-control policy. It is my hope and expectation that Congress or the Administration will see that these men are given that authority."—Saturday Evening Post, July 31.

"Life is mostly froth and bubbles;

Only two things stand like stone:

Kindness in another's troubles,

Courage in your own."

That spirit has enabled China to wage such a valiant struggle.

—Madame Chiang Kai-Shek.

Then there's the story of the draftee who left for duty in Iceland with two aims—to kiss an Icelandic girl and to shoot a polar bear:

Recuperating in an Icelandic hospital, he confided to his buddy,

"I guess it would have been better if I'd tried to shoot the girl and kiss the bear!"

Boston Globe.

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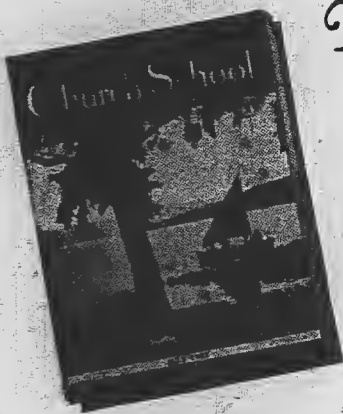


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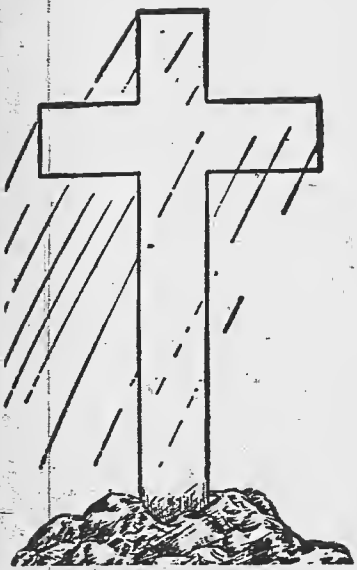


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THE LIVING CHURCH

Good is never a mere principle. It is only in existence when it is in operation, that is, when it is being incarnated and expressed in the deeds and purposes of men. Principles of themselves do not fight.

—Dr. John A. Hutton.

THE PRAYER-ROOM TODAY

Make me very sensitive, O Saviour Christ, to the coming and going of Thy peace within my heart. Make that peace so deep and real within me that I shall never be content to live an hour without the blessed gift. Make me swift to feel the slightest indication of Thy will. Help me to live so near to Thee that I shall know what Thou wouldst choose for me. And if, in my haste or self-will, I turn to paths where Thou canst not go with me, help me at once to know Thou art not there; and swiftly to return to Thee. Teach me to bring every thought into captivity to Thy obedience, to love all that Thou dost love, nor desire aught that Thou canst not approve. So let Thy peace arbitrate indeed within my heart. Amen.

When I Have Time

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!

When I have time, the friend I love so well
Shall know no more these weary toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time!

When you have time, the friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content—
When you had time!

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so dear;
They may not heed you in the coming year—
Now is the time!

—(Unknown)—The Cumberland Presbyterian.



WALLET OF THE WEEK



A VENOM VACUUM has been devised for use by the Medical Corps in the tropics where poisonous reptiles are both vicious and numerous. It is a light, plastic vacuum extractor which maintains a continuous suction on a wound without constant pumping. In the case of being bitten by a snake, a tourniquet is placed on the arm or leg at once to prevent the distribution of the poison until the vacuum can be applied. The instrument utilizes the principle of the primitive practice of extracting the poison by sucking the wound with the mouth.

* * *

THE TONGA, FRIENDLY, ISLANDS consist of about two hundred small land areas with a total population of thirty-three thousand people. Most of the islands are of coral formation and are uninhabited. A few of them are active volcanoes. Queen Salote Labou, D.B.E., descended from twin lines of kings, spiritual and temporal, has been the ruler since April 5, 1918, under the British Protectorate established in 1900. Captain Cook, who visited the main island in 1773, presented the island chief with a tortoise which is still to be seen on the palace grounds.

* * *

FRANCO'S SPAIN is said to have decreed the closing of all Protestant schools in Spain. This decree, which was issued in January of this year, also forbade the reopening of Protestant churches which were closed during the civil war. According to reports, only in Madrid and Seville are there Protestant churches, and they are on back streets, without bells, steeples, or other marks which might identify them as churches. It would seem that Franco and his Spain have little to offer to those interested in freedom of worship or culture.

* * *

PUBLIC RESENTMENT of the outrageous and scandalous preemption of the radio, for advertising beer and other alcoholic beverages, has at last created an impression upon our national law-makers in Washington, according to a statement made to the Senate by Senator Johnson, of Colorado. Senator Johnson said that various organizations had voiced protest and condemnation of such use of this very important medium of information and culture for the home. He instanced the case of a sermon from the Church of the Air being followed by an invitation to drink a certain brand of beer.

* * *

THE CHURCH CONTRIBUTIONS of twenty-four major religious bodies in the United States have decreased a little more than thirty-one per cent from the figures for 1928. During these same years the national income increased more than fifty-five per cent, and Government expenditures increased from seven hundred million dollars in 1928 to seventy billion one hundred million dollars in 1942. These figures are based upon statistics gathered by the United Stewardship Council. It appears that the church gifts for 1943 may still be twenty per cent below 1928, while the national income is estimated at eighty-six per cent over the 1928 figure.

THE INTERNATIONAL ROUND TABLE of Christian leaders met in Princeton, N. J., not long ago and adopted a manifesto to the effect that a lasting peace must rest upon the basis of the Christian ethic, and that responsible leaders in enemy countries must be encouraged to help create in those countries a Christian world viewpoint. There were sixty representatives of fourteen nations participating, including Germany and Japan. In the case of Japan it was urged that the terms exacted, even if severe, be just, constructive, and not retributive.

* * *

A "DURATION STRATEGY" was proposed to the recent General Assembly of the Presbyterian Church, U. S. A. The proponents showed that more than three thousand missionaries of the denomination are conducting work in the United States, Alaska, and the West Indies, and that the Church still has missionaries at work in fourteen of the sixteen nations where work was being prosecuted before the war began. Whatever the explanation may be, that is a remarkable record for these days of world war and disorder.

* * *

THE BRITISH METHODIST CONFERENCE convened in Birmingham, on July 12, and its agenda, as outlined in *The Christian World*, featured a visit from the Archbishop of Canterbury, and Christian standards in sex relations, the Beveridge Report, world peace and Anglo-Saxon relations, anti-Semitism, and Jewish persecution, and the urgent need for post-war relief in Europe. It seems rather strange that Evangelism and the salvation of the people in the most tragic era of the world's history should be left to be assumed rather than made a major objective.

* * *

THE CHURCH OF THE BRETHREN, says an exchange, increased its contributions to missionary work by more than six hundred and twenty-five thousand dollars during the past fiscal year. This was an increase of forty-six per cent over the contributions for the previous fiscal year. These figures, reported to the recent session of the General Conference of the denomination, show a remarkable devotion to the missionary ideal by the members of one of the smaller sects of America. In that regard, they set a mark for some of the more progressive groups.

* * *

WAR SERVICE BY ANIMALS, says *Our Dumb Animals*, includes horses, mules, donkeys, burros, camels, elephants, and dogs. Carrier pigeons are serving as messengers, and even snakes are pressed into service in Australia to keep rats away from prison camps. Added to these are the millions of cattle, sheep and pigs being slaughtered to feed the armies and to provide shoes and clothing. Small groups of men may start a war, but the whole world becomes involved in its prosecution. What is more, our own war history shows that the tax burden grows with each succeeding war.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (in the Service)

EDITORIAL

IS THE CHURCH MEETING THE NEED IN OUR WAR CRISIS?

We often hear it said that people are turning to religion as a result of the war crisis. Any deeply religious person would be glad to feel that such is the case, but there are indications that the impression may be based upon local observation and not upon a general knowledge of the facts—may reflect wishful thinking rather than a true analysis of the situation. A few days ago a gentleman from Chicago attended services at one of our Methodist churches in New Orleans, and he expressed surprise at the large attendance. He said that the people were not attending church that way in the North. He was seeking a place to worship, not simply offering criticism, and we take his statement to have been perfectly sincere.

We are of the opinion that, in so far as congregations may be an indication of religious interest, there has been a distinct upturn in our Southern city, but we do not feel at all sure that such may be true the country over. In England the facts seem to be otherwise. At the recent Conference of British Methodism, a sizable loss was recorded in every column of the membership tabulation, and the Conference interest and emphasis seemed to be social and semi-political—not deeply religious.

In our country the situation is in many respects not different. We quote a paragraph from a letter which we received within the week from a man on the Pacific Coast. He said:

"And the report from the Pacific Northwest appearing in the Christian Advocate tells of a loss of membership this year, and at least a half million people have moved into that area since the war broke out over the earth—and I venture, my brother, that among the half a million fine people who have come, there are more former Methodist Episcopal Church members than there are now members in the churches."

Whatever else may be true, this letter means that the Methodist Church in the "Pacific Northwest" is failing to meet the situation which it finds upon its doorstep as a result of war changes. It is actually losing in its membership despite a great influx of people already aligned with the Methodist Church. For a number of years, we have studied the reports of revivals. We have yet to run across any impressive evidence of the beginning of a great revival; not even a "going in the tops of the mulberry trees," nor a rustling of the "dry bones" in the valley. The people may be driven to the house of God by the fires of world catastrophe, but there will be no dependable movement toward the church until the people shall be drawn there by the rekindled fires of

spiritual fervor, which alone can solve the problems and meet the needs of our human distress.

THE NONCOMBATANT FALLACY

The plea for avoiding injury to "noncombatant" civilians is creating confusion in the minds of many well-meaning people who do not take the trouble to think through its implications for our own soldiers. They do not realize that the severance between the so-called non-combatants and the military machine would mean to make the task of our soldiers harder and that victory would be purchased at greater cost to our men. We require them to fight and we do not believe that we have any right to impose restrictions which would add to the burden imposed. As we view it, "noncombatant" is a name for a distinction which simply does not exist. It makes no difference whether people are enlisted in the armed forces, working in war plants, or making it possible for others to contribute to the war effort, they are all combatants in the sense that they are in their way contributors to the war program and purpose.

The sentimental softness now being peddled regarding a distinction between civilians and the military forces is simply intellectual and moral moonshine issuing from balmy attics. If our civilian enemies were not war-minded, they could find a way out of the war, regardless of Hitler's "intuitions," the crafty Badoglio, or a "moronic" and "nonentity" crown rest in Rome. The trouble is that they want to save both their hides and the booty which they have acquired by intrigue, persecution, murder, and international pillage.

It seems to us that the quickest way to end this war is to confess with brutal frankness that this is war and quit trying to appease the emotional clamor artists who appear to be more concerned about noncombatant enemies than about our soldiers who must resist unto the death the wreckers of our peace and civilization. It is about time that we let Tojo and Hirohito know that this is a struggle between the "Son of Heaven" and the Sons of Thunder. We abhor war, but it has been thrust upon us, and we are for all-out war to the finish.

AN OVERBORNE MAJORITY

Americans, true to their democratic tradition, keep up interest in themselves and their institutions by agitating. Agitation seems to be a realm Elysian for super-sensitive souls and a happy hunting ground for mountebanks. At first the common people formed the cornerstone of the

Republic, but Mr. Lincoln discovered that there were too many of them to be perpetually interesting. It then became necessary to find other bases for our social and missionary interest. We have run the gamut from sweatshop workers to the sharecropper, and about the only neglected group seems to have been the American Indian.

We are still agitating, but we are not so careful about our classification—we call these necessary objects of democratic interest minorities. From the ado which we make about them, one wonders if a minority might not have been something stolen from the Ark while it was in the land of the Philistines. It reminds us of that piece of sarcastic humor, "The Life and Opinions of Tristram Shandy." The author makes his hero say: "It is the nature of an hypothesis, when once a man has conceived it, that it assimilates everything to itself, as proper nourishment; and from the first moment of your begetting it, it generally grows the stronger by everything you see, hear, read, or understand." He gives also a perfect example of this octopus-like absorption in the case of a "Dr. Baynard, who being a great enemy of blisters, as imagining that half a dozen of 'em on at once, would draw a man as surely to his grave as a hearse and six—rashly concluded, that the Devil himself was nothing in the world, but one great bouncing Cantharides."

We hear so much about minorities that we are about to conclude that the world has suddenly become a "bouncing" minority with Washington as its loud speaker. The majority seems to have vanished like the Arab on the desert. A violin with one string may be soul inspiring when it is played by a Paganini, but when the execution is by an unartistic yokel it is monotonous and unbearable noise. It seems to us that it is about time for us to rediscover the majority, at least to remind ourselves that there is such a factor in our American society. We propose a toast to the health of a snubbed, submerged and ignored majority. Somehow we seem to remember that the majority has a pretty definite relation to democracy.

NOW IS THE TIME

In time of inflation, the only dollar that has full one hundred per cent value is the debt-dollar. The only person who profits by inflation is that person who borrowed money or mortgaged his property when money was at face value and pays this obligation with money whose

normal value has greatly decreased purchasing power. For instance, the man who borrowed ten thousand dollars a few years ago can now pay this obligation at face value with money worth seventy or seventy-five cents on the dollar. Smart persons are taking advantage of this situation to clear themselves of debt. The same reasoning applies to institutions.



B. P. Brooks

One of the great bishops of the Methodist Church made the statement in this community recently that more churches had absolved themselves from debt, more dedications of "free" churches had been made, and more church debts had been reduced in the last few months than in a like period of time in the history of Methodism. This is just plain, good sense. Nothing ex-

NO PAPER ON SEPTEMBER 9

In keeping with our established custom, no paper will be issued on September 9, the week of Labor Day. It is the only rest we take from the weekly grind. So when your Advocate does not arrive that week remember this notice and do not write us that your paper failed to reach you. We are glad for our friends to miss it, but it is not easy to make explanations by letter. We appreciate the loyalty and patience of all our readers and we wish for all continued spiritual prosperity and all needed grace for the years ahead.—Editor.

cept sin itself has so crippled the efficiency of the church as debt. Its influence is dwarfed, its usefulness confined, its spiritual power is drained when a church is chained with burdensome debt. How often one hears the expression, "I hate to go to church. All one hears is money, money, money!" Church officials feel the strain of it, but sometimes nothing can be done about it. These obligations are a source of cost and annoyance—and that continually. They break in everywhere upon the harmonious relations of men and communities. As a result, the membership becomes discouraged, attendance slackens, interest (not the 6 per cent kind) wanes, and the church loses its spiritual force.

The Starkville, Miss., Methodist Church, of which the writer is a member, has for many years been laboring under the strain of a heavy debt. Each year the membership has struggled to pay large interest and a small proportion of the debt. Three or four months ago the bonded indebtedness was still more than twenty thousand dollars. The officials decided to make a drive to reduce this indebtedness. One of the happiest days in the church's history came last Sunday, when the announcement was made that every dollar of the bonded debt had not only been subscribed but the money, every dollar of it, had been collected and was on deposit in the bank. It is not necessary to relate the details of this achievement except to say that there was no fanfare, no beating of drums, no high-pressuring of the membership, no assessments—everyone gave according to his own judgment of his responsibility. So far as is known, no one's feelings were hurt, no outsiders were solicited, and no one was made to feel that he had not done his full share. As a result, the membership spent a few minutes in rejoicing and an hour in making great plans for the future. It is the sincere belief of all that the church can now take its rightful place of leadership and service in this delightful little community. Someone, perhaps a little inelegantly, but with considerable force, expressed the feelings of the whole membership when he said, "From now on, just watch our smoke."

This is written for the purpose of reminding others that, generally speaking, there has not been in a long time a more propitious time than the present to wipe out the debt that is sapping the energy of the church. May a great many of our churches be able soon to say we "owe no man anything but to love one another."

B. P. B.

WITH THE PASTORS

MISSION STUDY CLASSES

By Charles O. Ransford

Not all church people are naturally missionary-minded. The missionary spirit is not organizational, but the result of culture, teaching, and spiritual inspirations.

In the Apostolic Church the Holy Spirit had to work many miracles before the chosen twelve willingly went to Samaria and to the uttermost parts of the earth. God had to give Simon Peter a vision before he went to the home of Cornelius and preached to him the way of salvation.

By indirect means and the most urgent needs in a world cataclysm the church is beginning to see the need of an intenser missionary service. In practically every land the church missionary service is undergoing severe trials. In some lands Christian evangelism, teaching and service have been almost disrupted. Some of the most fruitful mission fields are practically without leadership. Missionaries have been called home. The churches, colleges, and hospitals are without trained workers. Only as the faithful converts assemble is any work carried on. Yet it is remarkable that in many lands and islands of the seas our young men in military services are receiving kindnesses from these converts and hear their testimonies of devotion to Jesus Christ their Savior.

The home churches always suffer from a lack of spirituality when not engaged in study and prayer for world redemption. Gifts and offerings in some congregations, uncalled for, and in others withheld, shut up the hearts of our compassions.

We hear preachers and laymen speak of a high state of spirituality or revival refreshings. Unfortunately, with only a very few churches are high spirituality and revival refreshings perennial. We may say they should be continuous, which one will admit, but somehow they are not.

Spirituality and revivals have deeper sources of inspiration than are ordinarily manifested in our regular church activities. The world is too much with us. We do not hold ourselves steadily in close fellowships with each other and with God. Revivals, so-called, too often are for effect or to secure a possible increase in membership.

Analysing church conditions one must confess something more is needed than professions and occasional evangelistic services, if we would develop in our churches high spirituality and abiding revival influences.

The mission study class opens a world outlook. The mission study class is creative of a new idealism. The mission study class reveals new world needs. The mission study class gives an interest in others.

Abiding spirituality gets new inspirations through knowledge, interests, and service for others. The disciples had an expanding view of world need, world interests, and service for others when their evangelism was extended to Samaria and Antioch, Asia Minor, and Europe. Shut up in Palestine, the gospel of Jesus would never have been known as a message of world redemption.

Our Woman's Societies of Christian Service are a testimony to the value of continuous mission study class values. A few notable pastors have created great churches by inducing their congregations to study and by special offerings support the world missionary service.

A personal missionary interest is the surest inspiration of high spirituality and an abiding revival power.

BISHOP LEONARD'S LAST SERMON

Bishop Leonard's visit to Wesley's Chapel on Sunday, May 2nd, is now invested with a peculiarly pathetic interest for, owing to the lamentable crashing of the plane in which he was traveling to Iceland in the prosecution of his special mission to the chaplains of the American Army in Europe as Mr. Roosevelt's representative, the services of that day were the last he conducted on earth.

For Wesley's Chapel he had a deep veneration and affection. On his first Sunday morning in England, which was Palm Sunday, he and his escort attended morning service. Invited by Dr. Wiseman to occupy the pulpit at any Sunday service he was free, he gladly consented and finally offered the morning of the first Sunday after Easter. Notwithstanding the short notice, a goodly company were present at the service. After morning prayers read by Dr. Wiseman, the Bishop, who had taken his seat in saintly John Fletcher's chair, robed in the scarlet gown of Doctor rank, ascended the pulpit. His sermon, based on a passage in Exodus, dealt with the discipline of the Christian character as developed by Experience, Sacrifice, Disaster and Opportunity. The telling discourse briefly dwelt on the four points. But in his treatment of the third he seemed to be deeply moved. Disaster, he said, with great energy of conviction, must not be thought to signify the anger of God or the punishment of sin. But it might be overruled by God to bring about conditions in which His gracious purposes could be more readily and fully accomplished. After expatiating a little upon this thought, the Bishop seemed unable to leave it until he had once again and in practically the same words, repeated his caveat and his interpretation. In the light of the terrible disaster of two days later his words seemed premonitory. His friends in this country and the thousands of admirers in his own Church, must endeavor to regard their heavy loss from the standpoint he bid the Wesley's Chapel congregation assume. Without doubt, the "transporting word," though so sudden and unexpected, found him entirely ready to

Run up with joy the shining way
To see and praise his Lord.

But the Methodist Church militant here on earth has lost one of its most experienced and reliable guides, a great soul with a lover's heart, a prophet's tongue, a statesman's eye, and an administrator's deft hand.

—Wesley's Chapel Magazine (London).

MESSAGE FROM GENERAL COM- MISSION ON EVANGELISM

Adopted July 14, 1943, in Annual
Meeting

We note with great joy and anticipation the signs of a religious awakening. We report with pride the growth and respect that is being accorded to the mission work in the Orient. Some of the most heroic chapters of religious resistance to autocracy and paganism are being written by our European brethren—especially these in Norway, Holland, Belgium, Denmark, Germany, and China. There is a continued flourishing work

among the sects and certain of the denominations that indicates that God is moving with his spirit to reclaim the minds and souls of men.

The Methodist Church is showing signs of being a part of this great awakening. The work of the Commission on Evangelism is in a flourishing condition and there is a miraculous response to the work of the Upper Room, Visitation Evangelism, our Schools of Evangelism, and the Youth Work. We thank God humbly for this and pray that He will continue to guide and inspire our Church to claim the minds and guide them in true Christian living.

The practical side of this awakening comes from the fact that the nation faces its hour of life and death. There is a crisis on the home front which is in the form of personal morals and personal living. Unless we win the battle against greed, drunkenness, lying, Sabbath desecration, race friction, hopelessness and disillusionment it will do little good to win the war.

Our positive message for this crisis is: a life of righteousness, abstinence, cooperation and understanding, peace, good-will, and plain common sense, honesty and integrity.

We believe that we need as a nation, people, and individuals to repent of our sins, our shortcomings, our paganism, and our materialism. Let us, unflinching, take a stand for Christ, for His Church, and for His life of decency and righteousness. This has been the Methodist way. It is more needed now than ever.

Now is the time for us to go to the highways and byways to invite people to the Eternal Feast which God has prepared for those who will accept Him and follow His call. Today we face the same kind of world that Simon Peter faced. God has not changed nor have His laws ceased to operate. Christ has not changed nor is He too weak to give the wisdom and strength that we need to be wholesome, upright and progressive citizens. It is our duty to live and proclaim the living Christ, that the changes within the nation and community that must be made, will be made.

In the center of this world's tragedy, we lift up the cross and say to the people of the earth: this is the symbol of the world's hope of redemption. This enables us to begin to think in terms of that new world that will arise out of the ashes of this war. This is our opportunity to do creative thinking and be ready, as leaders in the field of evangelism, to gear our task in with that of the total program of the church which must blaze trails and lay enduring foundations to make sure that the debacle in which we now find ourselves shall never happen again, and that the peace that is to come may be a just and lasting one.

It is our time in the church. There is a spiritual stirring among men which will demand a more aggressive churchmanship, both evangelistic and educational, than we now have. Most men agree today that without a great awakening in the nation there is little hope for the nation in the age ahead. This is not a sentimental sop thrown in for good effect; this is being said by men of the world, too, to-wit: Walter Lippman, and others.

One of our honored members, lately called to his eternal work, has called our attention to the importance of religion in the field of emotions. We think that it is time to train pastors and laymen how to use religion for the every-day sick and distressed experience of life. The Gospel is for these experiences as well as for the more pleasant

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Rev. J. B. Holyfield, pastor at Port Gibson, Miss., has our thanks for his generous word of appreciation of the Advocate and its messages.

A number of good meetings have been reported in the Ruston district, and Dr. Raulins, the district superintendent, is pressing the importance of these revival seasons.

Rev. R. E. Carter, new pastor at Marks-ville, La., has our thanks for his loyalty to the Advocate cause, especially since he is not altogether familiar with the work of that charge.

The Men's Bible Class at First Church, Hammond, La., proposes to keep abreast of the situation. They have not allowed the heat of summer to slow them down in their efforts to reach men in the interest of their Class.

Rev. R. H. Hearne, Claiborne, La., is reported to be well over his operation for appendicitis. He is at least thankful to be able to look back at the operation rather than have to look forward to it.

Miss Ruth Nuttall, who until recently was pastor at Lockport, La., has taken up her work as educational director for the Methodist Church at Texarkana, Ark., according to request for change of address on her paper.

Rev. W. D. Kleinschmidt is to have Dr. Carlyon, of Southern Methodist University, Dallas, Texas, for a Bible Conference in his church soon. The date was not given. Dr. Carlyon is to be at other points in the district also.

Rev. J. A. George, pastor at West Point, Miss., sends a list of 25 subscriptions to the Advocate, 21 of which are new. Bro. George says that he is very happy with the good people of West Point, which is indeed a goodly little city.

Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, La., is in a meeting at Pelican with Bro. A. D. St. Amant. Pelican is the birthplace and boyhood home of Bro. Bowdon and he has a peculiar pleasure in conducting a meeting at that place.

Reports for the third round on the Columbus district, North Mississippi, are said to be the best in the history of the district. While this is true of many sections of the Church, it does not subtract from the merits of any district which achieved such a record.

Rev. T. R. Poole, of Indianola, Miss., a recent graduate of Asbury College, has been appointed to the Cochran charge and is off to a good start. The parsonage is having a good going over and when the work is finished it will be up-to-date inside and out.

Rev. G. E. Allan, pastor at Poplar Springs Drive, Meridian, Miss., has been in revival services for six weeks without a break. He is now with Rev. E. M. Lane at Porterville. This is his sixteenth meeting in the Meridian district since he has been pastor at Poplar Springs.

Rev. J. D. Wroten, pastor at Columbus, Miss., is carrying on in his usual and effective manner. If he does not accomplish his aim upon the first effort, that is not the end of his program in that direction. His Advocate list just received has 29 new subscribers.

Rev. C. A. Parks, district superintendent.

Sardis, Miss., writes that he has good reason to believe that every charge in the district will pay all financial responsibilities in full and some charges will go beyond that mark. A number of good revivals have been held in the district.

Rev. C. L. Elliott, pastor at Choudrant, La., reports a good meeting at Douglas church on his charge. Rev. Roy Grant did the preaching, and while the number of additions was not great, the church membership was greatly revived. Bro. Elliott is now engaged in a meeting at Indian Village church, Rev. A. S. J. Neill assisting.

Rev. W. M. Campbell, Lake Cormorant, Miss., is reported to be improving since his return from Hot Springs, Arkansas. He is able to fill his appointments and has preached twice several Sundays. He is not able to drive his car yet and still has some pain from his arthritis. His friends will be glad to know of his improvement.

Rev. V. C. Curtis, district superintendent at Columbus, Miss., reports that that district has almost cleaned the slate of all church debt. Those paying out this year include Starkville, First Church, Columbus; Macon, and Artesia. West Point paid out last year. Dr. Curtis is now spending his vacation on the Campground at Biloxi.

Rev. Edgar C. Dufresne and his people at Opelousas, La., adopted the custom of featuring some member of their church now in the armed services on the front cover of the church bulletin each Sunday. The person honored is chosen by lot and parents or members of the family are notified in advance of the recognition to be given.

A letter from Col. J. H. Johnson and Mrs. Johnson, of Clarksdale, Miss., under date of August 4, says that he is on the verge of a breakdown and he was to have gone to his home in Hernando, Miss., on last Thursday, where he expects to take a two-weeks' rest in bed. Friends who desire to write him may address him at Box 212, Hernando, Miss.

Mrs. E. Leslie Alford, whose husband was a member of the Mississippi Conference until his death in 1923, writes that she is now living with her daughter at 8100 E. Jefferson Avenue, Alden Park Manor, Detroit, 14, Mich. Her daughter teaches in the city school system and she says that they like living in Detroit until the sub-zero weather comes, when they have a desire to migrate to their beloved Southland.

The friends of Rev. and Mrs. A. R. Hoffpauir, of Gretna, La., will rejoice to know that Mrs. Hoffpauir has been able to be car-

ried home after her long and desperate illness in the hospital. She is now able to sit up for a short time each day and the indications are that she will in the course of time be restored to health. She was gravely ill for weeks, and it was necessary for her to have a number of blood transfusions. We are glad to say that her improvement is such as to greatly relieve the anxieties of those who have watched by her bedside so long.

ALDERSGATE PASTOR AND HIS WIFE HAPPY

Rev. Robert B. Crichlow and Mrs. Crichlow were made very happy by the arrival of a baby girl, their very own, on August 2. She is to bear the name, "Carroll Franklin." Both mother and babe are doing well and the father's beaming face tells its own story. The Advocate joins with many friends in wishing for the father, mother, and Carroll Franklin an ever-increasing measure of joy and a widening horizon of service as the years come and go.

MRS. EUGENE MURPHEY TRANSLATED

Mrs. Eugene Murphey, of Long Beach, Miss., died on July 22, following an extended illness. She was formerly Miss Margaret Joyner, daughter of the late Mr. and Mrs. W. L. Joyner, of Tupelo, Miss. Some months ago she was in a New Orleans hospital for surgical care, and the doctors held out little encouragement for her recovery. Following her operations, she returned to her home at Long Beach where she remained until just a week before her death, when she was carried to Macon, Miss., where she spent the last week of her life and where her body was laid to rest to await the call of the Resurrection Angel. She was a beautiful character and absolutely devoted to her home and to the husband and son who, with many friends, mourn her going. Her husband is a son of Dr. and Mrs. E. M. Murphey, of Macon, Miss. The only child, Eugene III, is a third-year medical student at Tulane University.

THE WORK AT FLORA, LA.

Dear Sir: Am just a little late in giving you report of W. S. C. S. for second quarter. We have a small society of only 17 members, but the attendance has been good even through this siege of awfully hot weather. We so much enjoyed the lesson course, "A Just and Durable Peace," which we finished a couple of weeks ago.



Have just closed a series of meetings with Bro. J. L. Yeager assisting, which everyone enjoyed. Our pastor and wife, L. A. Bodie, had a nice vacation trip to Pastors' School at Lafayette.

With a prayer that we may continue strong in the Lord and that we shall have a durable peace for all time and it is the faith of the Christian people who will save this nation.

MRS. B. F. ROBERTS.

LOUISIANA AUTHOR BRINGS OUT BIOGRAPHY OF COL. WILLIAM PRESTON JOHNSTON

The Louisiana State University Press has lately published a biography of Colonel William Johnston, written by Dr. Arthur Marvin Shaw, professor of English and executive secretary of Centenary College, Shreveport, La., for the past sixteen years.

Colonel Johnston was the oldest son of General Albert Sidney Johnston and served as aide-de-camp of President Jefferson Davis during the Civil War. After the war he served as a professor at Washington and Lee University under Robert E. Lee, and later he became the third president of the Louisiana State University and the first president of Tulane.

He was an eminent educator, lecturer, and author, his most important book being a biography of his father, to which task he devoted several years.

Dr. Shaw's book was written mainly from original documents, the most important of which were Colonel Johnston's private papers, which included many hitherto unpublished letters of Jefferson Davis and Albert Sidney Johnston. In spite of the fact that the book came from the press a short time ago it has already received favorable comment from scholars and reviewers from many parts of the South.

Dr. Shaw is the author of a number of brochures and articles on Southern literature and history. Some of his recent articles on Jefferson Davis and Albert Sidney Johnston have appeared in Southern historical quarterlies. He is the son of Dr. and Mrs. A. M. Shaw, Sr., of Oakdale, La.

MERIDIAN DISTRICT SUPER-INTENDENT REPORTS

My Dear Co-Workers: Some mighty fine reports are reaching me about the revivals throughout the district, and I am happy. Let us continue to work for souls even after the "revival season" is over. The devil never stops his work.

Early in September—the exact date to be announced later—I want to have a meeting of all pastors and other selected workers in the district for a check-up of the work done so far, and the making of definite plans for the winding up of the year's work.

Between now and that time I would appreciate it if you would see that all sustentation funds—the 1 per cent by pastors and the 1 per cent by churches on the pastors' salary which was ordered by the last Annual Conference—be sent to Mr. Nate Williamson, treasurer for this fund.

The July report from Bro. Sells' office shows that only the following charges have made any payment to him on Church School Rally Day: DeKalb, DeSoto, East End, Meridian; Fifth Street, Meridian; Hawkins Memorial, Meridian; Quitman, Rose Hill, Scooba, and Union. I'm sure you know the tremendous importance of this offering and

that you will take it right away and send it to Bro. Sells' office.

A report from Dr. Snelling came recently, showing that only the following charges had sent him contributions for the Memorial Mercy Home-Hospital: Decatur, DeKalb, Enterprise, Central, Meridian; East End, Meridian; Hawkins Memorial, Meridian; Poplar Springs, Meridian; Philadelphia, Philadelphia Circuit, Porterville, Quitman, Rose Hill, and Shubuta. I really think there must be some mistakes in this report, and if you have sent funds to Bro. Snelling and you are not given credit in the above list please write me at once about it. If this offering has not been taken please do so at once and send it to Bro. Snelling.

Recently I had a letter from Dr. Duren, reminding me that final report on the Advocate campaign would be made September 2nd. Our district is near the bottom in the three supporting Conferences, showing only 202 subscriptions. I have read the Advocate for more than fifty years and it is a better paper today than ever before. I am depending on you to see that it gets into the homes of the people, and I'm sure that you will do all you can to put our district over the top.

J. L. NEILL, D. S.

LOGANSPOUT CHARGE

We have had a great quarrel with the sun during July, but we adopted coatless services and went right ahead. During the month we held two Vacation Church Schools, two revivals, and conducted our Advocate campaign. All were very successful.

Rev. W. L. Wilson, of Grand Cane, assisted in our revival at Longstreet, and Mrs. Wilson taught in our Bible School. Their help was greatly appreciated. Record-breaking crowds attended every service. Eight members were received on profession of faith and one by certificate.

Our revival at Bethel opened on Sunday night, July 25th, with Rev. J. F. Wilson, of Bossier, doing the preaching. Again record-breaking crowds were in attendance, and everyone seemed delighted to have Bro. Wilson preach for them again. He was their pastor seven years ago. Bethel is a fine rural community, with an afternoon service. They have completed the four Sunday School rooms, and are now planning further improvements.

As I am Advocate representative of the Shreveport district, I would like to say a word about this. I do not know my full duty but I guess it is to encourage people to take the paper. This I have done on my work, and I think every pastor should do the same. "Read the report of the Board of Christian Literature, page 27, in the 1942 Annual of the Louisiana Conference." I have never asked the people to take the Advocate to help with our quota, but I sell the Advocate for its value as to Conference news and Christian literature. I am today reporting 31 subscriptions, and our campaign is not over.

Yours for a greater Church,
W. O. LYNCH.

HAYNESVILLE, LA., SEEKS THE RETURN OF REV. LOUIS HOFFPAUR

Whereas, the Rev. Louis Hoffpaur, pastor of the Haynesville Methodist Church, has proved himself a wise and prayerful leader in the union of the local Methodist Episcopal Church, South, and the Methodist Protestant Church; and,

Whereas, church union always presents its own peculiar problems, very delicate in nature; and,

Whereas, the Rev. Mr. Hoffpaur, through prayerful and tactful methods, is fusing this union into one really united fellowship; and,

Whereas, through his wise leadership and personal contacts, the leasing of the Shady Grove church property for the development of oil and gas has brought to the church treasury sufficient funds to repair and redecorate both churches and for the improvement of the Shady Grove cemetery; and,

Whereas, the Rev. Mr. Hoffpaur has in progress a great work with the young men of the church who are in the services of their country by regular personal contact, correspondence, and by sending them certain religious books to read, he is keeping alive their interest in the church and those things spiritual, and at the same time he is most energetic in the formation of that type of church deserved by these boys when they return; and,

Whereas, the church is showing continual growth due to his leadership in co-ordinating the activities of all departments of the church; and,

Whereas, he commands the love, respect and esteem of not only his own congregation but also that of all churches in his community; and,

Whereas, he is public-spirited, always taking an active part in all activities dedicated to the upbuilding of his community and the Kingdom of God; and,

Whereas, Mr. Hoffpaur is truly a servant of God and a Christian gentleman of the highest order; and,

Whereas, so great is the unfinished work which is progressing so satisfactorily that we feel that it will be a great blessing to the church and to Mr. Hoffpaur for him to be returned to this charge for another year; likewise, we feel that a change at this time would be most detrimental to the church and to Mr. Hoffpaur, a consecrated worker for the Christian cause. Be it, therefore,

Resolved, that the official board of the Haynesville Methodist Church petition and pray that the Bishop and his Cabinet might see fit to leave the pastoral relationship of the Haynesville Methodist Church undisturbed for at least another year by returning to us Rev. Louis Hoffpaur and his good wife.

Be it further resolved, that a copy of these resolutions be placed in the records of the church, that a copy be sent to Bishop A. Frank Smith, Houston, Texas; a copy to Rev. D. B. Raulins, Ruston, La.; a copy to Rev. and Mrs. Louis Hoffpaur, Haynesville, La.; a copy to the Haynesville News, Haynesville, La., and a copy to the New Orleans Christian Advocate, New Orleans, La.

Resolutions Committee—J. H. Hearne, Shelby J. Beane, L. L. Sherman.

Signed: Official Board of the Haynesville Methodist Church—T. H. Arnold, Fuller Bond, J. A. Lowe, C. E. Miller, F. M. Graves, J. H. Garrett, W. S. Coleman, N. G. Hyde, J. T. Browning, Burrell M. Watters, C. L. Matthews, J. W. Cadenhead, S. E. L. Brown, J. Parks Lowe, Lannie Lowe, H. P. Camp, Sr.; J. B. Garrett, W. H. Sanders, Guy Lewis, D. B. Kilpatrick, A. H. Knox, D. E. Baucum, J. P. Hightower, C. W. Camp, W. E. Browning, Jr.; F. M. Taylor, G. H. Sherman, C. B. Miller, Thos. W. Camp, C. L. Seegars, A. H. Hunt, W. J. Sherman, E. B. Charleston, T. W. Sherman, J. L. Knox, J. D. Bailey, Dr. C. O. Wolfe, G. C. Greer, J. H. Odom, T. G. Knox.

PERSONAL NOTES AND INCIDENTS

Rev. R. T. Pickett is in a revival at Day's church, on the Greensburg, Louisiana, charge this week according to a request sent to the Advocate office.

Rev. T. D. Lipscomb reports a good revival at Hopewell on the Kinder, Louisiana, charge. He will begin another at Pine Grove soon with two other meetings to follow.

Rev. Jerome Cain reports a great revival at Urania, La., recently, with Rev. J. T. Harris, of New Orleans, doing the preaching. There were 8 additions to the church and a general uplift of the entire membership.

Chaplain H. W. F. Vaughan, of the Mississippi Conference, 59th Station Hospital, Camp Chaffee, Arkansas, has recently been transferred to that place from Camp Young, California. His friends may write to him as above.

Bro. Jack Upchurch, member of West Laurel Church, and a good friend of the editor of the Advocate, sends us a list of eight subscriptions, all new, to be credited to Rev. A. B. Smith, pastor. Bro. Upchurch says that the work is going forward under able leadership and everything is being paid as they go.

A card from Dr. G. F. Winfield indicates his continuing interest in the New Orleans Christian Advocate, notwithstanding the fact that he is no longer in the active work. Following his serious break in health, Bro. Winfield was given the superannuate relation at the recent special session of the Mississippi Conference.

Rev. E. H. Cunningham, pastor at First Church, Water Valley, Miss., did the preaching in two revivals recently. One at Palestine, on the North Main Street charge, A. S. Briscoe, pastor, and the other at Salem, on the Salem and Friendship charge, O. L. Elliott, pastor. The Salem church is said to be the largest country church in the North Mississippi Conference.

Rev. Carl Lueg reports that he is still enjoying his work at Natchitoches. For the time being the church has decided to do some minor repairs on the old parsonage and rent it until such time as they may be able to build on their new lot. Additional pews have been placed in the church in order to take care of the Naval Cadets, of whom there are 650 enrolled in the pre-flight course.

REV. J. H. GRICE WRITES OF THE WORK ON VAUGHAN CHARGE

Dear Dr. Duren: Just a line to say we have just closed our last meeting for the season on the Vaughan circuit.

We had the assistance of Rev. J. L. Carter at Ellison and Vaughan, and of Rev. A. L. Meaders at Union. Had seven accessions on profession, and a fine spirit on the part of all our people.

We have lost several of our best members by death, but the living are still carrying on in a fine way. They are very good to the pastor and his wife in every way. We love them and they love us. This, our fourth year, has proven thus far to be our best. Blessings on the Advocate, which we appreciate highly.

J. H. GRICE, Pastor.

ATTENTION! FORMER METHODIST PROTESTANT CHURCHES IN MISSISSIPPI

It is desired that the local church history of every former Methodist Protestant church in the Mississippi Conference be recorded and preserved. To lead in the gathering of such history, the Rev. W. L. Hamrick, Route 6, Meridian, Miss.; the Hon. Nate S. Williamson, Meridian, Miss., and Miss Bettie Ridgeway, Ellisville, Miss., have been elected as a historical committee, and the various churches may get in touch with them.

However, it will be necessary for the pastors of these churches, and especially for the leading men and women, and oftentimes the oldest citizens of these churches and communities to get together and compile the most pertinent facts, such as: the date of organization, the date of the first building, and of successive buildings, the original or charter members, the first pastor or pastors, etc. This should be done before Annual Conference and sent to Rev. W. L. Hamrick. Only in this way can information be obtained about these churches for printing in the next volume of our Conference History.

GEO. H. JONES,
Secretary, Historical Society.

CENTENARY COLLEGE CLASS OF 1896

That Christian colleges train leaders in numbers disproportionate to their relatively small enrollments is strikingly illustrated by the record of Centenary College of Louisiana's class of 1896.

According to Dr. A. M. Shaw, Jr., Executive Secretary of the College, three of the four members of this class are still alive, and each of them has to his credit a fine record of distinguished service.

They are Mr. W. F. Holcombe, president of the Franklin-Edison Company, New York City; Dr. S. C. Barrow, practicing physician in the city of Shreveport and a specialist in radiology; and Dr. C. D. Atkinson, a retired minister of Lecompte, La., who gave fifty years of service as an active Methodist minister.

Judge S. C. Fullilove, of Shreveport, La., also a member of the class, died a few years ago while serving as judge of the juvenile court of Caddo Parish.

CHRISTIAN WORKERS NEEDED

From scores of institutions of The Methodist Church—schools, hospitals, homes, and social service units, especially—come calls for Christian men and women, young and old, for a large variety of services. These institutions have been hit by the manpower shortage, and at the same time there is increasing demand for the humanitarian services of these bodies because of the war.

Teachers of mathematics, Spanish, home economics, science, physical education, commerce, social studies, and of elementary studies, are needed in Methodism's Home Mission Schools for Negro, Spanish-American, and mountain boys and girls. General duty nurses, dieticians, and technicians are needed in Methodist hospitals in the States and in Alaska. Directors of religious work are needed on college campuses. Matrons, farmers, and maintenance men are needed in Home Mission Schools for children, and in the homes for the aged or crippled.

If you are interested in securing informa-

tion about these urgent needs, or know of anyone who is available for such service, please write and send a statement of qualifications to the Personnel Department of the Board of Missions, 150 Fifth Avenue, New York, 11, N. Y.

SOUTHWESTERN LOUISIANA INSTITUTE

Lafayette, La., August 2, 1943.—The Southwestern Louisiana Institute summer session commencement speaker will be Dr. A. L. Crabb, Professor of Education at George Peabody College for Teachers, Nashville, Tenn.

Dr. Crabb is editor of the "Peabody Journal of Education," and he is the author of several books on education.

Regular, formal graduation exercises will be held for those who are to receive degrees at the end of the summer session, according to Dean M. D. Doucet, director of the summer session, and President Joel L. Fletcher, of Southwestern.

The graduation exercises will be held Friday evening, August 27, at 7 o'clock in the Martin Hall auditorium. The public is cordially invited to attend the commencement exercises.

REPORT FROM LOTTIE CHARGE

The second four months of this Conference year were almost as eventful as the first four, when this charge paid the Benevolences in December, the 7 per cent for Conference Claimants in January, and all other Conference askings, and \$47 to Memorial Mercy Home-Hospital in February, with 33 subscriptions for the Advocate completed in March.

For the second four months—in April, changing of windows and screening at New Roads, and \$133.50 collected for the Ruston Orphanage, 50 per cent more than the offering for 1942. In May and June, Rosedale and Lottie also remodeled their swinging stained glass windows and screened their churches. In July, new blocks were put under the parsonage. Just before August little Waxia church comes through and gives their church inside and out two coats of paint or varnish—floors, walls, and seats. You would not know that swarthy old temple with its new bonnet.

Our grand total for the first eight months of the Conference year is \$100 more than that for last year, and with the painting of Waxia church that \$100 has increased to \$225. Why is the Lord so good to us this year?

It is possible that New Roads church will be painted and that the parsonage will be recovered, remodeled, and painted before Conference. These are some of the projects for the last three months of the Conference year. If we can't secure carpenters, painters, and the necessary material, we hope to raise the money. We have received only 24 members this year, but hope for more by Conference.

These things have been accomplished through our Sunday services, backed up by prayer, pastoral visitation, and occasional letters of information.

Each preacher at our revivals has been a blessing to our people—E. W. Day, at New Roads; W. L. Doss and R. M. Brown, at Rosedale; A. P. Boyd, at Lottie; and E. C. Gunn, at Port Barre and Waxia—joint revivals.

Surely the older we become do we rejoice with Paul: "To me is this grace given that

I should preach—the unsearchable riches of Christ.”
C. M. MORRIS.

HISTORY OF CHURCHES ORGANIZED 1870-1900 WANTED

A large number of churches in the Mississippi Conference were organized during the period 1870 to 1900, and an even larger number erected new buildings and built or bought parsonages for the first time. Pastors and leading laymen are urged to inquire and see if their churches are in this group, to record as accurately as possible the pertinent facts concerning the organization and building of the churches, together with the names of the charter and other leading members of early days, and to mail this information to Rev. W. B. Jones, Logtown, Miss., who is now gathering material for a volume of Conference History covering the years 1870 to 1900.

Many churches, especially the smaller ones, are likely not to be mentioned by name in this history unless this is done.

GEO. H. JONES,
Secretary, Historical Society.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

J. D. McCants—Istrouma, La.....	4
J. Henry Bowdon—Lake Charles, La.....	3
W. H. Giles—Lafayette, La.....	28
L. E. Douglas—Sulphur, La.....	9
J. J. Davis—Trout, La.....	22
W. H. Carroll—Wisner, La.....	9
W. S. McAlilly—Cruger, Miss.....	14
J. A. George—West Point, Miss.....	25
L. T. Nelson—Madison, Miss.....	4
J. B. Holyfield—Port Gibson, Miss.....	2
H. L. Johns—Rayne Memo. N. O.....	13
R. E. Carter—Marksville, La.....	9
J. H. Sewell—Jeanerette, La.....	6
T. T. Howes—Ferryday, La.....	3
J. W. Matthews—Belcher, La.....	2
T. A. Brown—Quitman, La.....	2
J. D. Wroten—Columbus, Miss.....	33
J. D. Huff—Bonita, La.....	2
Stanley Kirkland—Church Point, La.....	12
T. O. Prewitt—Vicksburg, Miss.....	2
Mrs. C. M. Martin—Meridian, Miss.....	2
E. E. Sylvest—Colfax, La.....	12
A. A. Collins—Eunice, La.....	8
R. L. Cooke—Shreveport, La.....	19
W. O. Lynch—Logansport, La.....	19
J. F. Wilson—Bossier City, La.....	4
W. F. Roberts—Jena, La.....	16
F. J. McCoy—Lecompte, La.....	6
J. P. McKeithen—Mangham, La.....	4
Miss Mollye Stewart—Pollock, La.....	7
J. M. Alford—St. Francisville, La.....	2
F. L. Hearne—Eros, La.....	7
B. S. Rainer—Hollandale, Miss.....	2
N. H. Melbert—First Church, N. O.....	20
W. L. Blackwell—Gallman, Miss.....	4
W. B. Hollingsworth—Jackson, La.....	2
A. S. Oliver—Hawkins Mem. Meridian.....	2
J. A. Wells—Jackson, Miss.....	4
C. M. Morris—Lottie, La.....	4
G. H. McBride—Vanceleave, Miss.....	2
L. A. Bodie—Flora, La.....	12
C. W. Rodgers—Lake Charles, La.....	3
A. B. Smith—West Laurel, Miss.....	8
Jerome Cain—Urania, La.....	6

The man who ascends the pulpit without knowing exactly what he is to say will most likely descend from it without knowing what he has said, and his hearers will be in the same mystified condition.—Arthur Allen, in "On the Art of Preaching."

EVIL AND MAN'S NEED OF GOD

(An address on certain current books, delivered before the Board of Stewards of Galloway Memorial Methodist Church, Jackson, Miss., July 7, 1943).

By James William Sells,
Pastor, Crystal Springs Methodist Church

"Surely man is, as Pascal insisted, at once the shame and the glory of the universe, capable of rising to heights of incredible heroism and sinking to depths of equally incredible savagery."—Page 341, "God and Evil."

At the dedication of the new parsonage on the Richton charge it was announced that Mr. Ben Stevens had donated \$300 to the parsonage to be used in purchasing new books for the use of the pastor. This is the first time such a gift has been recorded in my twenty years in the pastorate, and brings up a matter of great interest to the ministry.

To a country preacher the purchase of a new book is an event. It is sometimes bootlegged into the house for fear the preacher's wife will know that she lost an argument as to how the last amount of salary was to be spent. It has long been the custom of laymen to give articles of a small value to their preachers, providing they liked the preacher personally, but the giving of gallons of gasoline or new books has never become a habit. In fact, I have never had a man give me the price of a new book and suggest that I purchase a book and do some serious reading.

Perhaps some of the laymen out in the country churches are waiting for some of the laymen in the city churches to take the initiative and set the example.

If the laymen are not doing anything about it, the pastor of this church is doing his best to make the traffic in ideas easy of access for the average country Methodist preacher.

In the preaching quality of sermons or the average intellectual and spiritual level of the sermons, the country church has been greatly raised by the sermons of Dr. Chappell. Through the years he has not hesitated to make new sermons and print these new sermons so that men not so gifted in sermonic art might have something new to present to their congregations.

His latest book is a marvel of adventure into what is unknown territory in the experience of the average person. In this series of sermons that is sermons on Revelation, Dr. Chappell has made clear and easy of understanding an intelligent approach to this book of Revelations. It should be one of his most popular books. In fact, I have not dared preach any of these sermons, for certain laymen have been reading my copy of this book and I have not been able to get it back from them.

The Board of Missions of our Church has made an effort to make it easy for the country preacher to keep abreast of new ideas in preaching. They have just published a book of sermon-outlines contributed by twelve country preachers. Each preacher submitted a sermon for four Sundays in a given month, and in this way the reader has before him a complete service for each Sunday in the year. It is not supposed that he will preach these sermons; some of them may not be preachable, but it is suggested that they be used as starters. That is, that a man reads a sermon outline over and says to himself: "Well, is that the best he can do. Now let me show him how it

ought to be done." Then he takes the text and writes a new sermon. This should be said, however, these sermons are by country preachers, and each sermon is keyed to the season of the year and is timely. This is a new approach—to have country preachers write and publish sermons. Most of the books of sermons come from city preachers.

It would not be fair to touch lightly on this year's religious books without commenting on Lloyd Douglas's latest book, "The Robe." This book is long, should have been blue-penciled in spots, but is thoroughly readable and gives insight into political and social conditions existing in Palestine in the days immediately after the death of Jesus. The story is concerned with the fate of the robe of Jesus that Roman soldiers gambled for. This book will be of perpetual interest for the sidelights it throws on the experiences of those who first believed in Jesus. "The Robe" should be read in the pre-Easter season, but it is good reading, even for summer.

Two books have been included in this list for their implications. One, a book of sermons, "Light in the Darkness," because it is an average book of sermons and shows what congregations have to feed upon. The other, "Upon This Rock," is a spiritual biography of a man who lost his son in an air raid over Germany. It is an account of how the father found a rock of faith under his feet.

A book of considerable interest to older Jacksonians is the biography of Dr. Louis Tucker, "Clerical Errors." Dr. Tucker is a retired clergyman of the Episcopal Church. His father was rector of St. Andrews during the days of Reconstruction, and Dr. Tucker also lived in Mobile and Louisiana shortly after the turn of the century. For a picture of the life and feelings of a Southern clergyman I would suggest a reading of this book. However, if you think those who are in the ministry are more angelic than human, do not touch the book. Dr. Tucker himself quotes the idea, first given by a Frenchman in the fifteenth century, that there are three sexes—men, women, and clergymen, and he continually rebelled

(Continued on page 16)

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District Fourth Round
Lake Cormorant Circuit, at Lake Cormorant, Aug. 29, 11 a.m.
Arkabutla Circuit, at Arkabutla, Sept. 12, 11 a.m.
Batesville, Sept. 12, night.
Olive Branch, at Olive Branch, Sept. 19, 11 a.m.
Byhalia Circuit, at Byhalia, Sept. 19, night.
Mt. Pleasant, at Marshall's Institute, Sept. 21, 11 a.m.
Pleasant Hill, at Lewisburg, Sept. 23, 11 a.m.
Red Banks Circuit, at Marvin, Sept. 23, 11 a.m.
Tyro Circuit, at Looxahoma, Sept. 24, 11 a.m.
Sardis, Sept. 26, 11 a.m.
Como, Sept. 26, night.
Longtown Circuit, at See's Chapel, Sept. 28, 11 a.m.
Courtland Circuit, at Shiloh, Sept. 29, 11 a.m.
Shuford Circuit, at Mt. Olivet, Sept. 30, 11 a.m.
Sardis Circuit, at Davis Chapel, Oct. 1, 11 a.m.
Crenshaw-Sledge, at Sledge, Oct. 3, 11 a.m.
Hernando, Oct. 3, night.
Cochrum Circuit, at Greenleaf, Oct. 3, 11 a.m.
Coldwater Circuit, at Coldwater, Oct. 10, 11 a.m.
Marks-Belen-Darling, at Marks, Oct. 10, night.
Horn Lake Circuit, at Hinds Chapel, Oct. 12, 11 a.m.
Duck Hill Circuit, at Hopewell, Oct. 13, 11 a.m.
Holcomb Circuit, at Sparta, Oct. 14, 11 a.m.
Senatobia, Oct. 17, 11 a.m.
Lambert-Crowder, at Crowder, Oct. 17, night.
Oakland Circuit, at Enid, Oct. 19, night.
Grenada, Oct. 24, 11 a.m.
Charleston, Oct. 24, night.

The fourth quarterly conference is one of the most important of the year. If the business of this conference is to be attended to wisely, careful preparation must be made. Every pastor is therefore urged to give careful attention to questions 1, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, of the quarterly conference minute blank. The roll of all nominations of officials and committees submitted to the fourth quarterly conference should be made in triplicate on the official Quarterly Conference Roll and Record Blank. If this is done it will save time and expedite matters at the conference. Please give attention to references to the Discipline in these matters.

C. A. PARKS, D. S.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 15, 1943

By Rev. W. C. Newman

GOD'S PROVISION FOR OUR MATERIAL NEEDS

Lessor Text: Exodus 16:11-18; 17:3-6.

Golden Text: Give us this day our daily bread.—Matt. 6:11.

Once upon a time, when life for the people of this country was relatively simple, and they got their food by their own labor and from the fertile earth, it was perfectly natural and perfectly easy to believe that every provision for our daily needs was providential. Wet weather and drouth, cold and heat, had so much to do with the scarcity or plenteousness of food—and all weather came from God—while man's daily contact with the natural world, the good earth, growing plants, sun and wind and the night sky, the woods and fields,



W. C. NEWMAN gave inspiration to his thoughts and declared the "glory of God."

Now that so many of us procure our daily bread from the store, and have no more intimacy with nature than to come home from occasional picnics mosquito-bitten and too weary for meditation, many people have lost this sense of God's providence and our utter dependence upon him. To some of them it seems ridiculous to bow our heads at the table and give thanks for a steak for which we have paid an exorbitant sum of money and our last ration stamp.

What May We Expect from God?

This is neither a selfish nor an irrelevant question. Long ago a questioner in the Book of Job asked it. "Who is the Almighty that we should serve him? And what profit shall we have if we pray unto him?" he said. It is an intelligent question when asked in reverent quest for a fuller knowledge of God and of his will for us, and in quest of a fuller relationship with him.

In our lesson the children of Israel had been complaining of the hardships and privations suffered on their journey from the land of slavery to the land of promise. Especially hard had been the hunger they had experienced. They even preferred to be back in slavery where at least they had food.

And it was in answer to their complaint that God sent the miracle of the quail and manna and the flowing rock. Is this to imply that whenever we ask it God will perform a miracle for our convenience? That we may simply let things slide and God will take care of us regardless of our stupidity or our slothfulness?

The answer is that the only providence of God in which we are justified in believing is a providence consistent with the

teachings of Jesus who is the one revelator of God. So we will do well to turn from Moses to Jesus for our answer.

God's Providence is Not Partial

How easy it is for us to imagine that we are favorites of God, and therefore entitled to special consideration. We even set a price on our goodness, bargaining with God, offering to be good if He will bless us, or claiming blessings from him because we have been good in the past, and doubting Him if He does not come through with what we want.

A minister friend of mine tells of a lady in his congregation who always gave the same testimony at every experience meeting. She told how she was awakened in the night to find a neighbor's house in flames, and while others rushed to put out the fire, she went into her prayer room to ask God to save her home. And she said He did. He changed the direction of the wind so that it blew the flames away from her house and burned up all the other houses on the other side of the block.

To believe that is to make God a partisan. Jesus said, "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." The only providence of God that is consistent with Christ's teaching is a providence toward all people.

How Much is Enough?

In the model prayer which Jesus gave us He taught us to ask for our daily bread. Moreover, He went on to say that it is not necessary for us to tell God in detail what we need. "Your heavenly father knoweth what ye have need of before ye ask him." Again He indicated that God is more ready to give than we are to receive the things that we need.

All of which seems to imply that while Jesus relied fully upon God for that which is essential to great living He did not expect or want God to lavish upon Him a multitude of luxuries. He did not hesitate to ask God for daily bread, but He did not ask Him for new clothes or an automobile.

Once a friend of mine sternly rebuked me for my anxiety concerning a problem. He glibly quoted the scripture, "Whatsoever ye shall ask in my name, that will I do." I asked him if he really believed this literally, and when he indignantly replied that he did, I said to him, "Then you are guilty of a terrible sin. If it is so easy to solve every problem just by asking God to solve it you should have abolished war, eliminated poverty, and banished grief from the whole human race just by your prayers."

Jesus was not concerned to see that we should get possession of a multitude of things, but that we should have the materials of an abundant life. In Tolstoy's story, "How Much Land Does a Man Need?" the Russian farmer found at last that six feet of earth can hold all of a man's body but that it takes a universe to hold his soul. We are justified in asking God for unlimited spiritual blessings, but only such material things as are essential to the most effective Christian living.

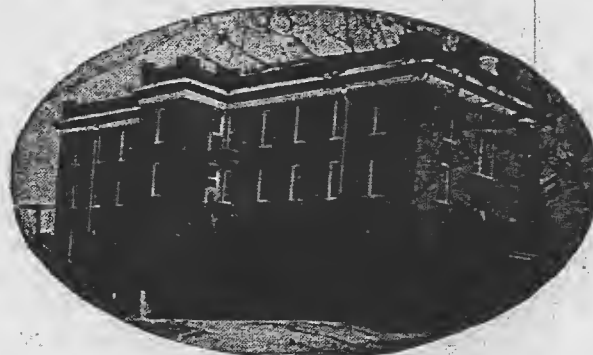
Our child's religion is largely dependent upon our own. For that reason parents need to examine the basis for their own faith.—Iris V. Cully.

The Spirit of Prayer

Prayer demands mental, moral, religious, and every other sort of integrity. No prayer is valid that requests God to be a party to any unholy enterprise or expects him to tear up the charter of his universe. The doctrine of omnipotence does not hold that he can and will do everything, but only that he can and will do, in and through the universe as he made it, whatever is at once in accord with his holy character.

—Wm. R. McNutt.

MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write

M. L. SMITH, President

"CHAPLAINS' ACTIVITIES"

By Post Chaplain, Fred C. Reynolds
Fort George G. Meade, Maryland

Generally speaking the work of a chaplain in the Army is the same as that of a clergyman in civilian life. The high ranking chaplains, usually holding administrative positions somewhat comparable to those of Bishops and District Superintendents, assign the various chaplains to their respective units. In other words, they make the "Appointments" and supervise the work of the chaplain.

The Army is a gigantic, complicated and self-sufficient organization. Chaplains are assigned to all kinds of units, such as Reception Centers, Training Centers, Hospitals of various types, ports of embarkation, and Army transport ships. Most of the chaplains, however, are assigned to combat troops, infantry, artillery, air force, and paratroopers.

Chaplains at Reception Centers greet the men when they first come into the Army; assist them in getting adjusted to this new and strange way of living; assure them that everything possible will be done for the protection and development of their moral and spiritual life; encourage them to maintain their high ideals of conduct and become active in the religious life of the Army.

Thousands of men who have not attended a religious service of any kind for years in civilian life have gone to church the first Sunday morning in the Army. This fact is proven by statistics taken at the Sunday morning services at the Reception Center Chapels. Moreover, the Reception Center chaplains speak to all the men within a few days after their induction at the so-called sex-morality lecture. Every man—Protestant, Catholic and Jew, black, white, and what-not—is required to attend. There the chaplain has a wonderful opportunity to appeal to all that is highest and best in the men for the sake of God, country and home.

The chaplain goes with his men wherever they go. He hikes with them day and night through the dust or mud or snow, in the training camps or on maneuvers. He sits down with them along the side of the road when the unit stops for rest and talks to them naturally about baseball or home or God. The wise chaplain knows what to talk about, and when. He knows the right thing to do at the right time. The chaplain sleeps with the men, under the trees or out in the open. He eats with them around the kitchen in the woods. He laughs with them; he plays with them; he prays with them; he preaches to them—no, that isn't the way to say it—he talks to them in groups, large or small, about their ideals, their temptations, about "a grace sufficient for every need," about a power available to enable a man to triumph over every temptation, every difficulty, to meet victoriously every hardship, all suffering, and even death.

The chaplain rides with his men on the train or army truck to maneuvers or the port of embarkation. He puts on his life preserver and strolls around the decks of the transport ship as it makes its dangerous voyage through sub-infested oceans. He talks to the men privately about their personal problems, problems in relation to the Army, problems back home, financial and domestic, the very secrets of their souls, and advises them what is best to do.

He goes with them into the actual fighting. The chaplain is with his men in the places of greatest excitement and danger.

He radiates calm in excitement, courage in danger, comfort in suffering, hope in death. He is a "Man of God." Chaplains of the Christian faith are representatives of Jesus Christ. Wherever they go, whatever they do, they should show forth the spirit of Jesus. This is the preeminent value of a chaplain as it was and is the preeminent value of Jesus. He is the source of wisdom, courage, comfort, cheer, inspiration and hope.

The special offering on World-Wide Communion Sunday (October 3) will go half for service to our Methodist soldiers and sailors, and half for Overseas Relief. Let us rally to this great cause and make a worthy response.

THE PATH TO PERFECTION

American Protestantism will be glad to learn that the new book, "The Path to Perfection," by Dr. W. E. Sangster, minister of Central Hall, Westminster, London, will be published in this country in early September.

The British press, radio, and religious leadership has given the book a very grateful and substantial welcome. Dean W. R. Matthews, of St. Paul's Cathedral, in his Palm Sunday broadcast, said:

"Don't let there be any mistake. . . . John Wesley taught that it was possible to become a perfect Christian and not only so but that several of his friends and helpers had actually reached this condition. This perhaps sounds startling, but we Anglicans ought to remember that, in our communion service, we are taught to pray that we may perfectly love God.

"I like Dr. Sangster's treatment of this question and his discrimination between different kinds of perfection. I like still more his plea for a new emphasis on holiness. 'The Church,' he writes, 'is living far below the New Testament offer and promise. There is not enough difference between the people inside the Church and those outside to be impressive. In her multitude of needs, what need, if any, out-tops all the rest? The need is holiness!'"

Other comments include the following:

The *British Weekly*: "We are meeting life in all its tenses in the books of the hour. One type looks back over the road that has been traveled to correct errors and gather wisdom for the future. Such a book is 'The Path to Perfection.' It is a moving, personal, and deeply devotional book by one who, coming in contact first as a stranger with the spiritual heirs of John Wesley, found among them the same stream of sanctity, not perhaps as strong as it was, but still flowing deep and distinctive after two long centuries."

The *Manchester Guardian*: "The penetrating power of holiness of which Dr. Sangster speaks is no empty phrase. It lies at the very heart of personal religion; were it more widely received it would transform the Church and shake the world. To this high and worthy end this book will move all who bring to the reading of it some measure of the earnestness and care with which it has been written."

The *Church Times*: "Scholarly and competent. . . . It deals with a subject which has been much discussed by the historians of modern theology. It clarifies an important aspect of Wesley's teaching and helps to re-establish his reputation as a theologian."

The *Methodist Recorder*: "Lucidly and beautifully written. This work is long overdue. Dr. Sangster sounds forth the truth and necessity of Wesley's fundamental endeavor. Not only is it the work of a care-

ful and accurate scholar, but it has the lucidity and simplicity of a great preacher who keeps his eyes on human beings. Its pages glow with evangelical fervor."

The circumstances under which "The Path to Perfection" was written are worthy of note. It was during the two years that Dr. Sangster spent in air-raid shelters after being bombed from his home that he devoted much of his time to an examination of Wesley's doctrine of Christian Perfection, and in writing his new book. Regardless of the soul-trying conditions under which it was written, "The Path to Perfection" is a thoroughgoing, scholarly, yet sympathetic study of Wesley's approach to the Bible.

The publication of "The Path to Perfection" is scheduled for September 15 by the Abingdon-Cokesbury Press of Nashville, Tenn. Price, \$2.

PRAYERS OF A TROUBLED WORLD

(A little girl's idea of the symphony of prayer today)

By Edith Forn Sandofur

In a little village church at night
The small choir sings by candle light;
The reverent Pastor leads in prayer,
Followed by others who are there.

The Reverend lifts a sturdy hand,
Prays for peace throughout the land.
And when he says a soft "Amen,"
The choir begins to sing again.

In a tiny cottage—still and quiet,
Sits a tired old man and his little wife,
Looking at pictures and thinking aloud
Of the soldier son, of whom they're proud.

The album is finally put away;
A father and mother kneel to pray.
"Father, our boy is shooting a gun,"
"Great Master, be near unto our son."

In a crowded room on the edge of town,
A soldier's wife lays her baby down.
She hums a tune; she recalls the day
She cried at the station when Jim went away.

She sits in her room—the lights are dim;
She sits there alone to dream of her Jim.
She had worked at the factory all that day;
Still, she wasn't too tired to kneel and pray.

Those were the prayers of a troubled world.
The confessions—the prayers of hearts unfurled.
And God, from His throne up above,
Reached down with an arm of comfort and love.

God knew each heart and heard each prayer,
Lightened each burden and removed each care.
God gave help and comfort to them,
Because they believed and trusted in Him.

An exchange says, "Our fathers existed without sugar until the thirteenth century; coal fires were unknown until the fourteenth century; buttered bread came in the fifteenth century; potatoes and tobacco in the sixteenth; coffee, tea and soap in the seventeenth; pudding in the eighteenth; gas and electricity in the nineteenth and twentieth. If our sturdy forefathers survived such restrictions we should be able to live through our present rationing period without grumbling."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

New Studies

By Mrs. G. W. Dameron

Many of you are beginning to plan your study for the fall months. There are three new study topics to be used in 1943-44. They are all interesting and very challenging, and you may choose which one will best suit your needs for the first new study. Below are the topics and texts:

1. Topic: The Church and America's Peoples.

Texts: We Who Are America, by Kenneth D. Miller. Unity, A Challenge To American Democracy, Report of the Committee to Study the Status of Minority Groups in America.

2. Topic: Christian Ventures in Learning and Living.

Text: For all of Life, by William H. and Charlotte V. Wiser.

3. Topic: Study Based on the Bible: The Problem of Suffering.

Text: God and the Problem of Suffering, by Mary DeBardeleben.

All of these study topics may receive Special Jurisdiction Recognition if all the requirements for such classes are met.

Special Missionary Projects

Special missionary projects have been a source of confusion to us for quite some time. One of the many benefits I received from attending the School of Missions at Mt. Sequoyah was an understanding and clarification of special missionary projects. Because I am not able to speak with each one of the local secretaries of Missionary Education and Service, or to write each one a personal letter, I should like to refer you to the June, 1943, issue of The Methodist Woman. On page 19 you will find fifteen questions concerning Special Missionary Projects, asked and answered, thus giving rather complete information about missionary projects—what they are, and how a society may secure one. Since returning from Mt. Sequoyah, I have received from Dr. Mary Shannon, the Jurisdiction Secretary of Foreign Work, a list of special missionary projects, from which I am now able to suggest when societies write to me for a project.

Educational Seminars

At our Conference meeting in the spring, the Conference body accepted the recommendation that educational seminars be held in each district this fall. We are still planning for these meetings, though definite information cannot be published at this time. However, they probably will be held the latter part of September, with the exception of the Shreveport and Ruston districts,

which will hold their seminars in connection with an Adult Camp for these two districts scheduled for August 21 and 22, at Camp Caney Lake, near Minden, La.

The educational seminars will give us a chance to look at the total educational program of the Woman's Society, to discuss the best methods and plans for carrying forward this part of our work, and to outline briefly but definitely the three new studies mentioned above. There will also be opportunity for those attending the seminars to ask questions and share information. Please be on the lookout for definite information regarding the place and time of the educational seminar for your district.

* * *

The Study Committee

One of the most important working groups discussed at Mt. Sequoyah was the Conference and local study committee. As you know, this committee is composed of the secretaries of Missionary Education and Service, and Christian Social Relations and Local Church Activities, and the chairman of Spiritual Life, and any adopted members the committee may feel that it needs. It is the responsibility of this group to select the topics, leaders, and activities for each study in which the society is to engage. It is time now to call the local committee together and plan for the fall study in the light of the needs of your society, your church, and your community.

HUMAN AND DIVINE LOVE

By Mrs. Irvin Rowland

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

How remarkable the unselfish love of a parent for a child! The child's interest is always first and his desires foremost. The missiles of life which inevitably must come make even a deeper wound in the heart of a parent, for he would protect from every disappointment and unpleasant situation if humanly possible and if it were best for the child. The parent can see in his child many possibilities which others overlook. He will love and sacrifice for it as no one else will. When the world turns against it, a real parent will stand by and inspire confidence.

Yet, in the face of the great human love a true parent bears for his child, it can not compare with the divine love which the Father gives to his children or with the great gift of life He offers to those who seek Him. An earthly parent is eager to shower his child with an abundance of this world's goods and to help him have a more enjoyable life. The Heavenly Father desires to give us things which will last into eternity, things which would make us have a more abundant spiritual life, things which would make us more like Him, and He would be a Guide over the sometimes dark and rugged pathway. God's wonderful gifts are awaiting—why do we not seek and ask for more of them?

A LETTER FROM OREGON

Rev. W. L. Duren,
New Orleans, La.

Dear Mr. Editor:

As a minister of the former Methodist Episcopal Church, I extend to you my heartiest congratulations upon your continuing publication of the New Orleans Christian Advocate.

I first saw a copy of your valuable paper in June while conducting a series of "Home and Family Evangelism" services in the First Methodist Church in Mooringsport, La., Rev. Van Carter, pastor.

Brother Carter and I were friends and fellow workers in the great days of the former International Sunday School Association. In that attractive field of service Bro. Carter distinguished himself as a leader in Christian education as State secretary, first in North Carolina and later in Louisiana, where he is widely known and well remembered for his wonderful work with young people.

While favoring the union of our churches, I wished always to preserve the unique customs and traditions which naturally grew out of the lives of our people. I thought then, and believe now, that the preservation of the local Annual Conference and State papers would carry over from one generation to the next those matters of superlatively vital concern which should never be lost out of our treasuring remembrance and grateful appreciation.

"There will always be an England!"—and there ought always to be a "South!" I write this with all my heart.

Distinguishing and notable achievements steadily mark the history of Methodism in all lands—and peculiarly in our own "land of the free and home of the brave." How true this is in every section of our nation—in the North, in New England, in the Northwest, and most surely in the South—achievements notable and outstanding, for which all United Methodism, with thankful and informed hearts, would join enthusiastically in singing praises to Almighty God.

Of course, I favor an official Christian Advocate. But it is because I know the utter impossibility of any one person adequately interpreting the tidal movements of the Spirit of God in the Churches that I am pleading ever for the local Conference and State papers. I need not remind you that there are four writers of the glorious Gospel of our Lord and Saviour Jesus Christ. Had there been one official editor in the beginning days of the Apostolic Church there never would have been anything worth recording after a very little while!

And so I extend to you and to your self-sacrificing fellow servants on the New Orleans Christian Advocate my sincerest good wishes and heartiest congratulations. God bless you ever more abundantly and always, and may the Lord God Almighty do for you and through you far more exceeding abundantly above all I ask or think!

(REV.) WILLIAM A. BROWN.

Cave Junction, Oregon.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mississippi Leadership Training School, M. I. College, Holly Springs, Miss.

The Mississippi Leadership Training School opened Monday morning, July 19, with an enrollment of 156 of which 93 were women.

The following courses were offered: Christian Worship, Mrs. R. P. Neblett; The Prophets and Their Messages, Rev. Luther A. Bennett; The Ethics of the Ministry, Bishop J. H. Moore; Common English Usage, Rev. D. M. Montgomery; Vacation Church School, also course on Guiding Children in Christian Growth, Mrs. E. W. Harris; Organization of Missionary Society, Miss A. E. Kelly; The Christian Church and A Just and Durable Peace, Dr. G. E. Haynes.

The evening guest speakers were: Rev. J. Noel Hinson, representing the Board of Christian Education of the North Mississippi Conference; Chaplain Henry C. Bunton, Camp Van Dorn, Miss.; Rev. C. A. Kirkendoll directed the youth group in a Victory Program. Monday evening the faculty was introduced and a get-together hour was enjoyed.

The certificates were awarded at the assembly hour on Friday, closing with an impressive consecration service and administration of the Lord's Supper.

The societies sending delegates are as follows: Aberdeen District: Amory, Abbeville, Coffeerville, Okolona, Pontotoc, Verona, Water Valley, and Waterford; Columbus District: Columbus, Louisville; Corinth District: Baldwin, Booneville, Byhalla, Corinth, Gantown, Holly Springs, Iuka, New Albany, Oxford, Ripley, Tupelo, Walnut; Greenwood District: Doddsville, Drew, Durant, Greenwood, Lexington; Greenville District: Coahoma, Clarksdale, Indianola, Merigold, Shelby, Tunica; Sardis-Grenada District: Como, Hernando, Sardis.

There were nine delegates from the Mississippi Conference and seven from the Presbyterian Church.

A very hopeful sign is that the C. M. E. Church and the County Home Demonstration Councils sent a number of delegates and quite a few paid their own expenses. The work of the school is of a high standard, all courses were accredited except those on handicraft and on Peace. The handicraft course was under the competent leadership of the Negro State Extension agent of Woman's Work. This school means to the C. M. E. Church what our school at Mathiston for pastors and Christian workers means to us.

Mrs. R. P. Neblett, Counselor.

Miss Glenn spent the past two weeks with her mother and father at Midway, Alabama. This is only half of her vacation allowance of one month each year. At present she is helping with a Daily Vacation Church School at Arcola and Murphy. Soon she will be in the midst of a revival held here at Malvina Community Center. Rev. Mr. Martin, from the Rosedale Baptist Church, will be the preacher.

Malvina Community Center was happy to have three visitors from Greenville W. S.

C. S. on Sunday, July 25. They brought boxes of supplies that were very much appreciated. We were surprised to learn that they had never been to the Center. Mrs. Guy Drew, Mr. and Mrs. Irving, and Mrs. Rivers. We wish more of you who contribute to the Center would come for a visit.

Rev. J. M. Guinn of Merigold and Sherard gave us a splendid service on Sunday, July 25. He is very faithful to come each Fourth Sunday.

Daily Vacation Church School Shelby, Miss.

Dear Mrs. Moore: I had intended to write you much sooner and tell you about the Daily Vacation Church School we had the third week in June so that you might put it in the Advocate. I hope it is not too late for we did have a very successful school.



MR. C. M. WAGGONER,
New President Wood Junior College,
Mathiston, Miss.

Miss Glenn, our Rural Worker, was a wonderful help to us. She gave us many helpful suggestions in planning our school and met with the teachers to discuss and plan the school. Then when we held the school she came and assisted and supervised. I feel that we owe most of our success to Miss Glenn.

Miss Margaret G. McDonald and Miss Doris Murphree had charge of the Beginners. Mrs. Bagwell and Miss Dot Carnes taught the Primaries. Mrs. Wade and Miss Gene Carnes had the Juniors. Rev. Mr. Philips, Presbyterian pastor for the summer, and Miss Martha Frances taught the Intermediates. Mrs. W. W. Hall, Jr. was in charge of the music for each group. Mrs. John Wilkinson had charge of the refreshments each morning and was assisted by different women of the church. Mrs. Montgomery, president of the W. S. C. S., was general supervisor, assisting Miss Glenn. Mrs. Montgomery collected the materials needed for each group and had it ready for

us when we needed it. Mrs. Neblett was hostess to Miss Glenn.

The school lasted one week, held at the Shelby school house from 9 a.m. to 11:30 a.m. Each department was divided into periods: worship, story time, work time, music, and refreshment and play. Punch and cookies were served each morning. The play period was out of doors and each department played at a different time. In the primary department we studied about Bible homes when Jesus was a boy. The games played were those played when Jesus was a boy. The children loved the games which were similar to ones they play today. The handiwork fitted perfectly with the study. They made a Palestinian Village, made clay models of furniture and utensils used when Jesus was a boy. They made scrolls and copied verses they learned on the scrolls. The Shema was the first verse they learned. Each child made a Mezusaa and in it put a copy of the Shema. They had a little play on "Observing the Sabbath Day." They thoroughly enjoyed putting on this play. They gave it twice and changed characters so all could act. As they studied about things they made them and so it made a greater impression on them.

The Beginners studied about "God's Out-of-Doors." They made birds, and learned many verses from the Bible. It was surprising how much they learned in such a short time. They almost beat the primaries on the memory work.

The Juniors studied "The Land Where Jesus Lived." They made a Palestinian Village, shepherds out of clothes pins and pipe cleaners, scrolls and posters.

The Intermediate group studied "What's In Our Bible." They made scrolls, but made them much larger than those made by other departments.

The collection taken each morning will be used to help a little boy Miss Glenn told us about who lives in our district. He is eight years old and his eyes are so crossed he cannot go to school. Glasses will enable him to see out of one eye so that he can go to school. The children were so happy to have a small part in helping Marvin. Miss Glenn promised to let the children know of Marvin's progress.

A good many songs and hymns were learned. They all enjoyed their music period. On Friday, when the school ended each group had a social. Some had picnics, others had swimming parties.

The Daily Vacation Church School was open to all the children of Shelby and vicinity. We had some from all the churches, Methodist, Presbyterian, Baptist and Catholic.

MRS. J. A. BAGWELL,
Chairman Publicity Committee.

The acts of breathing which I performed yesterday will not keep me alive today; I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment, in order to my enjoying the consolations, and to my working the works of God.—Toptady.

THE CHRISTIAN FIRESIDE

YOU CAN'T FOOL AN ELEPHANT

By Vincent Edwards

At Saigon, in French Indo-China, there used to be a one-hundred-year-old elephant who entertained all the zoo visitors with his reckless spending of money.

As fast as he was tossed a coin by anybody in the crowd, he would grab it with his long trunk and then reach out with it to buy peanuts and bananas from the native who had a cart ready for selling such things.

Ordinarily, people were pretty careful to give the big beast a sound money-piece. They had heard plenty about this venerable pachyderm and how, if he didn't get full value from the man with the cart, he would make a terrible time, trumpeting and carrying on in his own jungle way of protest.

One day, however, four French sailors decided to have some fun. They were all dressed in white uniforms, so they looked exactly alike. But when they started to toss coins to the elephant, one of them threw a circular leaden slug.

The big animal seemed to know right away something was wrong. When the counterfeit coin struck the floor, it gave out a dull, unmusical note. First, the elephant smelled of it with his trunk, then picked it up somewhat doubtfully and offered it to the fruit dealer.

The native, noticing it was nothing but lead, tossed it back to the elephant. Thereupon, the beast fixed his tiny pig-eyes on the French sailor, looking him over closely as if he were making a note of everything about him.

The sailor thought nothing of it at the time. He and his companions went away, and all supposed the trick was forgotten. But an hour later they all returned to the zoo.

For some reason, the elephant seemed overjoyed when he saw those boys with the white uniforms in the very front of the crowd.

To everybody the pachyderm extended his trunk, just as if he were counting the group of onlookers. When the elephant came to the sailor who had tricked him, he paid him special attention. Never had a zoo creature appeared more friendly. The Frenchman was quite taken in by the gesture, and offered a handful of peanuts.

The elephant reached out his trunk as if to accept them. Then, as if he had carefully planned what he was going to do, he let fly two gallons of water straight in the sailor's face.

Coming so unexpectedly, it knocked the counterfeit-coin passer flat upon his back. It took all the efforts of the other sailors to bring their friend back to consciousness and carry him to a safer place.

—Our Dumb Animals.

THE INCREDIBLE HAPPENS

"What! Women learn to read! Never! Give them a hoe and they will know how to handle it. But put a book into their hands and they simply won't know what to do with it."

So spake the men of Kenya when the missionary first started her "literacy for women" campaign. Everywhere she was

met with sheer hopelessness on the part of the women, and ridicule on the part of the men. It was such a good joke—this wild idea of teaching women to read!

With much shyness and giggling, however, they started. In their hearts they themselves believed that book-learning was only for boys and men—and what use could it be to them, anyway? What man would want a wife who could read? A wife's job, their mothers told them, was to hoe on the farm, cook the food, look after the babies. But they made a start—a clumsy, blundering start.

One young woman, slow off the mark, took two years to learn to read, working against her own doubt and other people's ridicule. She stuck to it, even when Sister was on furlough. In her village, a score of women are sweating on that job now; one has learned to read in six months, and others are galloping along the same course, the cry being, "If Martha can learn to read, why can't Jane?"

The mere ability to read alters a woman's whole outlook. The sense of inferiority vanishes; there is an entrance into a whole world of pastures new. There are more ways than one of becoming a "new creature in Christ Jesus," and salvation by book is not unknown in Africa. The new order that is coming is not to be labelled "For men only."—Methodist Recorder.

A CHALLENGE TO CHURCH MEMBERS

To save Christendom without losing Christian standards is the dilemma of this war. Here at home, far from the fighting fronts, outbursts of hate and violence, juvenile crime and shocking immorality, especially among young girls, are a challenge to every devout man and woman.

Church members who want to help their daughters face war-born temptations find that girls need not only religious guidance but a program of practical constructive things to do. Who will provide it?

The Girl Scout national organization, for one, is prepared to cooperate with religious groups at this time in bringing young people the kind of wholesome recreation and war work that is suited to their years. At the request of government, civic, and religious leaders, the Girl Scout organization is conducting a drive to bring scout training to every girl who wants and needs it. Communities that do not have Girl Scouting will be given special assistance from national headquarters, and communities that have some troops will be given help in forming more.

Many churches, of course, already provide Girl Scouting for their young members and find Scout activities today more valuable than ever. The Girl Scout program, with its pledge of service to God and country, has long been endorsed by religious leaders of all faiths.

Girl Scouting supplements the work of the church by providing practical experiences in which a girl may apply the ethical teaching of her creed. Girl Scouts care for the children of mothers who do volunteer defense and welfare work; they collect tons of scrap as well as materials for the Red Cross; they act as junior aides in hospitals,

and offer friendship and help to newcomers in the community.

Church members who want to help the girls of their community should get in touch with their local Girl Scout office, or, if there is none, write direct to Girl Scouts, 155 East 44th Street, New York, 17, N. Y.

ARCHBISHOP OF YORK ON BOMBING POLICY

The Bishop of York writes: "I am receiving letters asking me to protest as a Christian against the bombing of German and Italian towns. War is always horrible, and this is true of war from the air. Most of us would wish to see aerial warfare totally abolished, for the non-combatant is almost certain to suffer with the combatant. In the most hateful form it was used by the Germans when they bombed undefended Rotterdam, Belgrade and other cities, murdering thousands with the deliberate intention of striking terror into the hearts of the civilian population. This kind of bombing has not been undertaken by the Allies. They have aimed at military objectives, with the purpose of breaking down the military opposition of the enemy, though unavoidably many civilians have also had to suffer. The real justification for continuing this bombing is that it will shorten the war and may save thousands of lives. Those who demand the suspension of all bombing are advocating a policy which would condemn many more of our own soldiers to death, and would postpone the hour of liberation which will alone save from massacre and torture those who are now in the power of the Nazis.

"Often in life there is no clear choice between absolute right and wrong; frequently the choice has to be made of the lesser of two evils, and it is a lesser evil to bomb a war-loving Germany than to sacrifice the lives of thousands of our own fellow-countrymen who long for peace and to delay delivering millions now held in slavery. I cannot help thinking that some of those who write to me in impassioned terms about the sufferings of the Germans in the bombed cities forget the prolonged and awful sufferings of the Poles, the Czechs, and the Jews of all nations. However much we deplore the sufferings of the civilian population and the destruction of their homes, and of beautiful buildings, we must continue to use our superiority in the air as a means of ending the war as speedily as we can, and then build up some strong central international order which will by force maintain peace until it is willingly accepted by all the nations."—The Spiritual Issue of the War.

COURAGE

By Ethel Green Russell

Courage is a tree
As tall as the pine against the darkening sky—
As far reaching as the arms of the oak—
Deep rooted in life's silent wood
It stands, wearing its cloak
Of solitude.

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ANDREW BEADLE—RESOLUTIONS OF APPRECIATION

Whereas, the inscrutable will of Divine Providence has called Andrew Beadle from the cares of this life to the peace of life hereafter, and

Whereas, Andrew Beadle was faithful and loyal to the Methodist Church throughout his life, regularly attending the services and providing for the support of the church, and,

Whereas, in his life and work Mr. Andrew Beadle always did his utmost to make his life a practical application of the principles of Christianity, and,

Whereas, Andrew Beadle was a member of the Board of Stewards of the First Methodist Church, having served on said Board for some time. Now, therefore, be it

Resolved, by the Board of Stewards of the First Methodist Church of Lafayette, La., that this Board expresses its deep sense of loss in the passing of Andrew Beadle, and it does hereby express its sincere sympathy to the family and loved ones. Be it further

Resolved, that copies of this resolution be spread on the minutes of the Board of Stewards and forwarded to the bereaved family.

BOARD OF STEWARDS,

J. J. Davidson, Jr., Secretary.

AN APPRECIATION OF MRS. CORA SHOWS

On June 13, 1943, Mrs. Cora Shows passed away to be with loved ones and the Heavenly Father.

Her going has left a vacancy in our church and community that cannot be filled.

For several years she served as president of the Missionary Society in Mount Pleasant Church, a position she filled faithfully and loyally; her love for her work manifested itself in her cooperation in every way.

Mrs. Shows responded with cheerfulness to all calls made upon her. Those who served with her through the years realize what she meant to the church. Her faith in God was strong; through that faith she gave her best to home and community.

As members of this society, we wish to pay tribute to one whose faith and loyalty is an inspiration to all who knew her.

It is desired that a copy of this tribute be sent to her husband and family, a copy placed upon the minutes of the society, and a copy sent to the New Orleans Christian Advocate.

W. S. C. S. Cross Roads Methodist Church,
MRS. DAN P. YEAGER,
MRS. J. D. CROSBY;
MRS. S. A. LOVITT, Secty.

JOHN H. OSBORNE

Bro. John H. Osborne was a native of Gleason, Tenn., but had resided in Jackson, Miss., for the last forty years. He left this world for "a City . . . whose Builder and Maker is God" March 8, 1943. He was a retired railroad man and a member of draft board No. 2 in Jackson. He was a steward in Glendale Methodist Church, where he had been a member for about seven years. For several years he was a member of the Board of Stewards of Capitol Street Methodist Church in Jackson and was held in high esteem by this Board.

He was converted a little late in life and some few years later he saw what John and Charles Wesley saw, viz, that he "could not be saved without holiness, followed after it. . . . He saw, likewise, that men are justi-

fied before they are sanctified; but still holiness was his object." There came a day when he came into possession of this experience and ever afterwards enjoyed it, and stood for it without stint or reservation.

He loved the Methodist Church as it came from the hands of John Wesley and Francis Asbury. He traveled many miles during the years to hear the Great Depositum of Methodism preached. Indian Springs, Ga., camp meeting was his favorite place to hear what his heart yearned for. He heard at his own church some who have preached at Indian Springs. He deplored the fact that in recent years modernism has crept into the Methodist Church, yet he stood by his pastor and his church to the end. This pastor lost in Bro. John one of his best friends. He is missed by the church, the board of stewards, and, especially, his pastor.

Surviving him are his wife, Mrs. Willie Howard Osborne; two sons—Glenn Scott Osborne, Navy ensign, stationed at Miami, Fla.; Marvin H. Osborne, student in Mississippi College, Clinton, Miss., and a brother, Will T. Osborne, of Gleason Tenn.

J. A. WELLS.

H. C. LIPSCOMB

Henry Clay Lipscomb was born June 26, 1872, in East Feliciana Parish, nine miles south of Clinton, Louisiana, and passed into eternal rest May 17, 1943, from his home in North Highlands, Baton Rouge, La. He was the oldest son of the late Thomas D. Lipscomb and Louisa Mildred Dreher, both pioneer families of East Feliciana.

Clay was a good, moral boy, and in his early twenties he had a bright experience of salvation and joined the Methodist Episcopal Church, South, at the old Bluff Creek Camp Meeting, where he, with a friend, Dave Phares, now deceased, had cut the first bush several years before when it was decided to establish said camp meeting. After his conversion he took an active part in church work, and when his father passed away in 1902 he was elected a steward in his father's place, which place he filled until he moved to Baton Rouge a few years ago. He also was a faithful member of the executive committee of the Bluff Creek Camp Meeting during this same time.

Clay was friendly and kind and had a host of friends. He was patient and sweet-spirited, and did not complain. He was a faithful husband and a devoted father. He was charitable and responsive. He was a churchman, and was interested in everything that pertained to the welfare of the church, for he was a Christian. And so he lives on in the lives and memories and love of friends and loved ones. He had been an invalid, unable to use his crutches for the last ten years, but he was interested in the welfare of our government, and in all man-

kind, and the church, and had hope for the world, and looked for a better day. His illness was caused by a long spell of typhoid fever which he had when a young man, after which he never had good use of his lower limbs and gradually lost use of them and resulted in complete loss of them over ten years ago. One person said of him, "He is a shining example of Christian patience and fortitude, faith and endurance." Another said of him, "His life was an epistle, known and read of all men who knew him as telling the story of a wonderful redemption." Hundreds of passages were marked and underlined in his New Testament and Psalms. He loved God's Holy Word and endeavored, by grace divine, to live by it. He suffered a great deal, but his suffering and sorrows are over. He was conscious to the last, and when unable to speak he pointed upward, and passed quietly and peacefully into the city of God. Remembering his courage, patience and faith, we find consolation in the fact of his Christian life lived so well.

Clay was married to Cora E. Powers, of a prominent family of East Feliciana Parish, who, with one son, Clay P. Lipscomb, survives. He is also survived by three brothers, namely, W. P. Lipscomb, of New Orleans, La.; Rev. T. D. Lipscomb, of Kinder, La., and John H. Lipscomb, of Jackson, Miss. Many people spoke of the beauty of his casket, which was made of cedar and designed by himself many months before he passed away.

The funeral services were impressively conducted in a funeral home in Baton Rouge in the presence of a large number of relatives and friends, May 18, by Rev. John B. Koelemay, assistant pastor of the First Methodist Church of Baton Rouge, who had faithfully visited him in his last illness. He was assisted by Rev. H. A. Gibbs, pastor of Istrouma Methodist Church, after which the body was laid to rest in the family cemetery on the old home place where he was born, to await the resurrection of God's people and the great reunion in the perfect day. Bro. Koelemay again officiated at the grave, completing the service in a beautiful manner amid loved ones and friends of our departed brother. The floral offerings were many and beautiful, attesting in some measure love and friendship.

We have a living hope that we shall meet again.

His brother,

DUNCAN.

"Aristotle made a statement which has never been improved upon when he compared the body and the mind to two chariot horses and the spiritual part of man to the driver. He said that the stronger the horses, the stronger should be the driver, lest his steeds run away and wreck the chariot."—United Presbyterian.

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EVIL AND MAN'S NEED OF GOD

(Continued From Page 9.)

against the implications involved in that statement.

Two books, that are not religious by nature but an outgrowth of the war, are here listed to introduce the topic of this address: *Evil and Man's Need of God*. These two books are: "We Thought We Heard the Angels Sing," by Lieut. James C. Whittaker, and "The Story of Dr. Wassell," by James Hilton. The first book is by a member of Rickenbacker's crew, and the second tells the story of a U. S. Navy doctor who rescues seven men from Java and takes them to Australia, for which heroic action he was awarded the Navy Cross by the President.

Lieut. Whittaker frankly says that out of that experience of being lost, shipwrecked, and having a narrow escape from death, he made life's greatest discovery—the discovery of God. James Hilton quotes Dr. Wassell as saying "Yes sir, we prayed hard, and I don't really figger anything else could have got us through."

These two stories point up this fact: Out of this tremendous conflict of evil men are turning to religion, to prayer and to God. This is not a new experience, but it is a new experiences for the jaded worldlings of this age—those who lived through the dark days of the spirit of the twenties and the thirties; those who worshipped at the altar of humanism and found no need for God and no belief in God possible.

C. E. M. Joad, a professor of Philosophy in the University of London, and one of England's most fertile literary minds, has just published a remarkable book. Remarkable, not in its results, but in what it says and also in what it doesn't say. Joad is the author of eight books on philosophy, an avowed agnostic for the past thirty years and a man who has ridiculed the idea of religion and man's dependence upon God. He has been faced by the evil of this present world and has felt man's need of God. In this closely knit book he has traced his spiritual pilgrimage from agnosticism to something akin to friendly belief in God.

This is not a book for the average man to read. It is not a book for the average preacher to read. It is not a book to do a man's faith any good. For Joad has not come to the end of the road. He has stopped at the half-way house and called it his satisfactory destination. I think that before he is through with worshipping his reason—for about the only God he has worshipped has been his own reason—he will be driven to find refuge in a faith more satisfactory and more reliable than the one he is experiencing at the present time.

But this book is another sign-post on the way. Man is again discovering the evil in the world and recognizing that without God he can do nothing about it and cannot live in the midst of it. There is something vastly different between sin and evil. Sin is that act by which the individual breaks his relationship with God. Evil is that vast spiritual force in the world that is antagonistic to God and all that God is interested in. It is this evil, incarnated in this age of godless men and men who need no God, that is jarring the world to its foundations. Not in hundreds of years has this world witnessed the brutality, the beastiality, the open rebellion against God that it is witnessing today. It is this vocal evil that has touched every hamlet in the universe and compelled thinking men to re-examine their convictions and see whether their self-complacency is sufficient.

Whittaker, and those multitudes of nameless heroes who are experiencing the same thing, say that evil—that man by himself—is not sufficient. For man, by himself, is necessarily evil. There must be something else to make life complete—and that something else must be none other than God.

For those of us who live in our quiet worlds, those of us who are so busy about the complicated efforts of trying to make profits and meet taxes in a world at war, all of this sounds distant and unrelated to the life we face. What I am trying to say is this: These men who have either experienced or thought, have been faced with this fact: Man in himself is insufficient. The evil in this world drives a man to find God. If he cannot find Him, life is not complete.

The last book I would mention is one I would recommend to those intellectuals who like to roll a smooth morsel of thought, or a quiet crumb of an idea, under their tongue and savor its implications. This book is by an English professor, too. C. S. Lewis, of Magdalen College, Oxford, has by some circuitous method secured certain letters from "an elderly devil in hell to his junior on earth." In the *Screwtape Letters* this elderly devil—Screwtape—writes to his junior devil on earth—Wormwood—concerning the fate of a particular man who is seeking to live the Christian life. It is Wormwood's business to prevent this man from being a Christian and to see that this patient is safely ushered into Hell.

Every statement in this book is written in reverse, and as it is full of theological implications and meanings must be taken, not only with a grain of salt, but with a little quiet thought. In *Screwtape's* phraseology God is "The Enemy," and the Devil in Hell, is "Our Father." Such reverse phrasing keeps the one who is reading on the alert to really understand what is meant. However, somethings are understandable and pertinent, such as:

"You must therefore conceal from the patient the true end of Humility. Let him think of it not as self-forgetfulness, but as a certain kind of opinion (namely: a low opinion) of his own talents and character." Or again: "Get it quite clear in your own mind that this state of falling in love is not, in itself, necessarily favourable either to us or to the other side. It is simply an occasion which we and the Enemy are both trying to exploit. Like most of the other things which humans are excited about, such as health and sickness, age and youth, or war and peace, it is, from the point of view of the spiritual life, mainly raw material."

And with that we might as well close: Every experience in life is raw material. Out of it the Evil in the world will make of us brutes, beasts, sinners all; or out of it God will make saints, characters worthy of being known as Children of God, men who have dominion over the world and are capable of fellowship with God.

MESSAGE FROM GENERAL COMMISSION ON EVANGELISM

(Continued from page 5)

days and events. The backwash of the war makes it highly imperative that the Commission on Evangelism pioneer here and as a church be ready for the troubles of the post-war era.

Perhaps the words of Paul are a fitting summon to our report. "I can do all things through Christ, who strengtheneth me." Let us, also, thank God and take courage.

RESOLUTIONS OF SYMPATHY

From Methodist Church School, Lake Providence, La.

Whereas, on July 18, 1943, death removed from our midst our pastor and friend, Rev. H. N. Brown.

Resolved, that we, the members of the Methodist Church School, Lake Providence, La., bow in humble submission to the will of God, as we give expression to our love and appreciation of Bro. Brown. He was untiring in his work for others and his Church, always visiting his members and friends in time of sickness or sorrow. He was unswerving in his duty to God, his Church, and his fellowman.

Resolved, that we sincerely and deeply sympathize with his bereaved widow, his daughter, and other relatives. We pray that God's love and grace may be with them in their sorrow, bestowing upon them a "peace that passeth understanding." Bro. Brown died as he lived—unafraid to meet the issues of life, courageous in life, courageous in death. He was not afraid to live, not afraid to die.

Whereas, we desire a copy of these expressions of love and sympathy be sent to his family, a copy be spread on the Church School record, and a copy each to the *Banner Democrat* and the *New Orleans Christian Advocate* for publication.

Surely a good man has gone to his reward. We shall miss him.

"I cannot say, I will not say,
That he is dead; he is just away.
With a cheery smile and a wave of the hand
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since he lingers there."

MRS. A. J. WYLY,
MRS. ALEX S. HILL,
MRS. J. P. DAVIS.

PROF. TOUCHSTONE ELECTED TO STAFF OF LAY ACTIVITIES

Professor James H. Touchstone, head of the department of science at Philander Smith College, Little Rock, Ark., was elected associate secretary of the General Board of Lay Activities to work in the Central Jurisdiction, at the annual meeting of the board in the LaSalle Hotel, Chicago, July 20-23.

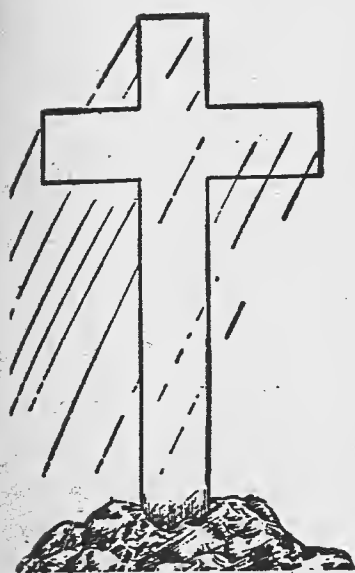
Headquarters of Professor Touchstone will be in Atlanta, Ga., but he will work closely with the staff of the Board in Chicago, it was explained by Dr. George L. Morelock, executive secretary.

A native Georgian, Professor Touchstone was educated at Clark University, Columbia University, and the University of Illinois. He is a chemist-analyst-physicist, and a member of the American Institute of Chemists. He is in his mid-forties, and has three daughters.

As a leader in lay work, Professor Touchstone last year served as lay leader for the Southwest Conference of the Central Jurisdiction.

I do not go to church to hear lectures on economics, or philosophy, or birds, or flowers, or social problems that never will be solved until Christ comes again. I go to church to hear the sweet old story of the Saviour's love. I go to church to have my soul warmed and moved by the power of the gospel. I go to church to have my soul feed upon the bread of life.—Exchange.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

Without the ultimate interpretation of this universe in terms of spirit, we cannot explain men's passion for truth, nor their courage, nor those high loyalties which produce devotion unto death.—Walter Russell Bowie.

THE PRAYER-ROOM TODAY

Lord Jesus, I believe Thou art the same as in days of old. Thy touch has still its ancient power; let me feel its power today. I need Thee as much as any of those whom long ago Thou didst heal. "Poor, wretched, blind," I am indeed, powerless to help myself and despairing of any help but Thine. Yet I know Thou canst give me all I need, "sight, riches, healing of the mind." Lord, I believe; help Thou my unbelief. Let me know Thy touch of healing upon me now, Thy strength taking hold of my weakness, Thy peace coming to dwell in this troubled heart.—Amen.

Retrospect

(Written and read by the Rev. Arthur Lanzenby
"on being granted the retired relation"
by the West Virginia Annual
Conference)

If I have lightened heavy loads
That pressed with sorest pain and chafe
Upon the hearts of God's own folk,
My day has been worth while.

If I have brought one ray of light
To darkened souls that grope
Along life's dim and winding paths,
My task has reached its goal.

If I have turned the thoughts of men
From sordid, low-lived, hurtful ways,
To Life Abundant in the Word,
My work has been repaid.

If I have lived and talked and wrought,
So sin-sick souls and broken hearts
Have felt the healing touch of Christ,
My life-work has its crown.



WALLET OF THE WEEK



PERMISSION FOR BINGO AND ITS REGULATION in New York State received a decided setback recently, according to news reports. It appears that the legislature passed a law permitting it as a church, social, and charity revenue-raising game, but the bill was vetoed by Governor Tom Dewey. In our opinion the Governor was right in his action. No church or charity should be allowed to create gamblers by entering into competition with gamblers unless they are willing to be classed as gamblers. The place does not redeem the practice.

* * *

THE DENVER JUVENILE COURT, which achieved fame under Judge Ben Lindsey, is again in the news. In an address on juvenile delinquency, Judge Gilliam admonished parents: "Take—don't send—your children to church." He based his admonition upon the fact that he had never had an active church boy in real trouble. It is his idea that the child problem is promoted by a form of neglect which results in spiritual ignorance and moral vagrancy. He declared that we must save our children for the world as well as save the world for our children.

* * *

THE STATE OF CALIFORNIA is said to afford hospitality for more religious sects than any other state of the Union. The list includes the shouting groups, mystic cults, health cults, and incense-burning sects. Within this range, all orders of society are being reached. Los Angeles is the center of the small sects, but Detroit, with an estimated two thousand small sect preachers, is making a strong bid for first place in that type of religious work. Independent ministers preach to their shopmates at lunch time in great war plants.

* * *

THE FEDERAL COUNCIL OF THE CHURCHES has called attention to the fact that large numbers of congregations of all American denominations go through an entire year without a single accession on profession of faith. This is the more significant since one-half of all the people in America are not members of any church—Jewish, Catholic, or Protestant, and fifteen million school-age children are receiving no religious training whatever. Such unfruitful congregations are justly entitled to be considered cumberers of the ground.

* * *

CURTAILMENT OF LIQUOR has been effected by government action in every warring country on both sides except in the United States, says an exchange. Dr. J. Raymond Schmidt, general superintendent of the National Civic League, declared: "Stop the manufacture and sale of alcoholic beverages for the duration and it will not be necessary to recruit married women for work in munitions and armament factories." The Manpower Commission is heralding the need for a million three hundred thousand new workers, there is a hue and cry against absenteeism in war plants, and in the face of it all a reduction of the price of liquor has just been announced. Perhaps it might help if our legion of stuffed shirts would do a little checking up.

MASS BOMBING OF CITIES by a corps of flying missionaries after the war has ended, is a proposition which the Church of God has under consideration. The plan, which antedates the present war, contemplates a program of evangelization by dropping leaflets from the sky. The Church of God proposes to clothe the raining of manna in the Mosaic drama in a modern dress by dropping God's Word from the skies to feed the spiritually famine-stricken who wander in our modern wilderness of sin. The appeal of the plan is at least romantic.

* * *

LORD WEDGWOOD, a descendant of the founder of the famous Wedgwood Pottery Works in England, who was a great friend of the Zionists in their efforts to make Palestine a Jewish national home, has been remembered for his great friendship and liberality toward the Jews by a \$50,000 "Josiah C. Wedgwood Fund for the Settlement of Jewish Youth in Palestine." Lord Wedgwood was a great Christian, a great humanitarian, and a great friend of the Jewish people. The Fund in his memory is being raised by the Hadassah organization.

* * *

A CIVILIAN PUBLIC SERVICE UNIT for women has been organized by American Quakers. The first group of seven women includes the wives of three conscientious objectors. The members of the unit will work as attendants in the mental ward of the Philadelphia State Hospital located at Byberry. Some members of the unit have had a measure of special training for that type of work and others have done social service work. They will receive sixty-one dollars per month beside quarters and maintenance. This is the first unit of the kind to be organized.

* * *

THE GROWTH OF HOLINESS SECTS has been referred to more than once on this page. A recent study of this situation reveals the fact that at least two hundred small sects, many of them holiness sects, are finding new opportunities in the wartime stress for gaining converts to their cause, for winning over many members from other denominations, and even taking over whole congregations from each other. There seems to be no evidence of a coalition of small sects, but an enlistment under new independents operating particularly in the vicinity of war camps and war industries.

* * *

PRESBYTERIAN-EPISCOPAL UNION, which some believed to be well on the way to consummation, seems to be out for a period of years at least. Both majority and minority reports of the Protestant Episcopal Church Joint Commission agree in saying that far more time is needed before any definite move toward organic unity should be taken. With these reports, it seems that the proposal which has been under discussion for fifty-seven years is back "in the land of beginning again." The majority report will recommend the continuation of the Commission for another triennium.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

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EDITORIAL

BRITISH METHODISM—1943

The recent session of the British Methodist Conference held in Central Hall, Birmingham, is described as a "skeleton" Conference. It does not appear that attendance was restricted except by war conditions, but the smallness of the body in the great hall was noticeable and the wags resurrected the question of the old prophet: "Can these dry bones live?" It is difficult and might be unfair for an American to undertake to appraise the situation, but it seems to us that British Methodists have reason to humiliate themselves before God in repentance and in intercession for a new baptism of the Holy Spirit such as was experienced in the Wesleyan Revival two hundred years ago.

Two items seem to have drawn the fire of the veteran debaters. Dr. Maltby opposed vigorously the move to make the chairmanship of a district a full-time appointment, thus relieving him of responsibility for a circuit. Conference voted to submit the proposal to the Synods and to bring the question up for action upon their vote next year. The other matter which was debated with considerable heat was the action on dancing a year ago. Dr. Scott Lidgett, 89, and Dr. F. L. Wiseman, 85, measured swords on that issue. The Conference, however, refused by a good margin to vacate its former action.

On evangelism, the interest out of which Methodism took its rise, there was less heat and seemingly less assurance. It is no longer a major interest in the sense of being separate, but is an adjunct of the Home Mission program. Neither is it any more a year round, in season and out of season activity, but the emphasis is upon "Commando campaigns" and a reporter describes the progress as a "growing, not with observation, but inwardly, and that is what really matters." It reminds us of what we have often heard over here: "We had a good revival, no members were received, but the church members were greatly revived."

The lack of emphasis on evangelism would not be so significant if it were not for the fact that British Methodism has been consistently losing members for the past quarter of a century. Mr. Wesley's revival program was no hit-and-run affair and he did not speak of the power of the Holy Ghost in the lives of those to whom he preached as an "inward" and occult influence. His evangelistic militancy was the basic factor in the building of a great church and did much to save England in a day of great spiritual desolation. Formalism, compromise, and occult effects hold little encouragement for the future of British Methodists, and we on this side of the Atlantic

will do well to study carefully the developments in the British Church.

WHITHER?

In a recent issue of the Advocate we discussed briefly the confusion resulting from the red tape and the bickering in political circles, particularly in Washington. It seems to be the policy to keep the bureaucrats in until the situation gets so bad something has to be done about it. They dismiss a glamour girl and then a howl is raised about a dancing "economist" and he gets his resignation sent to him, but not until a grinning, dancing picture of a man in trunks has made the whole thing nauseating and disgusting. The red tape continues and the criticism goes on unabated, and we are even threatened with plastic poker-chip tokens for "point change."

The increasing number of instances in which contracts and public trusts have been mishandled, for which indictments have been returned, and the talk about the gross abuses of government support of dependents of men in the armed services is tending further to break down both civilian morale and morals. The seeming lack of unity and understanding among the Allies in the prosecution of the war, and the lack of a general outline for the peace when the fighting ends is far from reassuring.

A few mornings ago, we chanced to hear part of a conversation between three men as we were getting off a street car—a middle-aged car operator, an elderly man, and a young man. They appeared to be discussing the payment of \$41,000 for luxurious offices for some government officials. They then agreed that the result of this war would be the raising of another brood of millionaires, and that they felt that while there was such profligate spending of tax money, labor should get its part. They were talking in all seriousness.

As for the pattern of the peace when the war is over, we do not wish to see it shaped by visionary idealists, radical social leaders, and revolutionaries. On the other hand, we certainly do not want a peace formulated by cut-throat international diplomacy negatively assisted by a conquered foe. It seems to us that signs are pointing in that direction at the present moment. The public does not understand the onesidedness of American collaboration—why China has not had greater support, and why promises to Russia have not been kept in a manner to prevent Russian criticism of our course, and why the long drawn-out controversy over the French situation. We do not think that the details of our military policy should be disclosed, but we do think that talk regarding our pur-

poses should be understandable and such as to create confidence in the minds of the public. That, it seems to us, would prevent some of the unfavorable reactions which have developed.

We have the conviction that there is need for wholesome supervision of public spending; that Congress should institute a searching audit of emergency projects with belettered designations; that bureaucratic regimentation of American life should be simple, in the interest of the prosecution of the war and the efficient and equitable supply of public needs on all fronts; and that the leadership of the nation should begin to shape its thinking for a constructive and an honorable peace to be approved by Constitutional process. If we go on talking and acting as though the United States were one great eleemosynary institution, we are simply heading for national disaster.

EDUCATION BY ACCELERATION

It would seem that as a nation we had almost run the gamut of possible tones, overtones, cacophonies, harmonies, and what not, in the diatonic scale of education. We have played the classics, the romanticists have had their day, and lately the jazz and swing, with a revival of Alexander's Ragtime Band, have held high revels in the halls of education. We can't make up our minds what tempo is suitable for education; what medium to use—if it is to be the orchestra, the brass band, or the gentle wooing flute.

Dissonance seems to be the order of the day, or seems to have been so, for the past few decades. There have been many prophets with many panaceas, in fact, as many panaceas and programmes as prophets; but too many of these have proved to be false prophets. We are sure of this fact, because there seem to be just as many at large, telling

us what is wrong with education, as there ever have been in the past. That is, too many still have the uneasy feeling that all is not well, in spite of the millions that have been spent in this country alone, since the beginning of the Republic.

Fifty years ago anyone could have, with an air of finality, given you a definition of education; but today there are as many definitions as there are proponents of theories, and a new one is born every minute.

It is a curious fact that the very word in Greek from which we derive "school" means leisure. The Greeks had the idea that the learning process demanded time, but above all a mind "free from every cumbering care," so to speak.

Now we have education by acceleration. That is, the tempo is stepped up in everything, for the duration. That is well, if it is merely for the duration. But on every hand there are those who are saying: "If it is good for war, why not also for peace?"

We are all familiar with the difference between fruit that is developed in a hot-house and that which grows out in the open under the natural processes of season, climate, sun, and soil.

It is true enough that technical skill, that which trains the hand and physical reactions to certain stimuli, can be accelerated. But to acquire maturity of thinking, or

to develop skill to think at all, requires growth, time to weigh and consider; the method of trial and error must be used here if anywhere at all.

Take, for instance, the acquisition of a language. Anyone who has taught in this field knows that there is a certain ripening, a growth that must take place gradually, before there can be mastery in this area. And I am perfectly aware of the accelerated language courses that are being given right now to speed up the war effort, and that remarkable things can be done in a few months, in acquiring a sort of glib proficiency in bandying phrases back and forth with a native, to find one's way around, to ask for articles of food, and all that sort of thing. All of which may be well enough in time of war, but education is more than this sort of thing. It means intellectual mastery of idioms, ways of thinking, ideas of government held by the people of the country, literary appreciation, ways of life, history, all the overtones that go to make up the civilization and culture of a nation or race.

Education, then, should mean more than a parrot-like repetition of formulas and figures; it means intellectual grasp, development of the power to appreciate and appraise the things that make a man a human being, and not just an automaton or robot. It is spiritually apprehended, as well as mentally and mechanically.

A. P. H.

PRAYER MEETING DIES A HORRIBLE DEATH

Mrs. Prayer Meeting died recently at the First Neglected Church on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong healthy child, fed largely on testimony and spiritual holiness, soon growing into world-wide prominence, and was one of the most influential members of the famous church family.

For the past several years Sister Prayer Meeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will power. At last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning marts of trade and places of world amusements. Her older brother, Bro. Class Meeting, has been dead for many years.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives, and religious education, but to no avail. A post mortem showed a deficiency of spiritual food, coupled with lack of fasting, faith, heartfelt religion, shameless desertion, and non-support were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to bear her remains tenderly away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace," and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories, awaiting the summons from above.

In honor of her going the church doors will be closed on Wednesday nights, save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments to the members of the Men's Handball Team.—The Hammond Vindicator.



Dr. A. P. Hamilton

WITH THE PASTORS

CHURCH SCHOOL STUDY CLASSES

By Charles O. Ransford

The despair of many pastors is to find persons who have knowledge and are interested in the church activities. Happy the pastor who has a church school superintendent who is open-minded and is always seeking new ways of working. Blessed indeed is the church school with a corps of faithful teachers, who know their task, study, and hold the enrolled pupils in regular attendance.

Just anybody as a superintendent will not satisfy the demands of our modern church schools. Just anybody as a teacher will not hold lively children and growing boys and girls in the church school classes.

Church school statistics, except in growing communities, are usually static. There are slight variations in the enrollments over extended periods. Yet we occasionally have new pupils and there are annually a few new enrollments in the primary department.

A study of the teen-age groups shows that when growing boys and girls, who have advanced in high school studies, and begin to have other than school and home interests, unless special efforts are made to create new relations with the school, become irregular in attendance and drift away.

Bright boys and girls want to learn. In the adolescent period life gets an expanded view of all human and world relations. They have learned in school. They are beginning to read books and papers. Life becomes exuberant. Vital forces create new inspirations and enthusiasms. With the intellectual and virile new forces are like the sparkling waters of a strong flowing hillside stream, bounding around the curves and dashing in spraying cascades over the rocks.

The real teacher who loves youth and loves to teach, whose ambition is to mould character and prepare young people for place and service in life, spends many wakeful hours in study and prayer that he or she should not fail in this God-called service.

The Methodist General Board of Education and likewise other denominational Boards, have prepared numerous study courses to meet these needs and to teach and train the teachers. Not one phase of religious education has been overlooked, from the primary to the adult departments. The Boards of Education under the direction of university trained teachers and child guidance specialists have prepared study courses for every type of teacher and for every type of problem arising in the church schools.

These studies may be taken individually, in groups in local churches, in district and conference institutes, and in all our conference and area summer assemblies. These study privileges are brought immediately to all church school workers. They are given every month in our best church school literature.

The superintendents must have these studies to know and become efficient. The teacher must study to hold his pupils and save their souls. All advanced young people and adults should take these studies. Every church school every year should have a series of study classes. Every church school each year should send one or more teachers and pupils to the summer assemblies.

New methods must be acquired, if we would maintain a continuous interest in our

church schools. New methods must be adopted, if we would hold our pupils and maintain a high service in Christian teaching and culture.

A MAN-MADE CHURCH

By Dr. Forney Hutchinson

"And he said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." (Matt. 21:13.)

Jesus had just made His second visit to the Temple and had once again driven away the money-changers and cleansed the outer courts. By way of explanation, He quoted from Isaiah: "My house shall be called a house of prayer, but ye have made it a den of thieves."

I wish to use only a portion of the text, "My Father's house shall be called a house of prayer, but ye have made it . . ." And with that quotation in the background, I desire to ask this vital question: What have men made of the Church of God?

Let me compare briefly a God-made and a man-made church. It is not difficult to describe a God-made church. It is a house of prayer, a place of worship. The motive that moves to attendance is that of finding God and holding communion with Him. No nobler objective could possibly be imagined. It should, therefore, be a sacred and awesome place. A purely man-made church may be an entirely different proposition. Of course, of such churches there may be a large variety, some more and some very much less desirable.

First of all, I should like to consider the church the Jews made, the church as Jesus knew it in His day. He boldly denounced it and declared they had converted His Father's house into a "den of thieves." Now, a den of thieves is not a place where thieves operate, but rather where they congregate. The Jewish leaders did not come together in the Temple of that day primarily for the sake of robbing the poorer class of Jews who came from remote districts, but rather to soothe their consciences and gather inspiration for further and outside operations. The whole tendency was to commercialize the Church of God. This they succeeded in doing to a very large degree. In John's Gospel, instead of "a den of thieves" the word "merchandise" is used. In other words, the Jews had commercialized the house of God. They had perverted the purpose of His house. Jesus undertook to restore it to its original purpose. The animosity of Annas toward Jesus in all probability grew out of the former's greed. He feared that the Master would interfere with his exploitation of the people who came up to Jerusalem to worship and bought their offerings from him and his associates. Already this reprehensible traffic had made him and his family immensely rich. He had no thought of being deprived of his ecclesiastical gift.

My next question is, What have the Catholics made of the Church? For nearly three hundred years after Pentecost the apostolic church went forth with the tread of a conqueror. She suffered persecution, and many disciples achieved martyrdom, but she never lowered her standard and was uniformly victorious. Then came Constantine and the first division of the Church. Ultimately the Eastern branch, usually known as the Orthodox Greek Church, found her largest following in Russia. The Czar of Russia simply took her over, rewarded her with

gifts, afforded her protection, and utilized her to his own advantage. She became thoroughly nationalized and was sarcastically and perhaps truly referred to as the agency that furnished the "opiate of the people." The collapse of the Russian army is one of the unsolved mysteries of World War I. Raymond Robins, who made a special study of it and tried to explain it, said: "The Russian soldier realized that his government had betrayed him, but he fought on; he discovered that the economic order had exploited him, but he was still courageous; finally he saw that his church had forsaken him, and then his morale broke." That is, no doubt, in part at least, the explanation.

The Western wing compromised the Church to win the favor of Constantine. She entered with him into a relation of Church and State, which continued through the centuries. She sought to dominate, and the time came when the world witnessed a great Emperor standing barefooted in the snow in front of the Pope's Palace, pleading for admission and forgiveness. Not until Bismarck's time did the state again have the courage to say: "We are not on our way to Canossa."

More vital to us, however, is what Protestantism has made of the Church. This brings the question down to date and puts it up to us.

First of all, we divided it. The Church, known as the body of Christ, has been torn into shreds through Protestant denominationalism. Like a pendulum, humanity swings from one extreme, and when, under Martin Luther, we broke loose from the vice-like grip of Rome, we swung to the other extreme. Liberty became license, and today Protestantism is not a church, but a group of religious denominations. Abraham Lincoln said he would have joined a church if he had known which one to join. It is sometimes said that, while we are divided outwardly, we nevertheless have "unity of spirit." However, in the light of history and conditions, even that claim may be hard to make out. Protestantism today has no voice with which to deliver itself on any moral issue. She did not when the World Wars Nos. I and II were impending. The Federal Council of Churches, to which most Protestant bodies subscribe, is at best a very loose federation.

In the second place, Protestantism has secularized the Church. It has made her popular at the expense of her power. The line of demarcation between the Church and the world has been pretty nearly rubbed out. Too much effort is made to entertain. Many would turn the Church into a sort of glorified rotary club. We are constantly tempted to emphasize operatic music, clever speaking and social relationships. There are those who even join the Church hoping thereby to attain to a higher social position. We tax ourselves to attract the crowds. Our test of success lies in the size of our congregations and in the amount of our budget.

Her methods are also largely secular. In the raising of her monies she is hardly as dignified as some of our great fraternal orders. God surely has a plan for financing His Church, but we don't seem to have found it; or, having found it, decline to accept it. Recently a preacher raised the question: Shall my church go out of business? We are in outright competition with more than one line of business carried on by our members. On our way to worship we must run the gauntlet of ticket sellers and bazaar hawkers. Announcements are made which

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Rev. Allie J. Ellender, recently appointed to the Gonzales charge, begins his work with the enthusiasm of a real crusader and a determination to go over the top.

Rev. A. C. McCorkle, now in his sixth year at Charleston, Miss., reports good progress in his work. He is much attached to the people whom he has served so long.

Rev. J. H. Holder, pastor at Winona, Miss., seems to be carrying forward with his old-time vigor and optimistic outlook and good spirit. He is doing a splendid work in his present pastorate at Winona.

A note from Dr. H. L. Johns, pastor at Rayne Memorial Church, New Orleans, says that he is now really and not just officially on vacation. He and his family are taking a brief outing at Bay St. Louis, Miss.

Rev. J. F. Kilpatrick, pastor at Hodge, La., is now in a meeting at Chalmette, New Orleans, where Rev. J. W. Booth is pastor. Bro. Kilpatrick paid the Advocate office an appreciated call on Tuesday of last week.

Rev. R. S. Lawson, retired member of the North Mississippi Conference, living in Memphis, Tenn., writes that his health is very poor and that his nervous system is shattered. He spends almost half of his time in bed.

Bishop A. Frank Smith, who is in charge of the area including the Louisiana Conference, is taking a two weeks' vacation with his family at Boulder, Colorado, according to a letter received in the Advocate office a few days ago.

Rev. Bufkin Oliver, who enters Drew School of Theology, is the son of Rev. A. S. Oliver, of the Mississippi Conference, and his wife is the daughter of Mrs. J. C. Park and the late Rev. J. C. Park, of the North Mississippi Conference.

Miss Clara E. Chalmers, sister of the publisher of the Advocate and President of Colegio Irene Toland, Matanzas, Cuba, recently spent several weeks with her father, Mr. C. O. Chalmers, on the Seashore Campground, at Biloxi, Miss.

Friends of Mrs. H. N. Brown will be interested to know that she is now living at 125 Montgomery Ferry Drive, N. E., Atlanta, Ga., with her daughter Helen, Mrs. Gene Martini. After September 1 they will be located at 546 Mayson Avenue, Atlanta.

Mrs. W. E. Dean, Cascilla, Miss., expresses her great appreciation of the Church School Lesson prepared by Rev. W. C. Newman. She is but one of many who appreciate this splendid service which Bro. Newman is rendering to the Advocate constituency.

Requests for changes of address indicate that Rev. S. S. Holladay has been changed from Gilbert to Coushatta, La., and that Rev. F. C. Collins has been changed from Greenwood to Gilbert, La. We have no indication of the other changes which these moves involve.

Four men from the Meridian district are now in chaplaincy service, two in the Army and two in the Navy. All of them give thrilling accounts of their work with the men of the armed forces. Chaplain Don O'Connor was to baptize and receive 35 into the church on Sunday, August 8.

Dr. D. B. Boddie, pastor at Morgan City

and Berwick, La., paid the Advocate office an appreciated call on Tuesday of last week. Bro. Boddie reports progress in his work and his church calendar shows a round of endless activities. We know of no man who presses his work more energetically than does Bro. Boddie.

Capt. H. J. Thompson, member of Carrollton Avenue Church, New Orleans, and one of the faithful and dependable bar pilots, paid the Advocate office an appreciated call on Thursday of last week. The Captain is in good health and maintains his interest and optimism regarding today and tomorrow.

Rev. T. B. Winstead reports good progress on the Ovette charge. Good revivals have been held on the work. Bro. Winstead sends us information concerning Rev. Martin Kinsey, who was hurt in an accident in Houston, Texas, recently. His injuries, which we have already reported, were serious but he is said to be improving.

Rev. J. L. Neill, district superintendent at Meridian, Miss., says that Bishop Decell has appointed Rev. Bryan Broadus as pastor of Andrew Chapel charge, Meridian district, in the place of Rev. Bufkin Oliver, who has entered Drew University School of Theology. Bro. Broadus is the son of Rev. G. A. Broadus, pastor of Philadelphia circuit.

Bro. C. V. Hathorn, of Columbia, Miss., and his grandson, Karl Rossell, were visitors in New Orleans one day last week and remembered the Advocate office. Master Karl, with his mother and sister, is spending a summer vacation with the grandparents in Columbia. Their home is in Atlanta, Ga.

Dr. George W. Truett, eminent Baptist minister of Dallas, Texas, is in the Baylor Hospital under the care of specialists who are giving him extensive examination for a painful rheumatic condition from which he has suffered for more than a year. Several complications developed and it became necessary for him to have hospitalization.

Rev. Jeff P. Paul reports fine revivals on the Pleasant Hill charge, in the Louisiana Conference. Bro. Paul had the assistance of Rev. W. C. Mason, Rev. R. T. Pynes, Rev. J. P. McKeithen, and Dr. A. M. Freeman, district superintendent. At the time of his writing he was engaged in a meeting at Zion's Rest, which was begun by Rev. J. C. Price. A number of members were received on profession of faith in these revival efforts.

District superintendent J. L. Neill reports that three more dedications of churches will occur before the next session of the Annual

Conference; two of them are new churches which were paid for as they were built. This will bring the total dedications for the year to eight. In addition to this, good revivals are being held throughout the district, and Kemper County is planning a county-wide revival to be held in DeKalb in the fall, in which all the 25 churches of the county will participate.

MINISTERS' MEETING, EAST END OF LAKE CHARLES DISTRICT

The ministers of the eastern part of the Lake Charles District met in St. Martinville on August 2. Those present were: Rev. B. H. Andrews, Rev. R. H. Staples, Rev. W. H. Giles, Rev. J. H. Sewell, Rev. C. W. Quaid, Rev. C. J. Thibodeaux, Rev. J. B. Grambling, and Rev. A. A. Collins.

The meeting began promptly at 10:30 a.m., with Rev. R. H. Staples presiding. After a word of prayer, Rev. B. H. Andrews, district superintendent, was asked to bring before the group such matters as he considered important for the concluding of the work of the Conference year.

A suggestion was made that the ministers familiarize their people with the important legislation to be presented at the meeting of the Annual Conference. Two matters of legislation deferred from the last session were especially mentioned. One of these was the motion concerning the changing of the date of the meeting of the Annual Conference. The other was legislation concerning the control of Conference property.

A survey was made of the payment of the Golden Cross offering by the charges represented. In this connection, Rev. W. H. Giles gave a report of some of the work being done at the hospital at Lafayette.

The report of the charges represented revealed that all who had not already reached the Advocate quota would do so in the near future.

At noon the ministers and their wives were the guests of Rev. and Mrs. J. H. Sewell and the members of the St. Martinville church at a fish dinner.

ALBERT A. COLLINS,
Acting Secretary.

FINAL RITES HELD FOR MRS. MARGARET MURPHEY

The death of Margaret Joyner Murphey, wife of Eugene M. Murphey, Jr., at the home of Dr. and Mrs. E. M. Murphey, on last Thursday, brought genuine grief to many relatives and friends. Her death came after a four months' illness from a malady which all medical science and knowledge have failed to conquer. During most of her ill-



ness she was at her home in Long Beach, Miss., but one week before her death she was brought to Macon, as it was her request that she be laid to rest in the Murphey burial lot in Macon.

Funeral services were held at the family residence Friday afternoon at 4 o'clock. Rev. N. D. Guerry, Methodist minister, conducted the services, assisted by Rev. T. A. Filgo.

The deceased was a native of Lee County and was born in Tupelo, Miss., February 9, 1897. She was the daughter of Mr. and Mrs. W. L. Joyner, both deceased. She graduated from Tupelo high school and also from M. S. C. W.

As a young teacher, just starting out on her career, she came to Macon as a member of Macon high school faculty.

It was here she met and married Eugene M. Murphey, Jr., in January, 1920, soon after he came from World War I.

They were residents of West Point, Miss., and Itta Bena, Miss., for a while, but the greater part of their married life was spent on the Gulf Coast at Long Beach.

Soon after moving to Long Beach she accepted a position as primary teacher in the Long Beach Consolidated school, where she taught sixteen years.

The solicitation of friends during her illness and the comforting messages of condolence, generous with expressions of grief over the loss her death meant to their community, were an attestation to her fine Christian character, to her loyalty and devotion to principles.

Not only in her home which she loved so much was her influence felt, but in her church and in the school room.

She is survived by her husband, E. M. Murphey, Jr., and one son, E. M. Murphey, III, who is now in the Army Medical Corps at Tulane University.—The Macon Beacon.

TO ALL HOLDERS OF FREE TRANSPORTATION OF THE METHODIST CHURCH

Our beloved Church has received many great and valuable favors in the past from the American railroads. Tens of thousands of dollars have been saved for the treasuries of our Church because the railroads have given us passes.

Now we have a chance to reciprocate these favors, at least in part.

You know the very great strain under which the American transportation system is working. Just now they need our help. I know you will cooperate when you know what you can do.

The railroads are asking their own employees to refrain from using their passes on

Labor Day, September 6—also on September 3, 4, 5, and 7.

Thanksgiving, November 25—also on November 24, 26, 27, and 28.

Christmas and New Year's, December 23-January 3, inclusive.

Let's do the same! That's fair, isn't it?

If we have any influence with our employees, let's urge them to use Tuesday, Wednesday, or Thursday for any vacation travel. Never Sunday, Monday, Friday or Saturday. You have no idea how much that will help the railroads.

Brethren, we all appreciate what the railroads have done and are doing for the Church, but American people tend to take such institutions as the railroads for granted. If we are guilty of this, this is a good time to show our appreciation. The railroad men are human, same as we are, and relish

an act of genuine appreciation when they so rightly deserve it.

The railroads give us these special favors because they believe that the Church influences its members and the communities to be brotherly and better citizens. When we travel, therefore, let us make our trips count for the cause of the Kingdom, wherever we go, so that the best efforts of the railroads in our behalf will not be in vain. That is the best payment we can make them.

W. M. CASSETTY, JR.,

Executive Secretary.

NOTE OF THANKS

Dear Dr. Duren: I desire to express to you and through you to our many friends our appreciation of the kind expressions of love and sympathy for Mrs. Hoffpauir and myself and family, during the severe illness of Mrs. Hoffpauir. Mrs. Hoffpauir was in the hospital for seven weeks, has been home for a week now, and is now on the road to complete recovery. Again thanking one and all for the real sympathy and prayers that were offered for us. May Almighty God bless you all.

Your friend,

A. R. HOFFPAUIR.

VIRGINIA'S ABC "EXPERIMENT"

Mr. F. W. Gwaltney, Executive Secretary of the State Department of Mental Hygiene and Hospitals, gives in his official report a statement of conditions, which have followed the substitution of the Alcoholic Beverage Control system for Statewide Prohibition. Mr. Gwaltney states:

"Six hundred men and women yearly are in the State hospitals from alcohol; 30 per cent of all admissions are traced to alcohol; 20 per cent of all fatalities in highway accidents are from drunk driving; of 104,000 commitments to jail over 50 per cent were from alcohol." Taxpayers pay the bill. Mr. Gwaltney emphasized the continuous upgrade of consumption of intoxicants from 1935, when the ABC system was substituted for State prohibition, to 1942. "In 1935 the consumption of beer, wine and spirits was 9,648,636 gallons, an average of four gallons per capita, and a cost per capita of \$9.02. In 1942 the consumption was 36,195,644 gallons, or 13.52 gallons per capita, a cost per capita of \$28.30, over three times as much."

Mr. Gwaltney declares "that more money was spent in 1942 for intoxicants than for education, welfare, health and religious purposes combined." He adds: "Since the purpose of the ABC system is to decrease the consumption of alcohol, should not the state eliminate all forms of liquor advertising?"

It is also noteworthy that arrests for bootlegging have doubled, and five times as many illegal stills have been destroyed in 1942 as in 1935.

What will the citizens of Virginia decide to do about the shocking results from the ABC system? Complacency, because of revenue, in the face of multiplied millions wasted, unprecedented juvenile delinquency, drunkenness and crime, is a terrible blot upon the good name and the reputation for morality of the people of Virginia. Certainly, if Statewide Prohibition was, as has been emphasized in the Times-Dispatch, of Richmond, an "Ignoble Experiment," these official, shocking facts and figures prove undeniably that the ABC system is three times as "Ignoble."

JAMES CANNON, JR.

CONFERENCE MERGER—RESOLUTIONS

The matter of uniting the two Conferences in Mississippi into one Annual Conference was brought before the Cabinet of the Mississippi Conference at a meeting of the Cabinet, held in Jackson, on June 1, 1943. The Cabinet concurred in having the matter one of the topics discussed in the forum at the Pastors' School; and, in agreeing to cooperate in submitting the matter for determination by the Annual Conference at its next session.

The Cabinet has voted unanimously to adopt the following resolutions and request their publication in the New Orleans Christian Advocate:

"Resolved, that under the circumstances we, the members of the Cabinet of the Mississippi Annual Conference, rescind our agreement to have submitted a joint resolution to the forthcoming session of the Conference petitioning the 1944 Jurisdictional Conference to authorize uniting the two Annual Conferences in Mississippi into one single Annual Conference.

That we recommend the question of consolidating the two Conferences in Mississippi not be presented to the forthcoming session of the Annual Conference."

OTTO PORTER,

Secretary of the Cabinet.

SOME HALLOWED RECOLLECTIONS

Seeing the notice of the 71st session of the Seashore Camp Meeting, beginning as I write this day, I cannot refrain from asking the editor to grant me the privilege, as one of the original frequenters of that sacred institution, of a few lines in reverent reminiscence.

The transcendent excellence of those early spiritual refreshings cannot be known to the present generation experimentally, no more than it can know the experiences of the people at the descent of the Holy Ghost on Pentecost. The spirit is wanting. The modern reader, therefore, will bear with me as with holy reverence my thoughts go back to those hallowed days of the camp meeting's beginnings.

Our meetings began (say) on Thursday and continued over two Sundays, closing out the second Monday. The order of the day was as follows: 7 a.m., general morning prayers at the tabernacle; 8 a.m., breakfast; 9 a.m., prayer meeting and testimonies; 11 a.m., preaching and altar service; 12 noon, dinner (if the meeting broke up in time—generally not); from the noonday service until 3 p.m., rest and visitations—no frolicking; 3 p.m., preaching and altar services; in the interim between the 3 o'clock service and 8 p.m., private prayers, meditation, songs and Christian fellowship; 8 p.m. (or horn-blowing), preaching and altar service—until mourners "came through."

No one man did the preaching. At every service there was, out of the forty or fifty always in attendance, a different preacher, all revivalists in spirit, from the bishop down to the humblest mission preacher.

H. B. URQUHART.

San Antonio (1), Texas.
142 E. Huisache.

Fight like a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in His more abundant strength.

PERSONAL NOTES AND INCIDENTS

Rev. W. F. Ragsdale, pastor at Provencal, La., reports a Vacation Bible School at Shady Grove church with about 15 or 20 splendid young people attending.

Rev. Ira W. Flowers' reports revival services at Franklin, La., recently, in which he had the assistance of Rev. Virgil D. Morris, of Homer, La. Bro. Morris' messages were strong and forceful and the meeting produced good results.

Rev. J. B. Cain reports a good day at Topisaw Camp Ground on August 12, which is by tradition their centennial year. Bishop J. L. Decell preached at eleven o'clock. Rev. Van R. Landrum is doing the preaching and Rev. Frank Dement, Jr. is leading the singing for the camp meeting.

Rev. W. D. Kleinschmidt, pastor at Springhill, La., will have Dr. J. T. Carlyon for a series of Bible lectures on the books of Daniel and Revelation beginning Sunday, August 22 and running through Wednesday, August 25. Lectures will be held at 10 o'clock each morning and at 8 o'clock each evening.

Rev. Lastie N. Hoffpauir, retired, writes that he is preaching every opportunity he has. He filled the pulpit of Rev. R. T. Pynes, at Many, La., for two Sundays recently; he teaches the Bible class and conducts prayer services each Wednesday night. He will preach for Rev. A. A. McKnight, at Leesville, La., on August 22.

Rev. W. L. Hamrick, pastor of Vimville charge, Mississippi, writes that he has just closed six weeks of revival services with still another to go. All these meetings were held at different places and a goodly number were received into the church on profession of faith and both interest and attendance were good throughout the meetings.

Spring Cottage church, in Marion County, Miss., will have a homecoming on August 29. The church has but five members, but they have painted the church recently and made other improvements, and they are carrying on regardless of their number. Rev. J. P. Nix, of the Hub-Hickory charge, is the pastor.

Rev. D. E. Vickers reports good meetings at three churches on the Lorman charge. Rev. M. H. Wells did the preaching and led the singing in two of the meetings. A Vacation Church School was held at Lorman recently which was well attended. A Training School is to be held beginning August 23, to be taught by Rev. J. A. Lindsey, of Rose Hill, Miss.

The Mississippi Methodist Historical Society is planning a historical service in commemoration of the 125th anniversary of the opening date of the Annual Conference at John Ford's in 1818. The service will be held at Sandy Hook church about five miles north of Angie, La. The date is October 29, with a service on Sunday afternoon, October 31.

Chaplain R. L. Walton, of the Mississippi Conference, assigned to the Walterboro Army Air Field, Walterboro, N. C., says of his work in the Army: "I can say that I am perfectly satisfied. Of course I miss the fellowship with the members of the Mississippi Conference and all the friends there. Until this nasty job of this war is completed I shall not be satisfied to be in any other work."

Friends of Rev. Walt Holcomb, of the North Georgia Conference, will regret to learn that he has been forced to give up his work at Wesleyan Memorial, Atlanta, on account of ill health. Upon the advice of his physician, he asked to be released, and Bishop Arthur J. Moore has appointed Rev. W. T. Hunnicutt, retired, to fill the appointment until Conference.

Four Little Words

Now is the word that spells hope and success,
Later a word which spells pain and distress.
Can is the word which speaks out for itself,
Can't is the word which just lies on the shelf.

—William Bean, Jr.

ADVOCATE CAMPAIGN—PRELIMINARY REPORT TO AUGUST 16

LOUISIANA CONFERENCE

Alexandria District—R. R. Branton, D. S.

	1942	1943
Alexandria—B. C. Taylor	22	5
Ball—G. J. L. Brown	6	..
Boyce—J. E. Selfe	22	..
Bunkie—A. W. Townsend, Jr.	42	16
Campiti—J. L. Lay	..	8
Collfax—E. E. Sylvest	14	14
Elizabeth—L. W. Cain	3	..
Ferriday—T. T. Howes	21	6½
Glenmora—A. D. George	21	..
Jena—W. F. Roberts	18	18
Jonesville—H. B. Crammer	4	2
Lecompte—F. J. McCoy	23	19
Marksville—R. E. Carter	14	9
Melder—To be supplied	35	..
Melville—Clyde Shaw	9	9
Montgomery—G. H. Corry	8	10
Mt. Zion—Tillman Brown	17	2
Natchitoches—Carl F. Lueg	26	28
Oakdale—J. C. Sensintaffar	12	13
Opelousas—E. C. Dufresne	45	1
Palestine—J. B. McCann	30	..
Pineville—R. M. Bentley	56	4
Pleasant Hill—Jeff Paul	16	1
Pollock	7	7
Provencal—W. F. Ragsdale	2	2
Rochelle—G. H. Corry	17	22
Sicily Island—H. B. Teer	17	2
Trout-Goodpine—J. J. Davis	19	22
Fullos-Urania—Jerome Cain	13	6
Weaver—L. A. Boddie	19	12
Winnfield—H. B. Hysell	23	4
White's Chapel—J. A. Jones	19	22

Baton Rouge District—W. L. Doss, Jr., D. S.

Amite—A. T. Law	13	12
Angie—C. J. T. Cotten	2	9
Baker—Harvey D. Watts	17	11
Baton Rouge—J. H. Crowe	30	7
Istrouma—H. A. Gibbs	33	19
North Baton Rouge—D. T. Williams	..	6
University, Baton Rouge—W. E. Trice	..	1
Blackwater—J. P. Bonnacarrere	21	25
Bogalusa—G. W. Pomeroy	19	7
Bogalusa—T. V. Peters	4	6
Clinton—Fred S. Flurry	15	7
Covington—J. C. Rousseaux	19	8
Denham Springs—L. W. Cain	..	..
Fisher—A. W. Coody	5	8
Franklinton—Ira W. Flowers	20	10
Gonzales—Allie Ellender	22	7
Greensburg—R. T. Pickett	9	11
Hammond—H. D. Marlin	20	10
Jackson—W. B. Hollingsworth	6	5
Kentwood—J. A. Knight	8	..
Live Oak—E. L. Tatum	9	2
Lottie—C. M. Morris	2	37
Pearl River	37	1
Pine Grove—J. R. Strozler	2	1
Plaquemine—A. T. Boyd	4	5
Ponchatoula—H. T. Carley	26	21
Slaughter—Robt. H. Jamieson	..	4
Springfield—M. D. Felder	20	22
St. Francisville—J. M. Alford	4	9
Tickfaw—P. W. Sibley	16	10
Walker—E. W. Corley	12	12
Zachary—B. T. Galloway	16	7
District Conference	12	23

Lake Charles District—B. H. Andrews, D. S.

Abbeville—Otis Spinks	24½	35
Cameron—B. F. Roberts	..	1
Church Point—Harold Hine	15	21
Crowley—J. B. Grambling	10	12
Dequincey—W. T. Gray	21	31
DeRidder—D. W. Poole	15	6
Ebenezer—C. J. Thibodeaux	8	1
Eunice—A. A. Collins	14	10
Gueydan—C. W. Quaid	13	12
Hornbeck—E. H. House	18	18
Indian Bayou—T. J. Holladay	14	2
Iowa—Sam Nader	10	16
Jeanerette—J. H. Sewell	11	15
Jennings, First—E. P. Drake	6	..
Jennings, Tabernacle—J. W. Waltrip	..	..
Kinder—T. D. Lipscomb	13	12
Lafayette, First—W. H. Giles	30	32

Lafayette, Davidson Memorial	4	..
Lake Arthur	11	..
Lake Charles, First—J. H. Bowdon	40	19
Lake Charles, Simpson—E. R. Haug	4	6
Leesville—A. A. McKnight	23	24
Many—R. T. Pynes	24	2
Merryville—W. C. Barham	14	3
New Iberia—R. H. Staples	25	10
Raymond—J. C. Krumnow	6	..
Rayne—D. F. Anders	25	3
Sulphur—L. E. Douglas	28	31
Vinton—J. A. Bell	13	..
Welsh—W. H. Bengston	8	..
Westlake—Martin Hebert	7	2
District Conference	18	37

Monroe District—H. M. Johnson, D. S.

Bastrop—C. E. McLean	18	13
Bonita—J. D. Fuff	17	12
Columbia—W. R. Wendt	16	18
Columbia Circuit—Lea Joyner	4	2
Delhi-Crowville—J. E. Hearne	25	22
Gilbert—J. C. Collins	16	17
Grayson—C. W. Lahey	15	6
Lake Providence	13	13
Mangham—J. P. McKeithen	17	8
Mer Rouge—A. C. Lawton	22	..
Monroe, First—A. M. Serex	83	33
Monroe, Gordon Ave.—W. C. Mason	11	8
Monroe, Stone Ave.—I. L. Yeager	10	10
Newellton—W. A. Reeves	..	..
Oak Grove—S. J. McLean	18	18
Oak Ridge—J. F. Dring	14	16
Olla—W. A. Cross	8	..
Pioneer—Chas. L. Moore	15	13½
Rayville—J. H. Midyette	15	1
Sterlington—H. E. Pfost	11	13
Sunrise—I. A. Patton	1	1
Swartz	..	..
Tallulah—H. A. Rickey	25½	21
Waterproof—C. M. Hughes	15	1
West Monroe—C. K. Smith	16	23
Winnboro—O. L. Tucker	16	11
Wisner—W. H. Carroll	13	10
District Conference	20	21

Ruston District—D. B. Raulins, D. S.

Arcadia—R. M. Brown	12	4
Athens—B. P. Durbin	4	4
Bernice-Dubach—J. W. Ailor	..	13
Bienville	..	..
Calhoun-Downsville—A. G. Taylor	5	2
Chatham—J. T. Garrett	8	28
Choudrant—C. L. Elliott	2	7
Claborn—R. H. Hearne	13	1
Clay-Ansley—A. M. Martin	10	2
Cotton Valley—J. W. Bee	10	2
Eros—F. L. Hearne	10	7
Farmerville—J. F. Stone	6	..
Gibbsland—G. A. LaGrange	15	20
Haynesville—Louis Hoffpauir	18	7
Heflin—A. M. Wynne	14	5
Hodge—J. F. Kilpatrick	11	13
Homer—V. D. Morris	18	12
Jonesboro—W. D. Milton	50	..
Lisbon—F. A. Matthews	9	2
Minden—J. J. Rasmussen	23	..
Quitman—Roy Grant	..	3
Ringgold—E. W. Day	33½	23
Ruston—Guy M. Hicks	66	7
Shongaloo—Percy Hoffpauir	..	..
Sibley—Rex Squires	11	..
Simsboro—L. P. Moreland	22	4
Springhill—W. D. Kleinschmidt	16	22
District Conference	12	..

New Orleans District—W. W. Holmes, D. S.

Donaldsonville—W. W. Perry	13	13
Franklin—J. B. Harper	12	15
French Mission	..	..
Golden Meadow—C. B. Powell	6	3
Houma, First Church—A. S. Hurley	10	..
Houma Heights—O. C. Stapleton	20	16
Lockport	..	1
Lutcher-Reserve—O. Risinger	8	..
Morgan City—D. B. Boddie	22	12
New Orleans	..	7
Aldersgate—Robt. W. Crichlow	..	2
Algiers—Don Risinger	15	3
Canal Street—J. T. Harris	12	..
Carrollton Avenue—E. C. Gunn	44	18
Chalmette—J. W. Booth	8	6
Eighth Street—Dana Dawson, Jr.	2	4
Felicity—W. D. Boddie	6	6
First Church—N. H. Melbert	54	29
Gentilly—G. Reginald Hardy	13	1
Gretna—A. R. Hoffpauir	4	1
Munholland Memorial—K. B. Tooke	13	..
Napoleon Avenue—R. H. Harper	7	2
Parker Memorial—E. B. Emmerich	23	23½
Rayne Memorial—H. L. Johns	100	115
Saint Mark's—R. L. Clayton	14	2
Second Church—A. L. Smith	5	1
Slidell—M. S. Robertson	14	50

Shreveport District—A. M. Freeman, D. S.

Belcher-Gilliam—J. W. Matthews	9	3
Bossier City—J. F. Wilson	18	16
Converse	..	1
Coushatta—S. S. Holladay	15	..
Grand Cane—W. L. Watson	15	14
Greenwood—F. C. Collins	18	1
Hall Summit—E. M. Mouser	16	3
Haughton-Doyline	3	3
I'a-Hosston—Thurmon Spinks	13	15
Logansport—W. O. Lynch	31	34
Mansfield—M. S. Monk	20	3
Mooringsport—Van Carter	10	2
Oil City—Marvin Corley	6	10
Pelican—A. D. St. Amant	19	12
Plain Dealing—L. A. Carrington	18	8
Podessa—Jack Cooke	11	1
Shreveport	..	22
Broadmoor—R. L. Cooke	18	6
Cedar Grove—G. A. Morgan	14	..
First Church—Dana Dawson	21	3
Mangum Memorial—P. M. Caraway	23	..

Noel Memorial—F. M. Freeman	2	2
Park Avenue—S. A. Seegers	9	2
Wynn Memorial—B. D. Watson	27	14½
Summer Grove—S. S. Bogan	8	10
Vivian—N. E. Joyner	18	7
Zwille—	27	
District Conference		

MISSISSIPPI CONFERENCE

Brookhaven District—V. R. Landrum, D. S.

Adams—S. B. Watkins	11	5
Barlow—N. A. Dickson	13	
Bogue Chitto—D. H. McKeithen	7	3
Brookhaven—M. L. McCormick	3	4
Crystal Springs—J. W. Sells	10	1
Foxworth—F. M. Casey	5	15
Gallman—W. L. Blackwell	10	9
Georgetown—W. Baylis Alsworth	2	4
Harrisville—W. J. Dawson	1	4
Hazlehurst—C. W. Wesley	13	20
Magnolia—J. E. Gray	13	1
McComb, Centenary—J. W. Moore	4	2
McComb, LaBranch—F. E. Dement, Jr.	7	7
McComb, Pearl River—H. L. Daniels	1½	1
McComb, Bude—Wesley Ezell	5	16
Meadville & Bude—Wesley Ezell	14	2
Monticello—T. M. Ainsworth	4	1
Nebo—J. N. Lambert	1	1
Oryka & Fernwood—H. S. Westbrook	1	1
Prentiss—Roy Wolfe	4	28
Scottsboro—N. S. Loftus	10	6
Scotland—W. R. Irving, Jr.	11	18
Silver Creek—S. C. Moody	4	
Summit & Felder—T. E. Nicholson	5	4
Tylertown—Jas. Connor	16	
Jica—E. E. McKeithen	3	1
Wesson—W. S. Cameron	1	1
District Conference	14	35

Hattiesburg District—B. L. Sutherland, D. S.

Bay Springs—H. E. Raley	37	32
Jonhorne—R. M. Matheny	9	6
Jucutunna—E. D. Simpson	15	13
Nara—Percy Emanuel	14	4
Collins—T. R. Holt	14	24
Cross Roads—D. P. Yeager	7	7
Ellisville—J. M. Jones	16	10
Hattiesburg, Broad Street—J. D. Slay	18	15½
Hattiesburg, Court St.—L. D. Haughton	27	37
Hattiesburg, Main St.—B. M. Hunt	23½	19
Hattiesburg Circuit—T. E. Hightower	8	2
Heidelberg—J. B. Vardaman	17	6
Laurel, First Church—J. W. Leggett, Jr.	41	22
Laurel, Kingston—D. T. Ridgway	18	5
Laurel, West Laurel—A. B. Smith	2	11
Magee—B. H. Williams	53	11
Montrose—W. T. Mangum	6	15
Moselle—J. A. Bridwell	1	5
Mt. Olive—S. W. Granberry	14	13
New Augusta—H. B. Hilburn	20	37
Ovette—T. B. Winstead	12½	9
Petal—A. M. O'Neill	14½	
Richton—E. A. Kelly	15	14
Sanatorium—T. M. Dye, Jr.	14	
Sumrall—J. E. J. Ferguson	14	3
Taylorville—L. J. Snelgrove	14	9
Waynesboro—J. H. Jolly	26	22
Waynesboro Circuit—T. A. King	5	4½
Williamsburg—F. W. Thompson	30½	4
District Conference	11	40

Jackson District—Otto Porter, D. S.

Benton—A. L. Meadows	7	16
Bolton & Raymond—A. M. Broadfoot	2	7
Brandon—G. L. Oliver	11	25
Camden—Ellis Williamson	1	
Canton, First Church—J. L. Carter	11	11
Canton, North Side—R. E. Jolly	15	16
Carthage—J. S. Noblin	2	6
Carthage Circuit—J. C. Jackson	2	1
Clinton-Ridgeland—M. E. Burnett	1	8
Fannin—Norman Purvis	11	3
Flora-Benton—J. T. Weems	11	3
Florence—G. A. Jones	5	1
Forest—C. A. Schultz	2	1
Greenfield-Richland—Noel Ulmer	4	1
Harperville—W. J. Walters	4	4
Homewood—R. E. Case	6	1
Jackson, Bessie Shands—C. E. Downer	10	10
Jackson, Capitol St.—R. H. Kleiser	7	10
Jackson, Galloway Mem.—C. G. Chappell	9	16
Jackson, Glendale—J. A. Wells	5	5
Jackson, Grace—W. B. Alsworth	22	3
Jackson, Millsaps Mem.—H. A. Gatlin	1	1
Lake-Miller Schultz	1	1
Lena—J. H. Dillard	1	10
Madison—L. T. Nelson	10	5
Mendenhall—L. M. Sharp	14	14
Morton—M. K. Miller	4	4
Pelahatchie—R. I. Moore	6	24
Raleigh—Murray Cox	1	4
Sharon—Percy Vaughan	47	1
Terry—T. A. Carruth	3	202
Vaughan—J. H. Grace	7	5
Walnut Grove—J. W. Loudenslager	7	7
District Conference	27	27

Meridian District—J. L. Neill, D. S.

Andrews Chapel—Buckin Oliver	1	8
Chunky—H. E. Cameron	1	2
Cleveland—J. W. Courtney	6	7
Collinsville—R. L. Langford	3	12
Decatur	3	8
DeKalb—A. F. Gallman	11	4
DeSoto—Roger Cameron	11	4
Enterprise—G. L. Sigrest	8	3
Hope—Y. A. Smith	1	2
Lauderdale—Hugh McRaney	3½	2
Matherville—Floyd O. Lewis	1	1
Meridian, Central—T. M. Brownlee	3	1
Meridian, East End—E. L. Ledbetter	40	43
Meridian, Fifth Street—T. J. O'Neill	17	6
Meridian, Hawkins Mem.—A. S. Oliver	3	5
Meridian, Poplar Springs—G. E. Allan	7	1
Meridian, 34th Ave.—J. F. McClelland	2	1
Meridian, Wesley—B. B. Rogers	1	1
Pachuta—G. Elliot Jones	5	20
Newton—Geo. H. Jones	16	17

Philadelphia—H. C. Castle	7	13
Philadelphia Circuit—G. A. Broadus	3	5
Porterville—E. M. Lane	2	2
Quitman—V. G. Clifford	3	11
Rose Hill—J. A. Lindsey, Jr.	2	5
Scooba—J. R. Grisham	2	1
Shubuta—C. H. Stralt	2	13
Southwest Kemper Circuit—Bryan Judge	13	
Union—R. L. Lane	31	2
Vimville—W. L. Hamrick	2	23½
District Conference	13	

Seashore District—J. F. Campbell, D. S.

Americus—V. S. Coleman	6	3
Bay St. Louis	17	1
Biloxi, Main St.—C. H. Gunn	16	1
Biloxi, Epworth	16	25½
Brooklyn-Bond—E. E. Samples	8	4
Carrier—Warren Pittman	7	2
Coalville—J. H. Moore	50	32
Columbia—J. B. Cain	5	5
Escatawpa—W. R. Murray	151	130
Gulfport—C. C. Clark	9	4
Handsboro—D. W. Ulmer	1	
Hickory Grove—J. P. Nix	1	
Kreole—J. P. Payne	1	
Leakesville—W. L. Elkin	5	5
Logtown—W. B. Jones	10	14
Long Beach—G. P. McKeown	15	2
Lucedale—Wm. Fulgham	10	8
Lumberton—F. L. Applewhite	8	8
Mentorum—J. W. Holston	30	52
Moss Point—A. J. Boyles	13	1
Ocean Springs—W. C. M. Baggett	8	3
Pascagoula—E. W. Ulmer	14	11
Picayune—J. H. Moore	7	9
Poplarville—S. F. Harkey	14	3
Purvis—G. S. Schultz	7	11
Saucier—E. W. Scott	9	3
Vanceleave—G. H. McBride	3	
Wiggins—P. O. Nix	11	
District Conference		

Vicksburg District—O. S. Lewis, D. S.

Amite—D. H. Cassels	1	6
Anguilla—E. A. King	3	24
Centerville—D. M. Ulmer	1	10
Eden—C. Y. Higginbotham	14	9
Edwards—L. L. Matheny	13	5
Fayette—M. H. Wells	4	9
Gloster—R. A. Allums	7	6
Hermanville—J. A. Peyton	2	1
Lorman—D. E. Vickers	7	10
Louise—H. A. Wood	1	7
Mayersville—E. C. Presley	7	17
Natchez—H. M. Bullock	3	15
Oak Ridge—M. E. Sharp	11	15
Port Gibson—J. B. Holyfield	1	3
Rolling Fork—J. O. Ware	1	24
Roxie—R. E. Alsworth	2	9
Satartia—F. J. Jones	3	1
Silver City—B. M. Lawrance	5	35
Vicksburg, Crawford St.—T. O. Frewitt	20½	17
Vicksburg, Gibson Memorial—O. H. Scott	3	
Washington—A. W. Wilson	6	
Woodville—L. P. Anders	3	
Yazoo City—R. H. Clegg	25	
District Conference		

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—N. J. Golding, D. S.

Aberdeen—E. M. Sharp	11	1943
Algoma—Bob P. Buskirk	1	1
Amory—R. G. Moore	10	2
Becker—W. D. Laugh	12	17
Buena Vista—T. W. Smallwood	3	8
Calhoun City—H. S. Spragins	9	14 2-3
Coffeeville—G. H. Ledbetter	15	
Derma—J. D. Simpson	12	5
Greenwood Springs—C. Bowen Burt	1	1
Houka—W. V. Stokes	8	1
Houston—G. R. Williams	5	2
Mooreville—E. C. Abernathy	13	8
Nettleton—W. C. McCay	21	17
Okolona—Marlin McCormack	16	10
Paris—P. B. Grisham	14	13
Pittsboro—Bruce—H. R. McKee	12	11
Pontotoc—G. A. Baker	7	11
Prairie—Milton J. Peden	2	5
Salem-Friendship—O. L. Elliott	13	1
Shannon—G. R. Meaders	1	1
Smithville—J. F. Elliott	3	2
Toccoola—J. C. Nelson	29	10
Tremont—H. G. Wallace	3	10
Tupelo—W. A. Tyson	3	15
Vardaman—W. R. Liming	12	17
Verona—W. C. Mattox	20	12
Water Valley, First—E. H. Cunningham	2	2
Water Valley, Main—A. S. Brisco	2	24
Woodland—R. C. Mayo	9½	
District Conference		

Columbus District—V. C. Curtis, D. S.

Ackerman—W. L. Stormont	2	1
Artesia—S. W. Hemphill	6	6½
Bellefontaine—C. M. Ray	3	8
Brooksville—W. M. Wright	8	8
Caledonia—J. L. Nabors, Sr.	1	1
Chester—J. E. Roberts	12	8
Columbus, First—J. D. Wroten	62	35
Columbus, Central—T. E. Gregory	18	28
Crawford-Mayhew—T. E. Shelton	6	1
Ethel—E. G. Potts	7	10
Eupora—M. E. Scott	14	2
Eupora Circuit—To be supplied	1	9
Kilmichael—S. B. Potts	35	35
Kosciusko—T. B. Thrower	11	16
Longview—W. H. Heath	11	2
Louisville—J. J. Baird	27	26
Louisville Circuit—J. W. Holliday	5	2
Mathiston—Maben—H. D. Suydam	2	5
Macon—N. D. Guerry	1	
Macon Circuit—T. A. Filgo	5	2
Noxapater—E. B. Sharp	5	5
Sallis—E. M. Allen	10	9

Shuqualak—R. A. Thornton	13	23
Starkville—J. R. Countiss	13	1
Sturgis—G. W. Curtis	8	7
Weir-McCool—J. N. Humphrey	2	11
West Point—J. A. George	30	31
District Conference	17½	14

Corinth District—J. E. Stephens, D. S.

Abbeville-Waterford—Glen Miller		
Ashland—J. B. Burns	2	1
Baldwyn-Wheeler—A. C. Bishop	6	7
Belmont—N. M. Hamill	4	4
Blue Mountain—H. L. Beasley	22	4
Booneville—T. H. Ferrell	20	13
Booneville Circuit—L. K. Alexander	14	3
Burnsville—W. L. Whitener	1	2
Chalybeate—N. L. Threet	5	2
Corinth, First—W. C. Newman	62	60
Corinth, South Side—W. R. Goudelock	6	9
Corinth Circuit—W. R. Hammontree	18	2
Hopewell-Rocky Springs—H. M. Bennett	1	1
Dumas—R. B. Burks	4	1
Fulton—E. L. Jernigan	5	21
Guntown—H. L. Smith	5	1
Hickory Flat—To be supplied	5	5
Holly Springs—Seamon Rhea	22	14
Inka—E. G. Mohler	16½	6
Inka Circuit—Joe Carothers	7	6
Kossuth—T. G. Lowry	5	
Lowry—S. T. Ledbetter	2	
Mantachie—W. T. Bazzell	2	5
Marletta—C. L. Ivy	3	1
Myrtle—W. M. Hester	11	17
Oxford-University—W. J. Cunningham	21	1
New Albany—C. T. Floyd	73	34
New Albany Circuit—K. E. Clark	15	11
Potts Camp—Z. A. Jumper	12	12
Rienzi—B. F. Bullard	5	13
Ripley—E. R. Smoot	19	15
Sherman—Guy Ray	1	1
Tishomingo—J. L. Nabors, Jr.	8	8
District Conference	18½	15

Greenville District—J. W. Ward, D. S.

Arcola—E. S. Lewis	2	8
Boyle-Pace—E. F. Tucker	2	
Clarksdale—S. H. Caffey	8	10
Cleveland	5	3
Coahoma-Jonestown—M. E. Armstrong	13	1
Dubbs—J. B. Conner	1	1
Dublin-Mattson—W. R. Crouch	3	4
Duncan-Alligator—W. W. Jones	1	1
Frlar Point—W. D. Smith		
Glen Allan—W. D. Bennett	2	1
Greenville—L. P. Wasson	9	1
Gunnison-Hillhouse—A. M. West	1	1
Hollandale—G. C. Gregory	11	38
Indianola—S. E. Ashmore	21	2
Leland—W. B. Baker	10	5
Lula-Dundee—J. C. Wasson	8	3
Merigold-Sherard—J. M. Guinn	2	4
Rosedale-Benoit—W. W. Hartsfield	2	1
Shaw-Litton—C. W. Avery	1	1
Shelby—A. R. Beasley	14	10
Tunica—W. L. Pearson	2	2
District Conference	24	20

Greenwood District—R. G. Lord, D. S.

Acona—W. M. Langley	1	5
Belzoni—G. H. Boyles	24	
Black Hawk—R. E. Wasson	16	10
Carrollton—C. L. Oakes	12	2
Drew—E. H. Wallace	12	17
Durant—H. P. Lewis	11	16
Ebenezer—E. M. Shaw	3	11
Greenwood—W. R. Lott	3	40
Itta Bena—R. T. Hollingsworth	15	22
Inverness—T. M. Bradley	7	10
Lexington—A. Y. Brown	8	31
Minter City—W. P. Bailey	6	15
Moorhead—S. A. Brown	1	8
Pickens-Goodman—E. C. Driskell	7	8
Poplar Creek—B. B. Brantley	2	5
Rock Hill—G. T. Sledge	1	13
Ruleville—W. C. Beasley	1	2
Schlater—J. W. York	4	2
Sunflower—J. W. Gibson	4	23
Swiftown—W. W. Bruner	6	6
Sidon-Cruger—W. S. McAlly	8	22
Tchula—W. T. Phillips	15	16
Tutwiler—J. V. Stewart	20	20
Valden-West—A. L. Davenport	27	27
Webb-Sumner—A. W. Bailey	5	18
Winona—J. H. Holder	10 2-3	18
Winona Circuit—J. T. McCafferty	6	6
District Conference	18	15

Sardis-Grenada District—C. A. Parks, D. S.

Arkabutla—H. E. Carter	3	
Batesville—W. M. Jones	2	1
Byhalia—W. W. Milligan	7	38
Charleston—A. C. McCorkle	13	2
Cockrum	1	1
Coldwater—H. E. Finger, Jr.	10	5
Como—W. H. Mounger	8	8
Courtland—R. C. Nanney	1	1
Crenshaw-Sledge—W. C. Galceran, Jr.	8	1
Duck Hill—H. N. McKibben	6	3
Grenada—W. L. Robinson	1	3
Hernando—W. O. Hunt	1	3
Holcomb—L. P. Jumper	25	2
Horn Lake—L. A. Bennett	2	1
Lake Cormorant—W. M. Campbell	4	1
Lambert-Crowder—L. C. Lawhon	13	4

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The people were silent, pondering over this teaching, and after a moment Jesus said:

"It is in the hearts of men that God has his dwelling. Let him who seeks the kingdom cease not till he find it. Strive to know yourselves, and you shall be aware that you are the sons of the Father. No man has seen God, yet if we love one another we live in God and God is in us. This is the true bread, the bread that God gives, that gives life to the world."

—By an unknown Disciple.

Second Annual Spiritual Life Retreat

Mrs. E. E. McKeithen, Conference chairman of Spiritual Life, announces the second annual Spiritual Life Retreat of the Woman's Society of Christian Service of the Mississippi Conference, to be held at Belhaven College, Jackson, Miss., August 24-26, 1943, beginning with the evening meal on Tuesday, the 24th, and closing Thursday morning.

Room and board for the entire time will be only \$3, and those attending will not have to take their linens, as they will be furnished by the College. Those arriving in Jackson by bus or train, may get on the Belhaven bus anywhere on Capitol Street and get off at the college.

The program for the Retreat has been arranged by our own Mary Thornton Lindsay, and is based on E. Stanley Jones' book, "Is the Kingdom of God Realism?" with the theme, "Thy Kingdom Come."

The worship services are built around the five-fold classification of worship by the Archbishop of Canterbury. In his latest book he says that to worship is to quicken the conscience to the holiness of God; to feed the mind on the truth of God; to purge the imagination by the beauty of God; to open the heart to the love of God; and to devote the will to the purpose of God. May God grant that each person participating in the days of this Retreat shall return to her home conscious of the realization of these five phases of true worship.

Theme hymns: "Dear Lord and Father of Mankind," and "O, Master, Let Me Walk With Thee."

Retreat guests: Mrs. V. H. Hawkins, Birmingham, Ala., and Miss Julia Wasson, Ethel, Miss., former missionary to China.

Tuesday afternoon

4:00-6:00—Registration.
6:00—Supper.

Tuesday Evening

7:00-8:00—Fellowship Hour.
8:00-8:30—Worship Service: Mrs. E. E. McKeithen.
8:30-9:30—Message: Mrs. V. H. Hawkins.
9:45-10:00—Goodnight Service: Miss Ruth Carrier.

Wednesday Morning

7:15—Breakfast.
8:30-8:45—Worship Service: Miss Julia Wasson.
8:45-11:00—Discussion of "Is the Kingdom of God Realism?" led by Mrs. S. A. Mansfield, assisted by Mrs. A. F. Watkins, Mrs. Paul Arrington.

11:00-11:30—Message: Mrs. V. H. Hawkins.

12:00—Lunch.

Wednesday Afternoon

2:00-3:00—Quiet Hour.
3:00-3:30—Service of the Favorite Hymns of the Group.
3:30-4:00—Talk: "Look to This Day," Mary Thornton Lindsay.
4:00-4:45—Message: Mrs. V. H. Hawkins.

Wednesday Evening

6:00—Supper.
7:00-7:30—Vesper: Mrs. Gordon Patton.
7:45-8:15—Worship Service: Miss Julia Wasson.
8:15-9:15—Message: Mrs. V. H. Hawkins.
9:30-9:45—Goodnight Service: Ethel McKeithen. (This will be followed by silence until the benediction Thursday morning).

Thursday Morning

7:15—Breakfast. Meditation led by Mrs. W. F. Mahaffey.
8:00-9:00—Love Feast, led by Mrs. E. E. McKeithen.
9:00-9:30—Closing Message: Mrs. V. H. Hawkins.

We Thank You

To all of those who have written us a message of sympathy, who have offered a prayer for us, who have been so understanding about the absence of this page during the past two weeks, while we met a tragedy growing out of the war-time situation, we wish to express our deep appreciation. It is in times like this that we learn the real meaning of "the tie that binds our hearts in Christian love."

The School of Missions

The largest number of persons ever attending from the Mississippi Conference were in Lake Junaluska, N. C., during July 22-August 3, 1943. Twenty-one young people attended the Youth Assembly; nine women from the W. S. C. S. attended the School of Missions; one attended the rural work conference; one the Wesleyan Service Guild week-end, and Mr. W. D. Hawkins attended the Missionary Conference.

Since the editor of this page was called away, Mrs. R. E. Rollings, who went "on her own" just to enjoy the fellowship and inspiration, has very kindly written the following account:

"Our own Mrs. Paul Arrington taught the timely study, 'The Church and America's Peoples' in the School of Missions. It was with joy that we learned that she was to be one of the instructors in the school and her classroom overflowed with students. Much information and inspiration was given to her students who enthusiastically attended the class periods, commenting on her excellent teaching as she guided us in the study of our opportunity to reach the unreached of America's peoples, building a bridge of love from their hearts to ours—a bridge across which Jesus might walk into their hearts.

"In spite of the gas situation and crowded transportation conditions, to the shores of Lake Junaluska came this year the largest attendance on record from the seventeen

conferences of the Southeastern Jurisdiction. Junaluska is fast becoming not only a mountain-top of spiritual life and culture, but an arsenal of goodwill, where men and women of different races meet on common ground to become better acquainted and discuss ways and means of putting into practice principles of Christian living.

"A notable example of this was seen in the two interracial meetings on Sunday, under the sponsorship of the Wesleyan Service Guild. The first meeting held in the auditorium was featured by talks given by Russian, French and German refugees who are studying in the Americanization Seminar being conducted at Black Mountain College, North Carolina, and who are preparing to become naturalized citizens. They were: Mrs. Lily Koerber, Russian writer; Mrs. Oliver Freud, from occupied France; Dr. Erwin Strauss, German physician. They expressed the hope that by mutual interchange of spiritual and cultural resources, friendship would be promoted between their countries and America.

"The classes and seminars on the Woman's Work were held at Mission Inn, and 207 credits were given.

"Seminars were held on all phases of the work, with special emphasis on Young Women and Girls' Work, Student Work, and Wesleyan Service Guilds.

"Mrs. John Cirlot, our Seashore District secretary, attended the School of Missions in the place of Mrs. Glendell Jones, and took the course arranged for leaders of Young Women and Girls, also attending the seminar.

"Mary Thornton Lindsay, formerly our secretary of Student Work, came over from Scarritt College for the week-end. Mrs. R. H. Rollings, our present secretary, was prevented from going to Lake Junaluska by illness in her family.

"The week-end conference for Wesleyan Service Guilds was attended by our secretary, Mrs. John Pearson, who was present for the entire School of Missions.

"The platform hours were made interesting by the presence of a number of missionaries: Rev. and Mrs. Janis Laupmanis, of Latvia; Dr. Gloria Wysner, of North Africa; Dr. Y. C. Yang, of Soochow University, China; the Stonce brothers, of India and South America. The high spot came on Sunday, when approximately 3,000 persons were present to hear Bishop Arthur J. Moore. Giant dahlias and gladiolas, grown by Mr. Ivy at Lake Junaluska, made the platform beautiful at all times.

"One evening the young people presented a missionary drama, 'The Voice Said Go,' which emphasized the need for mission work.

"While the women studied at Mission Inn and the men held their missionary Conference at the auditorium, over 400 young people were attending the Youth Assembly, with sessions in the Educational Building. They took their lessons seriously, attending classes regularly, conducting worship programs and vespers. Many of these young people reconsecrated themselves to God and the service of the church, some offering themselves in life service, while all were

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

August Program of Work

1. Business meeting.
2. Report of Negro woman who attended Holly Springs School.
3. Cooperate with Holly Springs delegate in promoting Vacation Bible School, or some other project, in the Negro churches.
4. Send secretary of Missionary Education and Service to Coaching Day program. Send secretary of Christian Social Relations and Local Church Activities to the District Institute.
5. Send the secretary of Spiritual Life Group to District Institute.
6. Send the secretary of Children's Work to the District Institute.
7. Monthly meeting, with items from the Methodist Woman.

* * *

Resting During This Month?

Begin Now to Plan—

1. For the Week of Prayer and Self-denial.
2. For Thank-Offering Service.
3. For your Christmas Supply Boxes.

* * *

What About That First Meeting in September?

1. The lesson is on Cuba and Puerto Rico.
 2. You are asked to do the following during this preparation month:
 - a. Ask some member two months before the meeting to keep on the lookout for news on these two islands. She should clip and save everything she can find from newspapers and current magazines. She might make a poster, using these clippings; or perhaps she could have five minutes for a current events talk.
 - b. It might add local color if the leader would have on display some of the products of these two islands—sugar, coffee, citrus fruits.
 - c. Would not your W. S. C. S. have something to talk about for weeks if you had for them at this September meeting a motion picture: "Greetings From Puerto Rico"? Order from Department of Visual Education, 150 Fifth Avenue, New York.
- If you do give your group a treat like this let us know how you came out.

* * *

Order Program Materials

Order program materials for 1944 now, so that Program Committee can have plenty of time to make plans.

Theme: "The Lord's Song in a Strange Land." Includes the program book and worship services; 50 cents. (Ready about September 1).

The Week of Prayer and Self-Denial. (Ready in September).

Worship and program materials. In quantities, 6 for 35 cents; 12 for 65 cents. Gift envelopes free.

A packet containing one each of the above and the poster will be sent by Conference officers to each society in the local church. If any society does not receive its free packet, please notify the Conference officers, not Literature Headquarters.

Supply Work

August: We are suggesting that during August and September, the women who have their own gardens see that fruits, vegetables, and their own home-canned goods, are supplied to our institutions. In this time of rationing, food limitations, and high prices, this service is especially needed. These are good months to emphasize hand-work for institutional supplies. Perhaps layettes, little dresses and suits, comforters could be made. If these items are not requested in the list sent the local society, the supply secretary can secure from the Conference secretary of Supply Work the names of institutions where they are needed.

September: In September the new list of requested supplies will reach the local society.

The above was copied from the Methodist Woman. Now let us apply it to our local needs.

MRS. H. E. WOOLEVER,

Chairman.

On page 51 of the 1943 Minutes we find a list of supplies for our use this year. Recently two requests have come to me concerning the needs of Malvina Community Center, and the history of the Center's establishment. For this latter I refer you to the Conference Minutes of 1941, 1942, and 1943. In each of these you will find very interesting reports of the reason why in the 1941 Minutes. This was written by Miss Mavis Shinn, who was the first resident deaconess at Malvina Community Center. If you would like the story told in consecutive order in leaflet form, write Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, for a leaflet, "Jerry of Malvina, A Story of Malvina Community Center, Malvina, Miss."

Cash Offerings: Malvina Community Center, Lewis Memorial Hospital, Africa, India, Latin America, China Relief, Ministerial Fund. Send all money to Mrs. D. H. Hall, New Albany.

Box Offerings: Malvina Community Center—Nursery school supplies, simple layettes, sheets, towels, pillow cases, to be loaned in case of sickness; Christmas boxes for children and young people. Report the number of used garments sent.

Wood Junior College: Guest and hospital linens.

Rust College: Christmas boxes for Negro girls.

All supplies to be reported to Mrs. G. B. Blake, chairman.

* * *

Gunnison W. S. C. S.

The Woman's Society of Christian Service had its regular meeting in the home of Mrs. G. F. Warfield, Sr. Members who attended were: Rev. and Mrs. A. M. West, Mrs. L. S. Blanchard, Mrs. J. E. Waters, and Mrs. Irene Bedford. At the conclusion of the meeting delicious refreshments were served.

* * *

Benoit W. S. C. S.

The Methodist W. S. C. S. met at the church with Mrs. Patterson leading the business meeting and year book program.

Mrs. Eades Hogue exhibited an enlarged poster explaining the W. S. C. S. membership pin.

WHAT IS CHRISTIANITY?

By Rev. C. B. Powell

Several years ago I was pastor of a little country church in the State of Arkansas. At the time I was also a member of the Little Rock Conference. This little church was about six miles out from the town in which I lived. One Sunday morning, as I was preparing to leave for my appointment, a man, altogether a stranger, came up to me and said, "Can I ride with you?" He seemed to be going in the direction of the little church and I said, "Yes, I will be glad to have you ride with me."

He told me about his family, and how he had been brought up in the Church, taught to read the Bible, and even taught in the Sunday School. Yet he could not understand what it was all about, and said to me, "Frankly, what is Christianity, anyway?" Friend, if you have never had it put to you in just this way, it might start you to thinking deeper and more original thoughts of your own and not what some one else has taught you to think.

He went on quite a bit, describing many forms and ideas of ritualistic worship, but he said, "In none of these do I find the answer to my question." It was a job on my hands. However, I proceeded to tell him that it was not the church, nor any organization, nor any kind of worship, but something far beyond all these. I told him the story of the old man and his wife who had been left alone, children all gone, some to a better world, and how this old man would pray every night before retiring that God would bless him and his true companion and take care of those dear children. But that was not Christianity. All the preaching in the world is not Christianity, nor all the singing, working, fasting, signing of cards, and membership in some church. Beyond all these is a great power and purpose, and these things are only the results of that power and purpose.

Christianity, then, must be the persistent, loving purpose of God to man through Christ, and this purpose is revealed to man down in his own heart. "You must know," said I, "that God had in the very beginning a purpose or plan by which to save man." It was a persistent purpose, a loving purpose, and a revealed purpose. Then, what did I say Christianity is? A persistent, loving purpose, revealed through Christ and made known to man, and all the good deeds and works of the individual are only the fruits of these things.

At last, Christianity, as I see it, is one thing and the fruits of it are another. That is why we read in II Peter, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

This statement seemed to satisfy my friend.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Many will remember with great pleasure the furloughs this past year, of three missionaries from Brazil—Miss Rachel Jarrett, Ruth Hillis, and Mary McSwain. All three studied at Scarritt and attended the Assembly at Columbus, the South Central Jurisdictional Conference at Oklahoma City, and also, I believe, the Schools of Missions last summer at Mt. Sequoyah and Lake Junaluska. During their stay in New Orleans, just before sailing back to South America, these three were most generous in the giving of their time to our churches, and they endeared themselves to the New Orleans church women.

Miss Hillis had spent five years at People's Institute in Rio. She is now teaching in Piracicaba in our oldest Methodist school in Brazil, Colegio Piracicabano, which was founded more than sixty years ago.

Miss McSwain has returned to Ribeirao Preto to the Methodist Institute, where she works with Miss Sara Bennett, niece of the editor of the New Orleans Christian Advocate.

Quoting Miss Elizabeth Lee, executive secretary of Latin America, among the forty-four missionaries of the Woman's Division of Christian Service in South America, only one is engaged in church work. This is Miss Rachel Jarrett, who is called the evangelistic missionary. Central Church in Sao Paulo, Miss Jarrett told us, is very similar to Rayne Memorial Church in New Orleans, both in size and architecture. Sao Paulo boasts a population of two and one-half to three million people. The following letter from Miss Jarrett has been received:

Fagundos 103, Sao Paulo, Brazil.

Dear Friends:

This letter has been in my mind for days. Every morning is spent at the church office finding out where our members have moved the past year, and planning my work. The year at home was very satisfying, but it is good to be back again.

These dear people received me warmly. Their prayers and yours had given me a strange sense of calmness and confidence throughout the trip home and back that was not of myself, so it was with a deep sense of humility and gratitude that I received the words of welcome and the embraces of my church here after the first service attended.

Our journey was long and interesting. Church friends were so kind during the three weeks of waiting for a boat that we did not think of impatience. We had many opportunities to tell of the advance of Methodism—of what Christ is doing for people in this part of the world. Then during the 32 days on ship there were pleasant companions, good books, strange places to see.

First was the Panama Canal, through which we passed on a bright afternoon. Tropical life on every side made us rejoice. This elation suffered something of a setback when we were stuck on a sandbar at the mouth of the Guyas River. Of course, we thought every day the tide might lift us off, but for six days the lightening of the ship went on, the holds giving up their cargo slowly into waiting barges, even the ocean

receiving thousands of bunches of bananas taken on there. Tugs tried to pull us off, but it took a rising river to effect what men could not do. A South American passenger expressed our thought when she said, "Why, we had to get off when you missionaries were praying every day."

On the first day of our week of prayer the six Methodist women met in our cabin for prayer, and after that we, with seven other missionaries, had daily devotions in the 1st class lounge. These meetings were a source of strength to others as well as ourselves. There were several conversions, among them two service men of the Allied forces.

When the rain had rid us of some of the securing sand and the Ecuadorian boat had given us a push that started the ship there was a general rejoicing—black boatmen leaping in the air, shouts, laughter, embraces, and whistles blowing. Then we steamed up to the quaint old town of Guayaquil and we had the pleasure of treading on Ecuadorian soil after having been stuck so long in it.

We landed at Callao on Sunday, where Miss Vandergrift was joyfully met by pupils and friends. Methodist missionaries took us to see the Callao church and school and then drove us to Lima to spend the night at the splendid school for girls. We enjoyed going to church service again, even though Spanish is a bit difficult to follow; also were glad to have a visit afterward with the pastor and his family. Going about the city the following day we met everywhere splendid, efficient young women graduates of Lima High School.

At Coquimbo and Arica we hunted up our churches and pastors. To the passerby the outstanding thing of these poor churches was the name on the front of the small buildings in which they are housed. It spoke of courage in the midst of difficulties, in an arid land. How good it was to see Valparaiso in the early dawn. It marked the place of our disembarkation—a slow process but a satisfactory one. Night was upon us before we reached Santiago, that beautiful city of Chile, where for three days we waited for the train to take us across the Andes. We had the pleasure of visits from Bishop Ballach, of seeing that remarkable school, Santiago College, and the splendid work at Sweet Memorial; of course, the greatest was in coming to know our workers there.

Time, space and words fail in describing the beauties and wonders of this trip. The grandeur of the Andes awes one into silence. The view of them from the plains of Argentine—that circling row of snowy peaks—is unforgettable.

It was a delightful surprise to have all our missionaries in Buenos Aires meet us at the train. Early the next morning Miss Knapp came for us, taking us to hear Senhor Barbieri; it is true we had rather have heard him in Portuguese, though we were glad for him to be in this important place. After a good sermon in the Methodist English-speaking church Mrs. Aden took us in charge, and again we were proud of the advance of Christian education in Ward College and in the new Seminary building, and in the wonderful work Mr. Wesley is carry-

ing on. One more night on a boat, Miss Hillis, Miss McSwain and I, after a hurried visit to Crandon Institute, greatly enlarged and changed since I was there twenty years ago, were on the "Internacaoal" train for Brazil.

The sight of other workers at Santa Anna, Santa Maria, and Passo Fundo gladdened our hearts, none so much as that of the ones waiting for the train at Sao Paulo. Forty-four days had passed since native land had been left and again here is the promised land of great unexplored spiritual possibilities, and the workers are few. Christ, our Master, calls for volunteers all over the world. Let us ask Him for more for Brazil.

Lovingly, yours in His service,

RACHEL JARRETT.

CANDIDATES POLLED ON PROHIBITION VIEWS

Mississippi To Have Dry State Officials

Regardless of which candidates are elected, Mississippi will have a governor and a lieutenant-governor who profess allegiance to the prohibition cause, according to the Rev. E. E. McKeithen, pastor of the Methodist Church and President of the Board of Temperance of the Mississippi Annual Conference of The Methodist Church.

Two questions were addressed candidates in letters of which the following is a copy:

Dear Mr. (Candidate): We should appreciate having from you, for publication, information of your stand on the following questions. We know you are busy, and if it be your convenience, you can just say "yes" or "no" and return this sheet:

1. As Governor will you support prohibition of the manufacture and sale of alcoholic beverages in Mississippi?

2. As governor will you support prohibition of all advertising of alcoholic beverages in Mississippi?

If you care to add any other statements concerning your attitude to these questions, we should be glad to have them. We hope to publish your answers to these questions in our Church Press before the first primary and shall appreciate your prompt reply. We shall be glad to receive your answer by telegram collect to Rev. E. E. McKeithen, Utica, Mississippi.

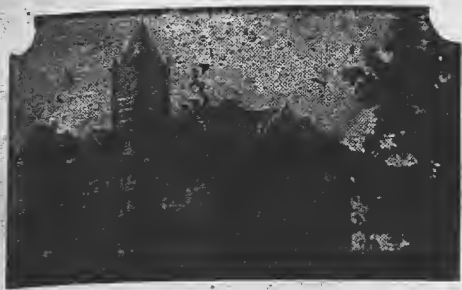
Replies from all candidates were not received in time for publication in our Church papers before the first primary, and rather than risk injustice to any candidate whose mail might have been delayed, publication of the answers was deferred. Replies from all candidates successful in entering the second primary were received, however, and they are on record as follows:

Candidate for Governor THOMAS L. BAILEY

The letter from Mr. Bailey's campaign manager, under date July 31, 1943, reads as follows:

We have not been able to bring your letter of July 24th to Mr. Bailey's attention for personal answer.

However, we can without reluctance state
(Continued on Page 16.)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 22, 1943.

By Rev. W. C. Newman

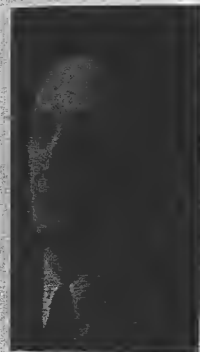
THE ORIGIN AND PURPOSE OF LAW

Lesson Text: Exodus 23:1-9; Galatians 3:23-28; 5:13-14.

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

—Luke 10:27.

One of the first mileposts on the long road of human progress was the appearance of laws governing the individual conduct and the social relationships of men. Just when the first laws appeared is not certain. Indeed, it is quite probable that long before there was any written law there had grown up among the people certain social attitudes which operated as if they were written law. Even today we have a large body of unwritten law which is quite as powerful as the statutes passed by our various legislative groups. All of which indicates that law is not just something that somebody thought up, but that it is a body of principles evolved out of human experience, making for good to man himself.



W. C. Newman

Only by Obedience to Law Have Men Obtained Freedom

One of the commonest characteristics of our age is its rebellion against rules. Youth feels that it must be unrestrained; otherwise splendid people fret under any restriction to their conduct; congregations do not like for ministers to preach sermons which question their right to do as they please; advocates of the new psychology in education frown upon anything which prohibits perfectly free and perfectly full self-expression; and whole nations defy the rest of the world in that wholesale murder called war.

All of these people talk glibly about personal freedom. Yet, strangely enough, in all of human history no individual and no social group has obtained freedom except in proportion to their recognition of, and obedience to, certain principles that work in our universe.

Truth is really better than lies, it does not just seem to be better. When a man willfully defies that principle he first of all loses his self-respect, then the confidence of others, and finally his own ability to distinguish between good and evil. In other words, he becomes a slave by his defiance of law.

Not all the laws of our universe are as simple and obvious as this. Some people find it difficult to believe that it is better

to be sober than intemperate; that it is better to be pure than to be sophisticated; that it is better to love than to hate; that it is better to be good than to be popular; that it is better to be honest than to be rich.

Yet, in each of these instances the law which seems to bind us up in reality sets us free to live a larger life. Like the locomotive in the modern fairy tale which, growing tired of the rails that so restricted its movements, left the tracks to run freely across the fields, only to find itself helpless and unable to move, so the man or nation that grows tired of lawfulness quickly learns that lawlessness is but another name for slavery.

The Science of Making a Good World

In our reverence and admiration for scientific discovery, we seem to believe that the scientists themselves are the creators of our wonderful universe and this marvelous mechanical age. But the scientists did not make this universe, they only discovered and studied its laws. And of all the people in our world today, they have the highest regard for law. How well they know that knowledge of and obedience to law is the secret of all the wonders of our scientific age.

But is it possible that while we live in a physical universe that is dependent upon law, and in which disobedience to law is always fatal, the moral and spiritual nature of man is not law-abiding at all? Impossible! The so-called ten commandments are not so much commandments issued by a tyrant god, but principles of life by which we may achieve not only goodness but happiness and effective living.

There is much talk now of a post-war world which will be much better than the present one. But if we are to have such a world, we must seek out and follow the laws of the good life. There is no short-cut to a good world. The only way to have a good world is to have good people. The criminal, the drunkard, the corrupt politician, the dishonest man, the lawless, will never bring us freedom and peace. Wars fought for a good world will be futile until we are willing to be good, which is another way of

saying until we are willing to become law-abiding people.

Love's Law

One of the characteristics of Jesus which puzzled and angered his enemies was the simplicity of his religion and of his direction for living. The Scribes and Pharisees had made regulations, numerous and complex, governing every tiny act of every day. Jesus came along and set all these petty regulations aside, and in their place he gave one brief, simple law—"Thou shalt love the Lord thy God . . . and thy neighbor as thyself."

But by this Jesus did not intend to destroy law. He was not a rebel. He was lifting up a higher, larger law. Justice towards one's neighbor requires that one shall not steal nor kill his neighbor; love for one's neighbor requires that one shall go farther than that, much farther. Indeed, it means that he shall go all the way that his neighbor's good demands. Thus when love becomes our law it supercedes all other law. When men shall have learned to live by love, law will not be necessary, for love is better than law, since those who live by love are willing to go infinitely farther in goodness than those who live only by law.

Those who live by law only say to themselves "How little can I do and still get by the law?" Those who live by love ask themselves, "How much more can I find to do?" And in that difference of attitude lies the secret of Jesus' greatness. And in that difference of attitude lies the power of Christianity.

In the modern household practically everything is operated by switches except the children.—Exchange.

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THE CHRISTIAN FIRESIDE

JUST LITTLE ENOUGH

Rev. Vivian T. Pomeroy, D.D.

This is a story for anybody not yet six years old. Once upon a time there was a little green duck. He was very unhappy indeed. He was unhappy because he was only a very, very little duck. In the pond where he lived were two white swans. The swans were proud. Their long necks reached out and ate all the crumbs of biscuit and cake which the children threw to them. The little green duck wished he had a long neck. "Dear me!" he would quack. "I'm not big enough for anything." Then he would go to sleep upon one foot and dream he was big enough to get all the biscuits and cake in all the pond. But when he woke up he was the same little green duck.

"Oh! Look at that darling little duck," the children would say. "Let's throw him a biscuit." But before the little green duck could come, the swans came up, open went their black beaks and in went the biscuit.

Every day the children and the mothers came to the pond, which was in a park; but never, never did the little green duck get anything. Always up came the swans, out went their long necks, open went their black beaks, and in went the biscuits. And they swam first to one place and then to another place as if they were saying: "Stupid little green ducks ought not to be allowed on our pond. They're too small for anything." And often and often the swans drove the little green duck away to sleep on one foot and dream he was big enough for anything; but he always woke up and found himself only a little green duck too small for anything at all, at all.

And then one day the nicest mother and the nicest child found a little hole. It was a little hole on the bank of the pond. It was a little hole by a tree. It was a little hole only big enough for the littlest duck. It was full of water.

"See!" said the nicest mother. "We will throw our biscuit in there, for the swans are too big to get in. Only the little duck could swim in there."

Into the hole went the biscuit. Up came the swans, but they were too big for anything. Out went their long necks, but not long enough to reach into the watery hole. Open went their long black beaks, but no biscuit went in.

"Hurry! Hurry, little green duck," cried the nicest child. And the little green duck swam as fast as he could. He ducked his

head as only a little duck can, and into the hole he went. Out went his green neck. Gobble! Gobble!

"He's got it!" cried the nicest child. "The darling little duck! He was just small enough to get it."

"Quack! Quack!" said the little green duck, which meant: "Not big enough for everything, but just small enough for that."

The little green duck swam away, quirking his tail. The nicest mother and the nicest child went home to lunch. All the children and all the mothers went home to lunch.—Used by special permission of the author and the Christian Leader.

THE NIGHT JESUS WAS BORN

By Janet Webb, 9 years old

On a high and spreading hill
It was all very still,
Until a voice came through the night
And a star shone and made it bright.

And the Angels from Heaven, so far,
Told the shepherds to follow the star.
They sang of great happiness and joy,
That gave great wonder to a shepherd boy.

He followed the star to the manger where lay
The Baby Jesus, asleep in the hay.

Mary and Joseph, together, stood
Looking at the Baby God sent to do good.

A LIVINGSTONE LETTER

The London Missionary Society has been informed of the discovery of an important letter from David Livingstone to Dr. Arthur Tidman, secretary of the society, and written from the Zonga River on September 3, 1849. It was discovered amongst some old papers at Falkland, Fife. The letter, very carefully written on eight pages of the large paper that Livingstone used, announces his discovery of Lake Ngami. This was Livingstone's first great African journey, which he began from the L.M.S. mission station at Kolobeng on June 1, 1849, and which occupied him until October 10 of that year. There are observant descriptions of the people, scenery and climate, and a sketch map of the journey and of the Zonga River, which he describes as "beautiful beyond any we have seen except some parts of the Clyde." The letter fills an important gap in Livingstone's letters. It is at present in the keeping of the Livingstone Memorial at Blantyre.—The Christian World.

THE LAND OF SMILING PEOPLE

A college professor asked Alexander Kerensky, the Russian, the following question: "What is the thing in America which impressed you most when you first came here?"

"That is easy," was Kerensky's answer. "In America the people smile."

Americans smile because they are free. There are no Gestapos to fear; no firing squad to shoot them down if they want to listen to their radios. They can worship God according to the dictates of their conscience. They can put into office the men they want to govern them.

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Americans smile because in America human personality is supreme. The aim of democracy is to help the individual to grow and to give him an opportunity to attain happiness and success.

Americans smile because they have hope. The future is a gleam with promise. They can have their families, their gardens, their homes, their dreams—and they can make many of those dreams come true.

Totalitarian countries have governments that are "of the state, by the state and for the state." That's why life is hard and cruel.

In America we have a government that is "of the people, by the people and for the people." That's why we smile.

Today we are fighting to keep America a land of smiling people.—The Silver Lining.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

drawn closer to our Lord and Master in reverent worship services.

"Junaluska, always lovely, was lovelier than ever in 1943—away from the bustle and noise of a busy world; its sublime beauty and stillness; its clear, quiet, peaceful lake; surrounded by majestic mountains, often clear-cut against the sky, at other times covered with the smoky haze for which the Great Smokies are known; the lovely hotels and homes; its well-kept grounds; its bright flowers in luxuriant bloom; the symphony of nature's orchestra from the tiny creatures in the woodland—in this setting, with the cross towering atop the hill at Mission Inn (seen as a white cross by day, lighted by night), its beams shone into our hearts, and we were reminded that we are to carry its story into the hearts and lives of all men everywhere, regardless of race or clan.

"The very air breathed the 'spirit of Junaluska'—impossible to describe. Those who have been there know what it is; to those who have not been, we say, 'We cannot describe it, but it has something, we felt, that drew us closer in love to all people everywhere, caused us to determine within ourselves to do our part to carry out the work He left for us to do in our communities and into the uttermost parts of the world.'

"The women attending were: Mrs. W. F. Mahaffey, Mrs. E. V. Perry, Mrs. J. B. Pearson, Mrs. John Cirlot, Mrs. R. E. Rollings, Mrs. Paul Arrington, Miss Catherine Ezell, Miss Mary Thornton Lindsay, Mrs. Jackson, of Moss Point; Mrs. D. L. St. John. Mrs. Stanley Wilson went, but was called home."

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A TRIBUTE

Our church and the city of Long Beach, Miss., suffered a great loss when Mrs. Margaret Murphey went to her Heavenly Home. Her life among us influenced every home and inspired all to live nearer to God. As a teacher in the public school, she was beloved by all the pupils. As a teacher in the Church School she constantly pointed the way to noble and consecrated living, and set the example of unselfish sacrifice by cheerfully giving her time and talents in service for the church.

Patient, tender, cheerful, her life was a constant blessing. While anxious to continue serving here on earth, she was fully prepared for the coronation day of July 29, when the translation to Heaven came.

Her going brought sorrow to every one who knew her, but to her it brought a

"Beautiful twilight at set of sun," and a
"Beautiful rest with the work well done,"

She cannot be dead, for the child of God
"There is no death." So we say:

"The thoughts of your sweet mind will always brighten

The lives of others, you cannot be dead—
You are translated, just across the way,
And we will meet you, smiling there, some day."

G. P. McKEOWN,

Pastor Long Beach Methodist Church.
August 3, 1943.

C. M. LOVETT—RESOLUTIONS

To the members of the third quarterly conference of the Pachuta charge, held at Salem Church on August 1, 1943.

Dear Brethren:

Whereas, C. M. Lovett was a member of this quarterly conference, by being a trustee and a member of the Methodist church at Pachuta, prior to his death, and,

Whereas, Almighty God, in infinite wisdom, has seen fit to call him to eternal reward, and,

Whereas, Mr. Lovett, as a "cheerful giver," gave of his time, talents and gifts to the Kingdom, and through cooperation and gentleness of spirit he rendered service to his fellow man. Therefore, be it

Resolved, first, that this quarterly conference of the Methodist Pachuta charge thank God for the association which we have had with him, knowing that his influence lives on, and,

Resolved, second, that we extend our deepest sympathy to his devoted wife, son, and daughter, and that we pray God's richest blessings of comfort and protection upon you; and,

Resolved, third, that a copy of these resolutions be sent the family and the New Orleans Christian Advocate, and that a copy be spread upon the minutes of this quarterly conference.

G. ELIOT JONES.
J. S. GUNN,
D. A. McKINNON.

MRS. J. H. DAILY

Mrs. J. H. Daily (Annie Scarbrough) was born at Hickory, Miss., December 17, 1870, and passed away in death at her home in Shreveport, La., June 26, 1943. She was converted and united with the Methodist Church at New Hope, Sabine Parish, in July, 1886, under the ministry of the late Rev. S.

S. Holladay. She and Bro. Daily were united in marriage May 9, 1889, at Many, La. Sister Daily was the mother of nine children—three sons and six daughters. She is survived by her husband, one son, five daughters, sixteen grand-children, and fourteen great-grandchildren.

Sister Daily served faithfully and well her generation. She saw to it that her children had the right kind of influence thrown around them. The memory of this good woman will linger long in the hearts and lives of neighbors and friends. She was patient in her long illness. She was a devout member of the church. She was ready to meet the Master when at last the summons came. Peacefully she fell asleep. Funeral services were held from the church June 28, 1943. The pastor was assisted by Rev. A. C. Lawton, former pastor, and Rev. J. F. Kane, of the Baptist Church.

"Blessed are the dead which die in the Lord."

Her pastor,

G. A. MORGAN.

AMERICANS IN CHINA: HARRY R. CALDWELL

In China today, still carrying on their work in the face of bombings, privation and daily risks of death, are many veteran missionaries who have spent their adult life in that country. United China Relief supports much of their work.

Undoubtedly one of the most picturesque of these is Harry R. Caldwell, a Methodist missionary, now 67 years old, who has spent most of his life in the backwoods of Fukien Province in China's southeast. He is still at his post not far from Foochow.

Dr. Caldwell's relation to the people living around him has always had the same all-inclusive character of that of a country doctor to his patients. His services long ago left the purely evangelical field and have touched upon the scientific, the agricultural, and the educational.

A recent anecdote is typical of Dr. Caldwell's energy, audacity and practical outlook. About a year ago, he ran the Japanese blockade to return to his post in unoccupied China, close to the enemy lines. He arrived safely, and triumphantly, with a glass tube containing several Carolina queen bees in his vest pocket, where his body warmth kept the bees alive. These bees are now

improving the local honey industry—and there the sugar shortage is not felt.

In 1904, the Rev. Mr. Caldwell, then a mild-eyed, gentle-mannered young missionary, started a remote mission station in a semi-jungle region of China, whose inhabitants were illiterate and hostile. The bare hills of Fukien Province were criss-crossed by ravines checkered with tall sword grass, and they were filled with man-eating tigers.

Dr. Caldwell established himself forever in the hearts of these people when he took a gun and went out one day in search of a tiger which had just carted off a 16-year-old boy in a nearby village. He staked a goat for bait outside the village, and waited all one night. At dawn, the tiger appeared, and jumped for the goat. The tiger didn't get the goat, but young Caldwell got the tiger—and started his own fame as a "tiger-hunting parson."

With a gun in one hand and a Bible in the other, Dr. Caldwell has since built 61 mission stations in China. In his area, eight out of ten people were illiterate. He made teaching one of his biggest jobs, and pioneered in adult education in that region. He has established scores of schools, and helped launch a university.

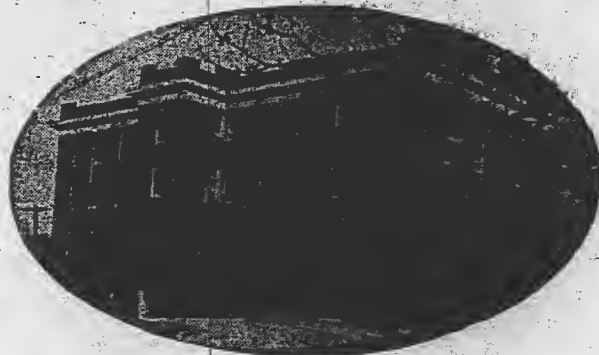
Dr. Caldwell felt a special responsibility for the half-million farmers and fishermen in his end of China, and he has during his years there undertaken many agricultural projects on their behalf. He introduced improved grains, vegetables and fruits, and once when he returned to China from a furlough, he took with him a crate of full-blooded American roosters, whose descendants today help feed the hungry Chinese in his district.

With all this activity, Dr. Caldwell has found time for a large amount of first-class scientific work in natural history. He has hunted butterflies, bats, and birds; is a recognized authority in the latter field. And in the Museum of Natural History in New York are scores of handsome specimens and skins—the gift of the tiger-hunting parson.

Roy Chapman Andrews once called the Rev. Harry Caldwell "one of the most unusual men I have ever met," and the hundreds of Chinese whose lives he has bettered would agree.

Dr. Caldwell was born in Cleveland, Ohio, and spent much of his youth in the Tennessee mountains, where his father was a Methodist minister.

MILLSAPS COLLEGE, JACKSON, MISS.



The School Year has been divided into three semesters:

1. The first semester opened July 6.
2. The second semester will open about November 1. At that time we can take only about ten additional boarding students.
3. The third semester will open about March 1.

A student entering Millsaps can graduate within two and two-thirds years.

For information write

M. L. SMITH, President

CANDIDATES POLLED ON VIEWS

(Continued from page 12)

that Mr. Bailey has always been "dry" in both his personal and political life.

Upon Mr. Bailey's return to the city, your letter will be brought to his attention.

Be assured that Mr. Bailey's attention will be directed to your letter at the very earliest possible moment.

Sincerely yours,

C. R. GILLESPIE, Chairman,
Lauderdale County Campaign Committee.

MIKE CONNER

The letter from Mr. Conner's campaign manager, under date July 26, reads as follows:

Your letter of July 24th addressed to Mr. Conner was received during his absence from the city. He is and has been for the past several days in Northeast Mississippi making an active campaign in the race for governor.

At the beginning of his campaign I discussed several matters with him, and while I did not discuss the particular questions propounded in your letter, the liquor question was discussed and I had his statement that he was both personally and politically against alcoholic beverages. I received his authority at that time to quote him as saying he is both personally and politically dry.

Sincerely yours,

O. D. LOPER,

State Campaign Manager.

Candidate for Lieutenant-Governor
JOHN LUMPKIN

Mr. Lumpkin returned the original letter marked "Yes" in response to each question, and added the following statement:

Furthermore, if elected, I will ask you who are interested in prohibition to sit by my side and select the temperance committee, a committee of Christian gentlemen who cannot be influenced. I will be assured in that case that I will be organizing against the devil! This I have stated to preachers all over Mississippi.

Sincerely, your friend,

JOHN LUMPKIN.

FIELDING L. WRIGHT

Mr. Wright replied by telegram, filed July 26th, as follows:

Reference made letter July 24, 1943. My answer is YES to questions One and Two therein.

FIELDING L. WRIGHT,
Candidate for Lieutenant-Governor.

Speaking for the Methodist Board of Temperance, Mr. McKeithen says, "We in Mississippi are fortunate in having a choice of candidates who register themselves so willingly and firmly in support of dry principles. We hope every citizen will do his duty and vote in the election."

It is expected that dry leaders in local option campaigns will be encouraged in their efforts by this prospect of dry leadership in state offices.

A MAN-MADE CHURCH

(Continued from page 5)

detract from rather than conduce to worship.

Also she has become secularized in her values. We talk of the Church in her relation to real estate and insist that she increases property values. There is truth in all that, of course. However, that is not the Church's mission in the world.

In the third place, Protestantism has hu-

manized the Church. Humanized is not the word I want, but it is the best I can find. I mean to say we have "de-Godized" the Church. The miraculous in the work of the Church is gone. Wonder and awe are taboo. It is now all perfectly natural. Faith in the work of the modern Church is unnecessary. She is just another man-made organization. Jesus said of a certain place that He could do no "mighty works there because of their unbelief." I recall having visited a great church sometime ago. It had everything that a church is supposed to have, but one; that was the presence of God. An outright, direct reference to God in that place would have been somewhat embarrassing. Does anything happen in your church that you cannot broadcast? People have been saying, "I do not go to church because I hear good sermons over the radio." I insist that there is something in a church service that they cannot get over a radio. There should always be a spirit of expectancy, "a touch of madness," a sense of awe, a new, fresh baptism of the Holy Spirit, which no radio can convey.

Only a Spirit-filled, fire-baptized, God-in-

toxicated church is equal to the need of our day. The power is available. Shall we wait for it?

NORTH MISSISSIPPI CONFERENCE
Columbus District—Fourth Round

Columbus, First Church, Sept. 5, a.m.
Macon Station, Sept. 5, p.m.
Chester, at Antioch, Sept. 12, a.m.
Eupora Station, Sept. 12, p.m.
Longview, Sept. 19, a.m.
West Point, Sept. 19, p.m.
Bellefontaine, at Bellefontaine, Sept. 24, a.m.
Mathiston, at Double Springs, Sept. 26, a.m.
Kilmichael, at Kilmichael, Sept. 26, p.m.
Central Church, Columbus, Sept. 29, a.m.
Weir & McCool, at Bowie's Chapel, Oct. 3, a.m.
Kosciusko Station, Oct. 3, p.m.
Caledonia, at Flint Hill, Oct. 5, a.m.
Brooksville, at Brooksville, Oct. 6, p.m.
Noxapater, at Mt. Pisgah, Oct. 10, a.m.
Louisville Station, Oct. 10, p.m.
Crawford, at Crawford, Oct. 12, p.m.
Shuqualak, at Shuqualak, Oct. 13, p.m.
Macon Circuit, at Center Point, Oct. 14, a.m.
Kosciusko Circuit, at Bethel, Oct. 15, a.m.
Sallis, at Bethel, Oct. 17, a.m.
Ackerman, Oct. 17, p.m.
Louisville Circuit, at Hebron, Oct. 19, a.m.
Sturgis, at Mt. Airy, Oct. 20, a.m.
Ethel, at Liberty Chapel, Oct. 21, a.m.
Eupora Circuit, at Lagrange, Oct. 22, a.m.
Artesia, at Curtis Chapel, Oct. 24, a.m.
Starkville, Oct. 24, p.m.
District meeting of all the pastors at South Union Campground, August 31.

V. C. CURTIS, D. S.

Your Choice of Lessons
in the September Issue . . .

1. UNIFORM LESSONS

"God in the Making of a Nation:
the Era of Moses"

... the last four in a series of thirteen lessons designed to help adults discover and appreciate God's part in the making of nations. Bachman G. Hodge, superintendent, Nashville District, The Methodist Church, writes the lesson applications. Lesson expositions by Edwin Lewis; text studies by F. Darcy Bone.



Root



Hodge

2. SPECIAL COURSE

"Christians and Economic
Change"

... last four in nine lessons intended to help adults understand more profoundly the relationship which exists between Christian faith and economic developments. Paul A. Root, professor of the sociology of religion and ethics, Southern Methodist University, writes this very timely, very practical study.

Plus . . .

They Recruit Soldiers of the Cross Jacob Simpson Payton
What chaplains in the U. S. armed forces are doing to recruit men for their Divine Commander-in-Chief.

You Can Help Your Community Lora Lee Pederson
A trained social worker tells how young adults can co-operate with community agencies for service and welfare in the present emergency.

The complete magazine for your adult department: Sunday School Lessons • Magazine Section • Young Adult Fellowship Services • Program Plans • Recreation • Book Reviews • Editorials • Verse • Pictures • Short Features.

Adult Student is a 64-page monthly (pocket size); 20¢ per quarter, \$1.00 a year for single copy subscription mailed to individual address.

The Methodist Publishing House

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

It is less frequently by the world re-
sponder than by the helper of the world
that God's voice is heard. The prophet
who learns His will is most often one who
lives among men and bears their burdens.
—Dr. Nicol Macnicol.

THE PRAYER-ROOM TODAY

Lord, I ask that in the hour when Thou
seemest far away from me, I may have
grace to discern whether it be some un-
acknowledged sin of mine, some lurking
pride that keeps Thee from my heart. And
if it be that Thou, for Thine own wise
purposes, art withholding from me the joy
I once had in Thy salvation, help me to
submit to Thy loving wisdom, and wait
quietly in the darkness, until the light
shall break again. Teach me to know that
in all things Thou art dealing with me in
wisdom and love, and teach me to rebel
against nothing, and ask for nothing save
that Thy will of love be done. Amen.

The Silent Church

By Charles Gustav Girelius

No tones ring from the belfried tower,
But a silent message from the inmost mind of worshipers
Speaks to the passers-by,
An inevitable propaganda of motives high or low,
And of ambitions mean or exalted.
Judge not the Church by its worshipers alone,
But by the God they worship.
A Hand writes upon the wall:
"Behold! This is the House of Prayer!
Enter, seek Him and find Him;
Link your destiny with loftiest hope,
And crown your daily task with generous love.
Go forth, speak kindly to your neighbor, and so live
That this House shall become luminous by your faith."

—Zions Herald.



WALLET OF THE WEEK



YOUNG JAPANESE-AMERICANS, from West Coast relocation centers, are being placed in American colleges and universities by the National Student Relocation Council. According to C. V. Hibbard, director of the Council, eight hundred and seventy-one students have already been placed and nine hundred others should be allowed to enter schools and colleges by October 1. This admittance of Japanese-American youth to our schools and colleges indicates a fair-minded attitude toward those who demonstrate their trustworthiness and loyalty.

* * *

DR. NORMAN VINCENT PEALE, pastor of Marble Collegiate Church, New York, publishes a "Recommended Book List" in his church calendar for the guidance of his people in their reading. The necessity for this is the fact that only one-third of the number of books printed can be recommended as even inoffensive. Many of the inoffensive list are worthless. It is also pointed out that the average book finds its way to the library table, not upon its merit, but through pressure of insistent advertising. Presumably this relates to fiction.

* * *

THE TRANSPORTATION OF LIQUOR to Alaska has been labeled as scandalous by Anthony J. Diamond, says an exchange. It is alleged that request was made for an allotment of space for carrying sixteen tons of freight on a certain vessel, but space for only one and one-half tons was granted. The same ship carried beer and wine valued at sixty thousand dollars. Such favoritism toward the liquor business expressed in assignments of shipping, control of radio time, and other preferential considerations is causing resentment among the American people, and justly so.

* * *

DR. HARRIS E. KIRK, of Baltimore, is still engaged upon his Old Testament studies. During the summer he is giving seven lectures at the Pittsburgh School of Theology on "Isaiah's Message for Our Time," and fourteen lectures at Northfield Conference on "The Story of Job." Dr. Kirk has made many summer visits to England where his ministry in peacetime years won for him many and devoted friends in the great English metropolis. Only a few weeks ago he sent greetings to his friends in London. In America he has established himself as a vigorous and forceful Christian leader.

* * *

THE PLAN FOR THE EDUCATION OF THE ARMY is said to have been originated by Sir Oliver Cromwell about three hundred years ago. It is said that Cromwell enjoined his officers to instruct their men in the principles at stake, as the citizen-soldier "must know what he is fighting for and love what he knows." From that small beginning, there has been an ever-increasing effort to instill into the soldier of the democracies the love of freedom and a sense of social responsibility. The instruction given has not been controlling in an absolute sense, but it has done much to preserve a democratic ideal.

A STATE MONOPOLY SYSTEM in the State of Maine comes up for a biennial review in local option elections on four items: 1. State stores; 2. Cocktail lounges; 3. Taverns, and 4. Package beer. In the 1942 elections the dries made considerable gains on all four questions. At present sixty-two per cent of the territory containing thirty-two per cent of the population is under "no license." On June 30, 1942, there were 41 State stores, 126 cocktail lounges, six hundred and five taverns, and one thousand package beer stores in the State.

* * *

THE BRITISH METHODIST CONFERENCE met in its two hundredth session in Birmingham, England, recently. The first session met at the Foundry in London, June 25, 1744. Six clergymen were present: John and Charles Wesley, John Hodges, Henry Piers, John Meriton, and Samuel Taylor. After the Conference convened, Thomas Richards, Thomas Maxfield, John Bennet, and John Downes were invited to sit with the clergymen. During the session the body was entertained at the home of Lady Huntingdon, where John Wesley preached from the text, "What hath God wrought!"

* * *

MONOTHEISTIC RELIGION is believed to have been the original form of religious belief. Archaeological discoveries confirm this opinion, and tend to establish the fact that religion degenerates, but that there is no evidence of its evolution. The faith of the Israelites, the Phoenicians, the Egyptians, of the Ancient Chinese, was originally monotheistic and in all of them there is said to have been belief in a future life. Polytheism followed monotheism, especially in Mesopotamia, Egypt and China, but in no case does it seem to have been the original form of faith.

* * *

THE MODERN REVIVAL OF ORTHODOXY was the subject of a recent sermon by Dr. W. R. Matthews, Dean of St. Paul's. In Catholicism the trend is toward the foundations of Thomas Aquinas and the Schoolmen of the thirteenth and fourteenth centuries. In Protestantism, the trend is toward a reversion to Luther and Calvin. It calls for a return to the Early Church and the Reformation. The Dean says that this revival of orthodoxy is doubtless due in large measure to the despair and disillusion regarding culture and civilization following the last war.

* * *

THE CRIME FIGURES FOR THE NATION point straight at the door of the grog shop. From 1932 to 1941, arrests for drunkenness increased one hundred and six per cent, arrests for drunken driving one hundred per cent, and arrests for all causes one hundred and fifty-five per cent. These figures were compiled from F. B. I. reports as published in the Massachusetts Issue. Although the liquor business has been practically unrestrained for the past ten years, we have heard at least twice recently radio broadcasts to the effect that increased bootlegging is the result of restraints of its sale.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. BUREN, D. D., Editor-Manager
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (in the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

UNCOURAGEOUS HERESY

A correspondent in a recent issue of one of our Methodist exchanges calls in question Bishop Martin's view as enunciated in a radio sermon on Immortality. To us the letter is more impressive for what it assumes than for its argument either in support of rationalism, or against the doctrine of immortality. It is not a forthright repudiation, but is rather an adroit and Socratic denial of the validity of Christian belief in immortality. The writer seems to us to assume that he has a right to deny a doctrine which he is unable to refute and for which he has no satisfactory substitute.

The first proposition that we wish to notice is that the "leaders" of society who "worship at the shrines of logic and reason (more or less), and whose very standard of living, whose very societal fabric is the fruit of a rational approach to human problems" must not be expected to abandon this "same rational approach, so bewilderingly successful in other fields, in confronting as vital a question as that of their own individual destinies." For our part, we have never been sure that rationalism is quite as benevolent in its practical attitude toward the "societal fabric" as some appear to assume. Neither do we think that it has been so "bewilderingly successful" as to establish its right to "de-Godize" the Church.

Some facts indicate that "logic and reason" have crawled on all fours rather than exhibited their omniscience. It has not been many decades since the physicists held that the atom was the indivisible unit of matter, and the atomic theory dominated the material horizon. Forty years ago, we learned from Gage's Physics that it had been "conclusively demonstrated that no heavier-than-air flying machine could ever be invented." Much later we saw the theories of psychologists change so rapidly that no system could jell before it was displaced by its successor. We have in our hand as we write, the statement of an experienced educator to the effect that education has been "jitterbugging" so that no definitive theory of education could be fixed upon, even by the educators themselves.

In view of these facts, we are not inclined to fix a halo above the "shrines of logic and reason," nor are we willing to junk the "Faith of our fathers" for the fads and foibles of the rationalists, unless they can give a better account of their mastery of the forces and facts which affect human destiny. It seems to us that the "rational approach" has resulted in befuddling confusion and that it has not been a "bewildering success." Many people throughout the world today have reason to feel that the impact of rationalism upon the "societal fabric" has been

in a considerable degree responsible for our international holocaust, and for bringing civilization to the brink of irretrievable ruin. "Logic and reason" may have raised the standard of living for some leaders, but they are a long way from solving the problems of society as a whole.

A second item, is the writer's indifference to spiritual values, and his lack of knowledge of the moral discriminations involved in the doctrine of Redemption. He seeks to reduce faith to the level of the denseness prevalent in rationalism. Spiritual values are practically disregarded and everything that may not be measured with calipers is dismissed. Overlooking the moral differentiation inherent in the doctrine of Redemption led the writer into picturing the "blear-eyed reprobate, every greedy gold-grabber, every dope peddler, every perverted pool-hall dandy, every lecherous old sot, every scum and filth on the great sea of humanity" as sharing immortality with the pure, the beautiful, and the good. It is quite true that the doctrine of Redemption contemplates that any or all of these may become sharers of immortality, but only as they are cleansed and made holy—not as reprobates.

It seems to us that "logic and reason" have muddled along by a process of trial and error, but have convinced few people of their omniscience. Rationalism charts a culture which oftener reflects the assumptions and the presumptions of a period rather than recording the march of truth. It has little to say concerning a First Cause, or the origin and control of a complex universe of worlds hurtling through space. In the place of the directive activity of a personal God, it offers evolution, which is more of a ducking into the dark than a triumph of "logic and reason." Does the writer demand of a sentient and an aspiring race that it shall goose-step to the dismal thud of clods on its coffin lid?

A few days ago, we were told of a cultured woman of our section who classed herself as an agnostic. She said that her parents did not require her to attend church. They left her to take a free and rational course—to worship at "the shrines of logic and reason." She said she felt that they made a mistake. Here is the testimony of a fairly unprejudiced witness that it might be better to go along with Jesus, Paul, the Church, and Bishop Martin in adherence to a faith in immortality, than to trust the negations of rationalism for inspiration and hope.

Immortality has never been altogether popular with crass materialists, no matter what cultural rating they assume for themselves. "Logic and reason" divorced from religion have not achieved the welding of the "leaders" of society into a constructive and satisfying cult.

Even Mr. Ingersoll confessed at his brother's grave: "In the night of death, hope sees a star and listening love hears the rustle of a wing." Every religion and race in history has had its doctrine of survival. It is a persisting demand and an unchanging emphasis of the soul of man. Has such evidence no value? It is our deliberate belief that more damage is being done to the Church and to Christianity by uncourageous heresy than by open and avowed infidelity. Emil Brunner has stated the case well and truthfully: "The Christian way of life cannot in the long run remain alive without the Christian faith."

We are militantly against denials of the doctrine of Immortality, whether the denials are direct or indirect. Rejection on the ground that it is not demonstrable to physical sense is unadulterated materialism. We believe that, if the influence of an unseen planet passing another planet is sufficient to pull it off its celestial orbit, much more will the tug of the divine upon the human heart be registered in the longing for immortality and heavenly fellowships. The moral and social catastrophe scourging the world today is the child of blasphemous assumptions. Whoever strikes the hope of immortality from the Christian heart, no matter by what method he does it, leaves the church poorer than the pagan Buddhist who believes that when he reaches Nirvana he may be absorbed into the divine and thus achieve a kind of impersonal immortality.

STEWARDSHIP

Dr. Clyde Q. Sheely, Associate Professor of Chemistry, Mississippi State College, is the earnest and capable Chairman of the Board of Stewards of the Starkville, Mississippi, Methodist Church. At a meeting of the Board recently, he read a monograph on "Stewardship," which was both inspirational and illuminating. This paper could be read with profit by Methodism everywhere, and

he has consented to the publication of any part of it deemed worthwhile. Unfortunately, space will not permit a reprint of the paper, but excerpts from it will surely provoke thought and prove challenging in times like these.

"The moral crisis now facing the world is that of a worse evil or a better good than man has ever known. Every man may be considered a steward of world civilization, even though it has been estimated that only 100,000 individuals are carrying the burden of international civilization. Technology has



B. P. Brooks

made the world into a neighborhood. War has made it into a slaughterhouse. Christian Stewardship can convert that slaughterhouse into a democratic community. The essential worth of the individual, or his stewardship, is the foundation stone in the pyramid of American democracy. Rising above it and completing this majestic structure are the stones of (1) freedom of religious worship, (2) freedom of expression, (3) freedom of scientific inquiry, (4) freedom of individual enterprise, (5) freedom from want, and (6) freedom from fear.

"We, as good stewards, must strive within the life of our own nation for change which will result in the more adequate application of the basic principles of a just and durable world order. This peace will depend upon the

REMEMBER, PLEASE

In keeping with our established custom, we will issue no paper on September 9—the week of Labor Day. This is the only issue which we omit during the year. Remember this and do not write us that your paper failed to reach you. Thank you.

EDITOR.

cooperation of men in all lands. Regardless of who wins the war, or whether anybody wins it, it is fundamental that certain broad principles be written into the peace or it cannot endure. Christians should know what these principles are. There are obvious reasons why we talk about peace before we win the war. The Church has the obligation to bear its witness to the truth as it is in God whether anybody pays attention to it or not. The 36,000,000 members of the 150,000 Protestant churches in America constitute a mighty force. Methodism, with its inspiring challenge, calls upon Methodist men and women—8,000,000 strong—to dedicate their lives anew to the task of helping to build a better world. The people of both the United States and Europe are on the world-minded side now.

"It is not easy to live the high gospel of Christian Stewardship because it means all I am, all I have, all I know, all I can do is a trust from God, to be used for my highest good, for the blessing of my fellowmen, for the glory of God, and for the advancement of His kingdom. In brief, Christian Stewardship involves a state of mind and a mode of conduct. Only when intellectual subscription to Christian principles is translated into righteous conduct is Christian Stewardship a living belief. This highest standard of conduct is revealed through the use of his time, talent, and treasure. He makes use of them 'to do unto others as he would that they should do unto him,' and help the Church to accomplish its supreme task. A Christian steward is a witness for God with his time, and gives reverent attendance upon the private and public worship of God and upholds his Church by his presence. He is a witness for God with his talent, and he upholds his Church by his service. He is a witness for God with his treasure, and he upholds his Church by his gifts. The world will not believe a bit more about Jesus Christ than it sees in us hypocrites who lecture on the theory of Christianity on Sunday and overlook the demonstration of its principles in our daily occupational laboratories.

"The fruitage of Christian living is found in joyous, systematic Christian giving. For he 'who gives not is not living.' 'The more we give, the more we live.' The need for Christian Stewardship in the Church and world today is perfectly expressed in that old popular hymn:

"Take my life and let it be—
Consecrated, Lord, to Thee:
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my silver and my gold—
Not a mite would I withhold;
Take myself and I will be
Ever, only, all for Thee."

That giving must even possess the element of self-denial."

B. P. B.

THE FELLOWSHIP OF HIS SUFFERINGS

By Bishop J. L. Decell

It is high ground "to know Christ in the fellowship of his sufferings." This is one of the "secrets" of a happy Christian life.

Mortimer said, "There are two great mysteries in life: that of sin and that of suffering." Jesus knew nothing about suffering as a consequence

of sin, except as he observed and felt it in the lives of others. As Dr. Ralls says, "Suffering involves the larger question of sensitivity."

The ordinary pain and privation of human life, frailty of friends, malignity of enemies, the hurt of being accused of aims and wrongs never thought,

Bishop J. L. Decell

and rejected by those for whom great sacrifice was made, are sources of poignant sufferings. This kind of suffering was not unknown to Christ, and we may "have fellowship with Him" in this range without sharing in His sufferings which mean most for the world.

The sufferings of Christ are preventive and corrective. They are vicarious and redemptive. He was sensitive to the need and possibility of man. He saw the value of man and felt the force of great evils and did something about it—at great cost to himself.

When Turner would paint a "Storm at Sea" he was lashed to a ship off the coast of Holland. The tideless lake turns no turbines, but torrents thundering through frowning chasms, rushing down gorges of uneven hillsides, generate power to pulverize stone for building highways and fertilizing gardens. We must partake of the sufferings of Christ if we are to release His Spirit in redemptive power. Complacency demoralizes, the Cross immortalizes.

Judas Iscariot, with his pretended friendship for subversive purposes brought suffering to Christ, not so much for what his acts did to Christ personally, but what hurt such deeds brought to Judas and to others. The innocence of Christ could stand the betrayal, but the guilt of Judas could not bear the remorse. Hypocritical pretension with its "fifth columnists" may "soften" a nation into collapse, but it cannot survive the presence and power of supreme loyalty. Jesus stood in unyielding loyalty to the high level of goodwill, and Judas yielded to destructive forces of wounded pride and selfish ambition. Christ's suffering maintained the principle by which the world could live, while Judas in his suffering clenched the policy by which the world would die.

Simon Peter's wavering witness caused Christ intense suffering. Jesus was building His Church on the rock of faithful and stable human nature. To see Simon's feeble witness fade out into utter denial forged pain in the heart of Christ. Crisis should polish faith into firm testimony and never be an excuse for doddering denial. The world crisis today is primarily a crisis in character. Great principles of freedom, faith, and dignity of individuality are in the balance and can only be sustained and promoted by suffering and sacrifice.

A lack of simple justice pained the heart of Christ. Pilate, without convincing testimony, in order "to content the people," surrendered Jesus to be crucified. One of the

primary functions of government is justice. In Roman rule there was the hope of a just world order, and for Pilate to harness this great power to cheap chicanery and degrading expediency was to dishonor God and enslave man. Injustice is an instrument of torturous suffering. Jesus could stand the physical pain of crucifixion more than he could endure injustice and the abuse of power. The piercing nail and cutting sword caused Him little suffering in comparison with that caused by blinding bigotry, ruthless spirit and perverted justice which prompted the crucifiers. The former could be borne in his own body but the latter would stain their souls and the soul of society.

Keeping up political fences more than standing by moral and ethical principles may throw innocent individuals and blameless nations into intolerable suffering. Civil, economic, and social justice will build a highroad over which man must travel to a better tomorrow. Their lack produces suffering in the highly ethical and spiritually sensitive soul. Suffering registers at a point that the cause may be removed. If we have fellowship with Christ in His sufferings, we, too, shall try to do something about it.

That which causes a person most suffering indicates how high the elevation is on which he lives. The disappointed ambition of traitorous Judas, broken witness of Simon Peter, and the disruption of justice and order by Pilate were among those things which put the Cross in the heart of Christ long before He was put on the Cross on Golgotha. He patiently suffered all things through to victory. And, in loyalty, faithful witness and upholding justice we must suffer with Him until redemption is won. Shall we drive a nail or draw a thorn?

An old German legend says, "Robin Redbreast's crimson feathers were obtained by the bird's being drawn by the secret attraction of all life toward its Creator. The Robin lit upon the Cross of Calvary and strove with all its might to withdraw one thorn from the crown which was tearing the sacred brow of the Crucified One. Finally succeeding, and when he did the blood gushed out on his breast and stained the feathers deep red. Thus, the Robin has ever been privileged to 'bear about in its body the marks of the Lord Jesus.' It is true, 'If we suffer with Him we shall reign with Him.'"

A roof to keep out the rain. Four walls to keep out the wind. Floors to keep out the cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones, where they learn what is right, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrow eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness. Where even the teakettle sings from happiness. That is home. God bless it!

—Madame Ernestine Schumann-Heink.

Un-crucified lives can never be the heralds of Him who was crucified.—Arthur Allen.

Men trained in intellect but not in religion and morals will become a menace to the country.—Theodore Roosevelt.

WITH THE PASTORS

PASTORAL VISITING WITH A PURPOSE

By Charles O. Ransford

The first thing the wise and diligent pastor should do on going to a new charge is to secure a list of his members and transcribe their names in a convenient size book that he may carry in his pocket. As the shepherd of the flock over which the Holy Spirit has made him the overseer, he must know his sheep. Relations should immediately be cultivated that the sheep may know the shepherd and hear his voice and follow him.

Whatever a minister may do in preaching or administration he must not fail in pastoral supervision of his parish. He must know his members and his members must know him. Personal acquaintance leads to friendships and friendships to cooperation. The people of our churches will usually do anything they are asked when they like their minister. They will go to church and will respond to his leadership.

The pastoral relation cannot be too strongly emphasized. Personal contacts between preacher and people make friendly churches of good will and success.

Pastoral duties should be studied and well planned over an extended period. There are numerous incidental and emergency pastoral duties, but no matter how important, the routine activities of the preacher and his church should never be set aside.

If, in the average church by systematic visitation, a preacher can succeed in securing a response in church attendance, service, and support, he will have more than a revival. He will awaken many indifferent souls and secure their cooperation and have multiplied his working force by the personality and power of every member he has been able to command for service.

An imperative need in all our churches is to awaken and put into service the now unused portion of our membership. The church never so much as today, needs a faithful, devout, and working membership. With many splendid young men and women now in military service and war work, we must develop a new leadership. The new and increasing demands on the churches require more workers.

Systematic pastoral visiting is no small task. The work must be planned ahead of time and the persons to be visited should be selected. Each individual and each home should be studied. The pastor should know something about every home he expects to visit and know why he is going, and what he will discuss when he enters the home.

Physicians of our bodies do not talk much when they sit beside our sick beds. They study the patient. Often they will give him or her a critical examination. John Wesley did his pastoral visiting somewhat after that manner. The physician of souls may not always be so personal in his visitation, nevertheless the analogy holds true.

The modern preacher should know something about psychiatry, which means a study of the mind and soul. There are many troubled and distressed people in this world. When the pastor is seeking to secure a confession of faith in Christ, he should know how to make that approach. When he is seeking to enlist a member in service, he should know how to make that approach. The persons visited and the occasion will determine the directive purpose in the visit.

CONFERENCE NEWS AND PERSONALS

Sallis charge, Rev. E. M. Allen, pastor, is working on plans for a new parsonage.

Kosciusko Station, Rev. T. B. Thrower, pastor, has paid all of the World Service askings and Conference items in full for the year.

Rev. E. G. Potts, pastor, Ethel charge, has been doing the preaching in the revivals on his charge this summer, and with good results.

Rev. F. L. Hearne writes: "We are having a great year on the Eros-Antioch charge this year and hope to close out the best of the four since we have been on the work."

The Advocate acknowledges with sincere appreciation a friendly message from Mrs. J. W. Lowrey, of Mansfield, La. It helps to know that the Advocate is appreciated.

Dr. B. M. Hunt, Main Street Church, Hattiesburg, Miss., assisted Rev. J. S. Noblin in a meeting at Carthage recently. We have not heard the results of the revival.

Rev. G. A. Baker writes that they have just placed 100 new Methodist hymnals in the church at Pontotoc, Miss. This is Bro. Baker's first year as pastor of that church.

Word reaches the Advocate office that Rev. A. C. Lawton is changing from Mer Rouge to Lake Providence, La., both appointments in the Monroe district. This announcement, however, is not official.

Dr. V. C. Curtis, who has been sojourning at Biloxi for a few days, expects to be there for another week. He has been spending the time with his sister on the Seashore Campground.

Dr. V. C. Curtis, district superintendent, has called a meeting of the pastors of the Columbus District to be held at South Union Campground, Tuesday, August 31, to discuss plans for finishing the year's work.

Mrs. T. M. Bradley, whose late husband was an honored member of the North Mississippi Conference, writes that she is moving from Inverness to 104 South Laflore Street, Cleveland, Miss. Her friends can reach her at that address.

Rev. H. W. Rickey, retired member of the Louisiana Conference, living at Biloxi, Miss., asks that his friends be notified of the change of address made by the post office, although his residence is the same. His new address is Route 2, Box 393, Biloxi, Miss.

Rev. A. D. St. Amant, Jr., asks that his address be changed from Pelican to Greenwood, La. This we take to mean that he has been appointed to the Greenwood charge in the making of adjustments in the Shreveport district.

Miss Mary Wright, who has been in Tallahassee, Florida, for a time, writes that she is returning to Ruleville, Miss. While in the Florida city she kept in touch with homefolk through the columns of the Advocate.

Rev. W. L. Watson, pastor at Grand Cane, La., sends a personal message to the editor which is cordially appreciated. We trust that the years ahead may not take away from the good feeling and appreciation which he has.

A note from Mrs. G. F. Winfield says that Dr. Winfield is not improving very much. He is in the Methodist Hospital at Hatties-

burg where he manages to keep cheerful and maintain his interest in the work of the Church through having the Advocate read to him.

Mrs. O. O. Conerly, of Gloster, Miss., mother of Mrs. E. C. Gunn, of New Orleans, has been seriously ill at her home. Mrs. Gunn has been at her bedside for some time. According to a report on Wednesday of last week, Mrs. Conerly was improving. We hope that she may soon be entirely recovered.

Rev. James R. Strozier, pastor of Pine Grove, La., charge, repeats the splendid achievements of other years in his Advocate promotion. He sends 26 subscriptions from that charge, which brings his credit to 30. The Advocate appreciates the good work and a good friend.

According to the church calendar, First Church, Hammond, La., Rev. H. D. Marlin, pastor, is in the best financial condition that it has known in a long while. The fourth quarterly conference will be held on September 5, and plans are already in the making for the budget of another year.

Rev. J. L. McElroy, pastor, Kosciusko circuit, has had the assistance recently of Rev. S. M. Butts, Rev. R. L. Ellis and Rev. W. W. Milligan in revivals. The revival services were well attended and a goodly number was added to the church on profession of faith.

Rev. J. H. Felts, in a breezy letter to the editor, writes this sentence: "I was never happier, nor busier, nor healthier than now. I am willing for it to last quite a spell." He says that despite the extended dry weather he is well-equipped with home-canned vegetables for the days ahead.

Rev. J. H. Holder, pastor at Winona, Miss., is enjoying a month's vacation at Iuka, Miss. He is reported to be going strong and holding up well under the pace which he has maintained throughout the years. We understand that he is on leave with a promise that he will not engage in any meetings.

There are 850 Navy men now at S. L. I., 110 of whom are Methodists. There are also about 140 other students who are Methodists, and 25 Methodists among the Army Aviation cadets. The Methodist Church and Student Center minister to more than 250 young people. As a consequence the church has a houseful every Sunday morning.

Rev. J. N. Humphrey, pastor, Weir and McCool charge, has had four good revivals on his charge, in which he had the assistance of Rev. W. C. McCay, Rev. J. D. Wroten, Rev. J. J. Baird, and Rev. T. B. Thrower. Bro. Humphrey did the preaching

in a revival at Dumas church, on the Dumas charge—his home charge and church—the week of August 15-20.

Rev. C. W. Lahey, who was forced to give up his work following a stroke which he suffered in the early part of the year, has moved to Colfax, La. A message from Mrs. Lahey says that his improvement has been very slow. We are sorry to learn of his continued incapacity, and we are sure that his friends will wish to remember him in his loneliness and suffering.

Dean R. E. Smith, of Centenary College, writes that his wife, who has been ill in Highland Hospital, Shreveport, for weeks, is now improving. They hope to bring her home soon. This message will give great pleasure to the many warm friends of Dean and Mrs. Smith, who are among the choice spirits of Louisiana Methodism. Dean Smith expresses his thanks to many friends for their prayers and favors.

A card from Rev. R. R. Branton, district superintendent at Alexandria, La., says: William Hardy came to the Alexandria district parsonage at 10:30 on Sunday night, August 15, and from all appearances he has no intention of leaving. Both mother and baby are doing nicely. The father is also doing reasonably well." Many friends of Bro. and Sister Branton join with them in the joy which the new arrival brings to them.

A card from Rev. R. P. Neblett brings a message concerning Mrs. P. W. Shell, formerly of Houston, Miss. Mrs. Shell is now at the Old Soldiers' Home, Biloxi, and among her happiest experiences is the comfort and cheer found in the New Orleans Christian Advocate. Sister Shell sends regards to all her friends and asks an interest in their prayers. Bro. Neblett says that he and Mrs. Neblett are well and happy in their little cottage, "Tuck-A-Way."

Rev. J. A. Stafford, veteran Government employee, retired, celebrated his wedding anniversary on August 20, by the purchase of a war bond for his wife. Bro. Stafford was a caller at the Advocate office and this information came out in the course of our conversation and was not given for publication. It does, show, however, two things, his loyalty to his Government in a time at war and his devotion to the wife who shares the toils and triumphs of his life.

Bishop J. L. Decell and Dr. Marion Smith have been the recipients of publicity and honor by the Illinois Central Railroad Company, for their part in saving the streamliner and its passengers from being wrecked on May 27. We are glad that the Illinois



Central Railroad felt it worth while to make recognition of such a service on behalf of the company and its patrons. We hope that the company did not overlook Joe Johnson and William Brown, the discoverers of the broken rail, who inaugurated the move to avert disaster.

Rev. W. H. Giles is doing a splendid work at Lafayette, La., and is one of the busiest men to be found in any Conference. He has two churches in Lafayette, makes two regular visits each week to all the hospitals in the city, and makes extra visits to see patients who are seriously ill or dying. Recently he had a letter from an old circus clown who was in the Charity Hospital for more than a year and whom they sent back to California. Enclosed was some snapshots of his work—sword-swallowing, knife throwing, and pulling a small wagon by his eyelids. He expressed his deep thanks for the many kindnesses and the spiritual support which he received while in the city.

JULIAN DARLINGTON REPORTED MISSING IN ACTION

Julian, son of Bishop and Mrs. U. V. W. Darlington, has just been reported "missing in action." He was in the Middle East Air Command, and that is the only clue to his arena of action. He was a splendid young man and finished his college work at Emory University just before he joined the Air Corps. Many friends throughout Methodism will share the sorrow of the Bishop and his family for the report concerning this gallant son, and they will share the vigil of hope that when a rift may come in the clouds which veil his fate, he may be still alive and safe.

MRS. R. C. WEST PASSES

Mrs. West, wife of Mr. R. C. West, a jeweler of Winona, Miss., entered into eternal rest on August 17, following an illness of approximately two years. Mr. and Mrs. West moved to Winona many years ago from Aberdeen. As Methodists they were among those who shared loyally in the promotion of all enterprises for furthering the spiritual interests and happiness of their city. Bro. West is a member of the Board of Stewards and was president for many years, and his wife was a faithful ally in Christian service. The Methodist church in that little city is poorer for her going and many friends share the sorrow of her bereaved husband.

Funeral services were conducted by her pastor, Rev. J. H. Holder, assisted by Rev. R. G. Lord, district superintendent. Interment was in Aberdeen, Miss.

ADVOCATE APPRECIATED

Once in a great while one's conscience tells him he must do a thing, and today my conscience smote me for not having written you sooner to express my appreciation of the Advocate.

The front pages are an inspiration to me, as well as some of the other features. The thing which has been most satisfactory for some time, however, is the Sunday School lesson as written by Rev. W. C. Newman. While they are deeply spiritual, they also are filled with common sense, which is something greatly needed by Christians of the present day.

I am the father of Chaplain Mark Lytle, who is now in North Africa. Have been a

newspaper man for more than 50 years, and hope I can appreciate a good newspaper. The Advocate fits in admirably in its place. More of our people ought to read it. God bless you in your work which is, sometimes, I am sure, rather discouraging.

Keep pegging away, for you are doing good. Many people do not tell you, but they appreciate just the same.

Very truly yours,

M. LYTLE.

1706-20th Avenue, Gulfport, Miss.

CHAPLAIN NEASE WRITES

Dear Dr. Duren: The Advocate is reaching me regularly and I enjoy it very much. As soon as I finish a copy I place it in the library tent where others may read it.

On page 6 of the Advocate, dated June 17, I note the following paragraph: "Chaplain L. R. Nease, Jr., a member of the Louisiana Conference, now a chaplain in the Army, is now overseas, according to request for a change of address sent to us by his wife. We regret that we are not able to print the address here for the benefit of his friends."

Now, Dr. Duren, I believe the last sentence in the above quotation is in error. I know of no military rule that forbids the publishing of an A.P.O. address. Of course, there may be some postal ruling with which I am unfamiliar. But it was certainly disappointing news to me to learn that you were not permitted to publish my overseas address.

So will you not please investigate this matter further and, if possible, publish in the Advocate my address as follows: 55th Station Hospital, A.P.O. 763, care Postmaster, New York, N. Y.

Cordially yours,

L. R. NEASE, JR.,
Chaplain, 1st. Lt.

(Note: Our original instructions were to the effect that we must not print anything by which any unit of the Service might be identified. Upon receiving this letter we asked for a ruling by the Foreign Mails Department. We have now the instruction that the publication of an address is permissible so long as no foreign city is named. We are glad to have this clarification because it simplifies our task.—Editor).

GOLDEN CROSS CHAPLAIN APPRECIATED

Rev. W. H. Giles,
Lafayette, Louisiana.

Reverend Dear Sir:

I cannot tell you how much I appreciate the letter you wrote me some time ago regarding my uncle, Mr. Ray Austin. If my answer is too long delayed, as I confess it is, it has been due to the press of extra work and the limitations placed upon me by a serious illness some time ago, which leaves me without the energy to do so many things that should be done. But I know that you, too, have many calls upon your time, and it was most kind of you to write me.

I suppose that your Conference meets early in June, the same as ours in this part of the country; but for the sake of my uncle I hope you were not transferred. I'm sure he has been greatly comforted by your visits.

It is a wonderful thing to realize that even though he is so far away that we cannot personally visit him, our church, through you, is comforting him through days that must be tedious. My mother, Uncle Ray's

sister, was paralyzed for something more than two years before her passing, and knowing the many things we tried to do for her, which we cannot do for him, makes us doubly appreciative of your efforts.

There's never a time when we realize so clearly that God is everywhere, as when we know of His servants "going about doing good" in places which to us are strange. Lafayette, La., doesn't seem so far away, now that we know that Uncle Ray is with Christian friends there.

Yours very sincerely,

MRS. IVA D. SLATTER.

42 W. Third Avenue, Columbus, Ohio.

BETHLEHEM REPORTS

The Bethlehem church, on the Homer charge, participated in the Moreland Tabernacle revival during the ten days beginning July 20, with the pastor, Rev. Virgil Morris, and Dr. J. A. Wade, pastor of First Methodist Church of Stamps, Ark., doing the preaching.

Following the revival, a week's activities at the church included a Daily Vacation Bible School during the day, and a Christian Worker's Training School in the evening. Sixteen children received certificates in the D. V. B. S. and eleven young people and adults received credit on the course, "How the Bible Came to Be." Bro. Morris was the teacher of the Bible course, and directed the D. V. B. S., with the assistance of Mrs. Felix Maddry, Mrs. Virgil Morris, and Miss Gloria Maddry.

Following the Training School the members of the class gave the pastor an old-fashioned pounding, consisting of home-canned goods, that saves not only money, but ration tickets as well.

As a result of the week's activities, a Sunday School has been organized, to meet on Sunday afternoons. The first session last Sunday enrolled 31 present, with Mrs. Felix Maddry, Mrs. J. B. Moreland, and Bro. Morris as teachers.

GOLDEN MEADOW CHARGE

Dear Dr. Duren: A few words from our charge, concerning the work, and how things are going. We are looking forward to the closing-out of a good year, notwithstanding the changes we have had. Several of our members have moved away, three different superintendents of our Church School have served this year, and we have recently appointed the third man. He seems to be very much interested and will make good I believe.

We are now closing out a group study for adults which seems to have been very helpful. This was taught by the pastor and was very well attended. Our prayer, or mid-week meeting seems to be growing. In all, I think we are getting along very well, yet we are doing so little when we realize that there is so much to be done.

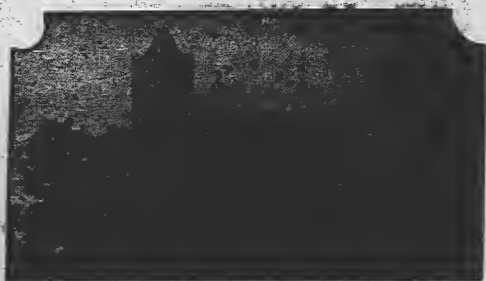
We have not forgotten the interests of the Advocate and you will be hearing from us real soon.

C. B. POWELL, P. C.

It is from the empty grave of Christ that the true song of hope has sounded.

—G. Campbell Morgan,

Two things create love—perfection and usefulness, to which answer on our part, admiration and desire and both of these are centered in love.—Jeremy Taylor.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON, AUGUST 29, 1943

By Rev. W. C. Newman

"THE WAY TO RESTORATION"

Lesson Text: Ex. 32:7-10; 34:4-9, 27-28.

Golden Text: The Lord is slow to anger, and abundant in loving kindness, forgiving iniquity and transgression.—Numbers 14-18.

It was not unusual a generation ago to hear sermons on the subject of restoration. In those days hell was a very real place, with which every living person was continually threatened. But, in these days, it

is only one of many words in our profane vocabulary. In those days the sense of sin was often so strong as to be unbearable, even in the minds of some of the very best people. Today one seldom finds any person who would admit a feeling of guilt or the need of repentance and forgiveness.



W. C. Newman

But, if people no longer feel keenly the danger of eternal punishment at the hands of an angry God, and if, therefore, their sins do not weigh heavily on their consciences, it does not mean that we are free from sin or that we have escaped its consequences.

If modern theology has abandoned the doctrine of universal guilt and the necessity for salvation, modern psychology has not, and most of the work of the genuine psychiatrist has to do with the unconscious and unacknowledged sense of guilt. Christianity once dealt with this problem effectively. It is true that the same technique is not adequate for today, but it is no less true that the need is as great today as ever. How shall the modern church achieve restoration, both for individual sinners and for our sinning society?

Awakening the Awareness of Need

The "mourner's bench" is now an antique, to be found only in the memory of very old people or in the congregations of the not too highly respected "small sects." But it was once the distinguishing physical feature of Methodist churches. Its disappearance not only marks a "trend" in religion, but an entirely new era.

This is as it should be, I believe, since the "mourner's bench" produced such emotional hysteria that religion, under its influence, became morbid. This remedy for sin was so spectacular that it actually made sin and repentance an exciting adventure. Moreover, it was so repulsive to so many people to be made a public spectacle, that if this were the only way to be rid of sin, they would prefer to remain sinners. This,

coupled with the modern tendency to follow the thoughtless crowd in making religious people seem inane and ridiculous, has removed from the average mind the seriousness of sin itself.

But sin is not a light and inconsequential matter. And while we do not need a return of the "mourner's bench" we most certainly do need the mourning heart which is broken at the thought of its own sin.

For the simple truth is—we are, every one of us, sinners; in need of forgiveness, and nothing would so give vigor to religion than for us all, ministers and laymen alike, to be burdened with this sense of guilt and need.

The Need to Forgive One's Self

Rightly enough, the old sermons on sin and forgiveness put great emphasis on the necessity of asking and finding God's pardon for our sins. But the truth is, it is sometimes more easy to secure God's forgiveness than to forgive one's self.

Psychologists tell us that many warped personalities—people who are especially hard and critical of others, people who are morbidly unhappy, people who have lost confidence in everyone and everything, people who are suspicious and cynical—have become so distorted in their attitudes because in reality they are living either in the memory of their own sins or in the consciousness of their temptation to sin. And it is this unadmitted sense of their own guilt that has done so much damage to their personalities.

Such people are almost always perfectly indignant at other people who sin, and at any suggestion of evil in themselves, but they will never be wholesome in attitude until they have looked their own guilty feeling in the face and forgiven themselves and thus have their self-respect restored.

Not only in such people, but in the avowed and open sinner, the modern church needs to find the way to awaken the awareness of sin and need. This must be done gently, but it must be done.

Forgiving Others

Perhaps not quite so difficult as forgiving ourselves is the matter of forgiving other people. It is so easy to confuse our personal

dislike of certain people with what we think is righteous indignation against their sins. But on no other point in the matter of religious living did Jesus speak more clearly and more pointedly than this—that before one can ask or expect the forgiveness of God, he must have already completely forgiven everyone else, even his enemies. And this does not mean that we have grudgingly failed to take action against some person who has injured us, but that we have included all wicked people in our friendly concern and good will. "If ye forgive not . . . neither will your Heavenly Father forgive you."

Once again, modern psychology agrees with ancient Christianity that the attitude of resentment, animosity, jealousy, or just plain dislike, is more damaging to the person who carries it than to the object of such attitudes. Our own restoration depends upon our willingness to restore others in our own affection.

The Judgments of God

If there be no sin, no need of forgiveness, then logically, there is no God. For this is what God is—the opposite of sin. Truth and purity and goodness cannot be thought of as abstract virtues, simply hanging in mid air. They are the best characteristics of personality, which find their perfect expression in no earthly person—but in Jesus. Error and ugliness and evil are the worst characteristics of personality which find their being and expression in varying degrees in every earthly person. But these opposite characteristics are incompatible with each other. Not until the earthly person has resolved that incompatibility can he find joyous communion with God. If John Wesley's vivid description of the Judgment is a little overdone for our modern minds, we have only to look at the sorrow and heartbreak that a rebellious and wayward child brings to good and loving parents to understand why everyone of us should be deeply moved, even emotionally, at the consciousness of our own sin. We, too, need to be restored.

Chance opportunities make us known to others, and still more to ourselves.

—Rochefoucauld.

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For catalogue write

EUGENE J. COLTRANE, President

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Isn't it strange that princes and kings,
And clowns that caper in sawdust rings,
And common folks like you and me,
Are builders for Eternity?
To each is given a bag of tools,
A shapeless mass and a bag of rules;
And each must make, ere life is flown,
A stumbling-block or a stepping-stone."

—Author Unknown.

Educational Conferences and Seminars

The Conference Study Committee is releasing the following dates for the fall Educational Conferences and Seminars:

- Vicksburg District, at Vicksburg, August 31.
- Jackson District, at Jackson, September 1.
- Brookhaven District, at Hazlehurst, September 2.
- Seashore District, at Gulfport, September 8.
- Hattiesburg District, at Hattiesburg, September 9.
- Meridian District, at Meridian, September 14.

The purpose of these conferences is "To show the interrelationship of study and action and how the whole, to be effective, must be impelled by the spirit of Christ to redeem every area of life."

In addition to the study committee, which is composed of Mrs. E. V. Perry, Mrs. E. E. McKeithen, and Mrs. Stanley Wilson, this year the Wesleyan Service Guild will be represented at all the conferences by Mrs. J. B. Pearson. The Guild is a part of the Woman's Society of Christian Service and its members study the same topics, so it is hoped that at each meeting there will be a representative from the local Guilds.

The committee is asking that the women of the Conference read the text for the fall study, "We Who Are America," before these Conferences, since it will be used as a basis for the day's program. It will also be helpful if some of the supplementary material has been read. The required supplementary booklet is "Unity—A Challenge to American Democracy." "Strangers No Longer," Kerr; "From Many Lands," Adamic; "Brothers Under the Skin," McWilliams, are some of the books which might be read.

Following is the tentative program for the day, subject to change, which will give an opportunity for the exchange of ideas and for the securing of information along a number of lines.

Morning

9:50—Meeting called to order by district secretary.

Worship—"The Brotherhood of Mankind": Chairman of Spiritual Life.

10:10—Secretary Missionary Education and Service: Purpose of meeting. Material available to fulfill that purpose. Relationship of approved studies. Lift up fall study; give high lights; challenge.

10:30—Secretary Christian Social Relations and Local Church Activities: Study is not complete until worthwhile action is outgrowth. Emphasis on how action grows out of study. Challenge to action in fall

topic; how this is a continuation of activities in the seven areas.

10:45—Chairman of Spiritual Life: Worship is inseparable from study and action.

10:55—Song (all standing).

11:00—Work-shop: a. Secretary Missionary Education and Service: Call to attention, briefly, how to organize a class, rules for a Special Jurisdiction Recognition class, how to (a) find purpose of study; (b) make outline; (c) effectively use methods; (d) effectively use materials. Work out with group: (a) purpose of fall study; (b) 6 lesson topics, sub-topics, etc.; (c) discuss methods for each lesson; (d) discuss materials for each lesson.

b. Chairman of Spiritual Life: Work out with group: Effective worship growing out of each of the six lesson topics.

c. Secretary of Christian Social Relations and Local Church Activities: Work out with group: (a) activities growing out of each lesson; (b) immediate and long range activities; (c) action which should be motivated by the fall study.

12:45—Business: District Secretary: Roll call. Announcements. Prayer.

1:00—Lunch.

Afternoon

1:45-2:00—Group buys books, looks over materials displayed, asks questions.

2:00—Call to order: District Secretary. Hymn.

2:10—Secretary Wesleyan Service Guild: Presents plans for study of fall topic by Guilds and resulting actions.

2:20—Worship: Chairman Spiritual Life, "Fellowship With all Nations and Races."

Mrs. Jones Leaves the Conference

It is with deep regret that we announce that Mrs. Glendell Jones, our secretary of Young Women and Girls, has left our Conference. Mrs. Jones' husband, Rev. Glendell A. Jones, has transferred to the West Oklahoma Conference and will be stationed near Blanchard, Oklahoma. We understand this is a promotion and an increased opportunity for service.

We had looked forward to the splendid possibilities for our Conference in "Cathleen," but we know that wherever she goes she will be building the Kingdom of God.

The vacancy in the executive body will doubtless be filled by the recommendation of the administrative committee at the executive committee meeting at Belhaven College, August 26.

Scarritt's New President

The August issue of "The Methodist Woman" carries the announcement of the election of Dr. Hugh Clark Stuntz as President of Scarritt College for Christian Workers, succeeding Dr. J. L. Cunningham, retired.

Dr. Stuntz is no stranger to our Methodist women, since a number of them have been in his classes at the School of Missions at Lake Junaluska, N. C., and in 1942 he was with us in our Pastors' School in Biloxi. He has been serving on the faculty at Scarritt with special responsibility for the Department of Public Relations, and we feel that

at this particular time he can render valuable service in this area to our workers who are going out into other countries.

Alcohol and Other Narcotics

Doubtless many societies have completed the study of "Our Greatest Problem" in the area of Alcohol and Other Narcotics. To these, we urge a follow-up of action in the local community.

To all societies we suggest that they begin now to contact the men who are going to represent them in the 1944 Mississippi Legislature and talk with them concerning our wishes in regard to the strengthening of the beer and wine laws and the retaining of our hard liquor law.

Local Church Activities

The August program from "A New Earth Wherein Dwelleth Righteousness," emphasizes Local Church Activities, for "the church in the community is the place where all of our Christian Social Relations activities begin."

Through the hot summer days we have not been very active in our local communities, but soon the fall days will be here and we should take the new ideas which we have found in the August study and put them into action.

We might begin next Monday (or whatever day your society meets) with a "Home Coming Social," with the idea of getting the members together after the summer vacation. The program might be built around what each member has been doing during the past three months.

Fall is the time to plant shrubbery, so we might fill in the vacant spots on the church property or around the parsonage.

Just one month before the third quarter's report must be made. How is the money in the treasury? Perhaps we will have to pick a little cotton to make up the deficit, for we should have three-fourths of our pledges paid by October 1st.

What about our young people who are leaving for college? We should send them away with the blessings of the church. Why not let them know the church will be following them? Give them a party before they leave.

Be planning some small gift to the boys in the service from your church. If they are overseas, the gift must be planned and mailed early.

There will be no W. P. A. lunch rooms for the schools this year; have you investigated to see whether there are children who will go hungry? Many schools have begun the winter term.

Begin planning for the Thanksgiving car for the Methodist Home; fill up a few cans for that purpose now.

The new church school year will begin October 1st. Many teachers will be needed, and someone must volunteer.

We simply do not visit any more! And there has not been a time in years, and years, when there were so many strangers in every town and community. People are shifting from place to place and having to live as far as twenty miles from their work.

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Copy for this page failed to reach us.—
Editor.

WHY BE A CHRISTIAN

By Burkett H. Martin

A quarter of a century ago our fathers fought the war that was to end wars. The battles were won, and we were told that the fires of conflict had been forever quenched. Yes, the war was won, but the peace was lost. The fires were only banked for they smoldered for twenty years and then burst forth in an all consuming fury.

The world that we know has been literally set on fire. We have seen the foundations of society tremble beneath the blows of barbarism and brutality. We have seen scientific knowledge turned into channels of evil, and instead of bringing light to the world it has brought darkness. We have seen the minds of men gripped by fear and their souls clouded with doubt. Our visions of yesteryear have turned into mirages as the horizons we have known draw closer and limit our view.

Yes, it is an unChristian world in which we live. So why be a Christian in a world like this? Why not let all the bars down and drink of life to its lees? Tomorrow our lives may end in defeat, death upon a battlefield, victims of something over which we have no control. Why not eat, drink, and be merry while there is yet time?

These are honest questions, and they deserve honest answers.

To give a clear and succinct, yet brief, definition of what we mean by being a Christian is not without difficulty. In its fullest sense, however, the word Christian implies something of the quality of goodness. But what does it mean to be good? Certainly goodness is not a negative term. It is more than the absence of evil. It is positive action directed by moral and enlightened intelligence. Goodness in itself is not an ideal to be achieved. It is a principle of human conduct. It is inherently a law of life and as such is written into the constitution of reality. As such we have no choice but to obey it if we would find happiness in life, however long that life may last.

Eat, drink, and be merry, for tomorrow we may die, as a rule of human conduct can never attain that happiness. It is a superficial interpretation of the purpose of life. It is based on the false premise that the goal in life is immediate and material pleasure. Ultimate happiness is more than a series of transitory experiences.

We who adhere to the Christian philosophy of life begin with the premise that the world is the creation of Intelligence. We spell it with a capital "I" and call it God. We believe that in the beginning there was purpose, which shall remain unchanged through all eternity. We believe that moral law rules the world and cannot be violated without bringing disillusionment and defeat. The history of human endeavor has proven that this is so. We do not break the laws of God; we break ourselves upon them. We choose the way

that we shall live, but we do not choose the results. They follow as a consequence of the choices we have made.

It is of small consequence whether we live a day, a year, or three score years and ten. The yardstick of life is not days and years. We live not by time but by eternity. We live by the eternal verities of God. We have not the power to choose when we come into the world nor when we go out. Ours is the privilege alone of choosing how we shall spend our time, whether it be days or years.

A philosophy of "live dangerously and cruelly" has captivated the minds of millions. There has been an ideology of defeat, and disillusionment must be its ultimate reward. That it has offered a great challenge we cannot deny, so dare we face such a philosophy with one less challenging. Eat, drink, and be merry, is not the answer.

There are times when the way is dark, and the goal posts are but a dim outline through the fog. These are the times when we need to remember that great lesson of history, "The darker the night the brighter shine the stars." We have but to look up and behold them.

The strongest characters are molded in the hottest forges of life. But those characters are never built upon a philosophy of eat, drink, and be merry, for tomorrow we may die. It is they who have caught a vision of what the Scotch philosopher meant when he said, "Few things matter, but they matter mighty much."

Throughout the world the dikes have been broken, and through the breaks pour the flood of hate and destruction. We have but one choice to make, to face that flood with faith and courage, leaving the results to God. Who knows but that in doing so we may come to know what Emerson meant when he said, "While the millions worry themselves into nameless graves, here and there a great soul forgets himself into immortality."

MEMORIALS AND SUGGESTIONS

By Rev. V. C. Curtis, D. D.

At the last meeting of the Bishop's cabinet a paper, in the form of a memorial, was presented. It came from some members of the cabinet of the Mississippi Conference requesting the next Jurisdictional Conference to combine the North Mississippi Conference and the Mississippi Conference into one Conference, to be known as the Mississippi Conference. While some of the members of the cabinet were enthusiastic in their support of the measure, it was voted unanimously that it was not a cabinet matter, but the individual members of the cabinet could take such action as they desired. So, we suppose some kind of memorial will be presented to the next session of the North Mississippi Conference asking that the merger take place.

This writer is very much opposed to such a move, for the reasons that will be enumerated, together with many more that might be given if space would permit.

But before we discuss the objections to

it, let us get clearly before our minds the legal and parliamentary points involved. A memorial is only a request and, if passed, has no legal authority. The Jurisdictional Conference usually follows the wishes of the delegates from the Conference involved. So, if you favor the plan, make sure that you vote for delegates who favor it, regardless of what becomes of the memorial.

Some Objections

The geographical distances have to be considered. Some preachers might have to travel four hundred miles to get to the seat of the Conference. "But we will meet in Jackson as a permanent meeting place," we are told. It will be a sad day for the Conference when it adopts any one place as a permanent meeting place. The local congregations might have undue influence in many matters when the members of the Conference would need to be free to express themselves without outside influence.

The numerical size of the Conference would be a problem. The membership would be between seven and eight hundred. It would be as large as a General Conference.

It would move the center of government farther from the people. The contacts would be lost. Not half the laymen would attend, since they would have to pay their own expenses, including their hotel bills. If all should attend, the expenses to the laymen alone would be more than three thousand dollars. The total expenses for preachers and laymen would not be less than seven to eight thousand dollars.

Reduction of Representation

All those who have had experience in legislative bodies know that the main work of the body is done through committees. Under the present plan the smaller Conferences have as many members on the major committees as the larger Conferences have. If the two Conferences were united the whole State of Mississippi would have the same number on the major committees as the North Mississippi Conference now has. Our representation would be reduced one-half, at least.

Recognition

We are not ashamed of the records of the North Mississippi Conference. After seventy-three years of successful achievement we are not willing to see it lose its identity and be merged with another. It has received splendid recognition by the Church at large. One of the General secretaries is a member of this Conference; one of the members of the General Board of Education is a member of this Conference; one of the members of the General Board of Missions and Church Extension is a member of this Conference; a member of the Committee on Appeals is a member of this Conference. Many of the larger Conferences have not had as good representation.

Better Appointments

It has been said that it would enable some of the preachers to get better appointments. If that is the way they are to be promoted, others will have to be demoted. We wait for the sacrificial volunteers to vacate to give another their place.

If it is in the interest of those serving
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Copy for this page failed to reach us.—
Editor.

CATHOLIC STRATEGY

By John Q. Schisler

The Roman Catholic Church is on the march. Aggressive efforts to achieve definite objectives are increasingly evident. These objectives are: first, to become a world power in politics; second, to strengthen its hold upon Latin America; third, to extend its membership and power in the United States.

At the top of the exciting news of Mussolini's overthrow is this statement: "A Reuter's Stockholm dispatch today said preliminary negotiations for an armistice between Italy and the Allies began in Vatican City last night. The Bern correspondent of Svenska Dagbladet was the source of the report." It appeared under a July 27 dateline. The next day the following statement appeared as a part of the United Press dispatches from London:

"The United Press, from Madrid, quoted diplomatic sources as saying that Pope Pius XII was making every effort to arrange a settlement between Italy and the Allies, and that Harold Littman, U. S. Charge d'affairs at the Vatican, already was taking active part in the negotiations."

Why should Britain and America take account of the Vatican in political negotiations? The customary procedure when belligerents want to negotiate is to go through a neutral state. In this war Switzerland has acted for the Allies and the Axis in many negotiations. Why not continue to use Switzerland as the channel of negotiations?

This is doubtless of a piece with the whole unexplained performance of our State Department in its recognition of the political power of the Vatican. Our State Department has a Charge d'affairs at the Vatican. There has never been a more ruthless Fascist dictator than Franco of Spain. And yet both Britain and America stood by and watched the life crushed out of democracy in Spain by the aid of Italy and Germany. Since that diabolical end was achieved our State Department has supported Franco with food and loans.

Is it possible that our policy has been dictated by the fact that Franco is the darling of the Vatican? A good Protestant will not be slow to draw his own conclusions.

For centuries the Roman Church out of Portugal and Spain had dominated the religious scene in Latin America. The result was ignorance, superstition and exploitation of the people. It is a sordid story, too long to be told here, but it ought to be told in every Protestant pulpit in America.

Slowly Protestant missions made progress in Latin America, gaining converts, educating the people, coming to a place of respect in the life of the community, the state and the nation. Slowly but surely the people were coming to realize that the Protestant Church had something good to offer which they had never found in Catholicism.

Recently Roman Catholicism in the United States discovered Latin America. Its decision to send missionaries to Latin America is an admission that the Catholicism which has been the dominant religious force there for four hundred years cannot cope with the growing power of the Protestant missionaries. It is likewise an evidence of a new aggressiveness on the part of North American Catholicism.

Always good strategists, the Catholics in the United States are seeking to discredit Protestant missions in Latin America, at the same time they are sending large numbers of missionaries. The article by John W. White published some weeks ago, which sought to portray our missionaries as destroyers of the good neighbor policy, was a part of that propaganda. He has since written a book for the same purpose. Mexicans and South Americans have done a good job in answering this propaganda. We owe it to our missionaries to give wide circulation to these answers which are contained in a pamphlet: "Religious Liberty in Latin America." (Price 10 cents. The Committee on Cooperation in Latin America, 156 Fifth Avenue, New York City.)

In one recent issue of *The Register*, a Catholic newspaper, are three accounts of the departure of missionaries for South America and Mexico. The very Reverend James T. McDermott, O.M.I. provincial, says: "Why send missionaries to Latin America, which has been Catholic for four hundred years? The answer is not that American Catholicism is of any higher quality than that of the South. . . . But Latin America is and always has been woefully short of priests. . . . Surely there is no more important work than this."

It is evident that Protestant missions in Latin America will hereafter face this new obstruction, a subtle propaganda here and aggressive priests fresh from the United States there.

The third item in this Catholic strategy comes nearer home. Up in the Tennessee mountains the Methodist churches were poor. Pastors' salaries were low, benevolences were not paid, and the outlook was generally discouraging. Instead of throwing strength and support into that situation from the outside, we abandoned churches, enlarged districts, sold a district parsonage, and moved out of some communities.

Who took over? The Catholics. With sound truck and trailer, loaded with literature, and using straight doctrinal preaching, they moved in. They have established chapels, organized Sunday schools and week-day instruction, and installed priests.

In the same issue of *The Register* is the story of Catholic strategy at work in another section—this time in a rural community six miles from Union City, Tenn. The first night their trailer mission opened, fifteen were present. If that had been one of us Methodists we might have closed up and gone home, but not the Catholics. The account says: "The crowd increased on succeeding nights. Several Catholic families attended from Hickman, Kentucky, and brought a number of their non-Catholic friends. All attending showed keen interest,

placing a number of questions in the box each evening. We distributed much literature there."

These are but two concrete examples, which could be multiplied many fold, of the new aggressiveness in the Roman Church in this country.

What should we Methodists do about it? Any adequate answer to that question would take another article, but three things may be said in briefest outline.

First, we Methodists must let it be known that we are not friendly to the exertion of political power by the Roman Catholic Church or any other ecclesiastical organization, our own included. This should not be confused with the right and duty of members of all churches acting as individual citizens to exert whatever influence they may possess in the determination of public policy.

Second, we Methodists must so inform ourselves regarding the program of our Church at home and abroad that we can evaluate and interpret propaganda for what it is and distinguish between it and truth. Furthermore, we must realize that the "long thin line" of our Protestant forces abroad must be strengthened by more funds, more personnel, and a great reservoir of moral support.

Third, we Methodists must become aware of our lack both of a great passion for people and of any overall strategy for aggressive extension of our services to people in our own country. Multitudes in our nation are as "lost" spiritually as if they lived in any other part of the globe. We Methodists need to acquire a new passion. We also need an adequate plan of action of broad dimensions that will encompass the entire territory of our nation and every agency in our Church.

MEMORIALS AND SUGGESTIONS

(Continued from page 12)

the "top" appointments, they can be transferred in or out, as they are doing now, rather than have the whole Conference brought into confusion. It is easier for the Bishop to come to North Mississippi Conference and hold its sessions than it is for all the preachers to go to Jackson or Gulfport to get their appointments.

"Mama," said little Mary Lou, "if there are any men up in Heaven why is it that we never see pictures of angels with whiskers?"

"Well," replied her mother, thoughtfully, "I guess it's because most men get there only by a close shave."—Pathfinder.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

THE CHRISTIAN FIRESIDE

LAMPS

By Ethel Green Russell

Who lighted crimson lamps
Along this apple bough?
Who will extinguish them?
Only the frost will, now, . . .

For you who climbed this tree
And tasted autumn's wine
Must munch on darker fruit
Where lamps no longer shine.

Along this orchard path,
Where April blossomed white,
The apple lamps await
A tall young acolyte.

Here where the autumn fades
The lamp of hope will burn,
Till weary feet have found
The path for their return.

Monroe, La.

WHAT IS STEWARDSHIP?

Stewardship is the recognition and acknowledgment of the lordship of Christ over the life and over everything controlled by the life clear on out to the end of one's influence in every direction. It is you and yours, your personality and your possessions, what you have and what you are and what you control—every power that you possess and every influence that you exert, clear out to the uttermost edge and end of the circumference touched in any way by your life—all brought under the sovereignty of Christ and made subject to his will and used in building the kingdom of God.

This is a generalization sweeping the whole life and its possessions under the sovereignty of Christ, but there are particulars. All in the life belongs to God, but as a simple acknowledgment of that fact a first share of money, at least a tenth of what one makes, is to be laid on the altar of God to be used in his kingdom enterprises. And this is to be done voluntarily. The good steward will not wait for someone to come to collect from him the first fruits that must be paid to God, but voluntarily, without any other solicitation than love's great dynamic, he will willingly give at least a tithe.

Tithing, however, is not stewardship. Tithing is the cotter-pin of stewardship. A cotter-pin does not make a car, but you cannot have a car without a cotter-pin; it keeps the wheels on. Tithing is the shoestrings of stewardship. A shoestring does not keep your feet dry, but it keeps your shoes on. Tithing is the buttons of stewardship. A button will not keep you warm, but it will keep your coat on.—Exchange.

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

WIVES OF GREAT MEN

Men who have made for themselves a prominent place in public affairs are, in the majority of cases, anxious to acknowledge the debt they owe to the women who have helped them in their careers. I like at times to muse on the kind of help that the wives of great men give. I believe material help to play a very small part and spiritual help a very great part. Wives who steep themselves in their husbands' subjects—religion, politics, law, literature, art, or music, to name but a few—and who turn themselves into an able first assistant, are, of course, of tremendous value, but I doubt whether this is the kind of thing that men remember when they look back along the years and realize that without a certain woman beside them they would not have been able to weather the storms of disappointment, frustration and the fickleness of public opinion. When I think of the men of our own times who seek to do great things for this nation and all mankind, and who are so often misjudged and misrepresented, I like to think there are women who will take them by the hand and comfort them, say they believe in them, not because they understand the situation, but because they believe that the men are good men and that their plans must be good plans. This is the help that can inspire a man to fight on in the face of indifference and apparent defeat. And those who are not the wives of famous men, but whose husbands, in a small way, have similar problems to face (I am thinking, perhaps, at this moment of ministers' wives), might care to dwell awhile on my words. Teaching in the Sunday school, running a women's meeting, a canteen, even typing the sermon notes, are admirable, but the wife should leave time for sympathy, understanding, faith and prayer for the man who turns to her when the world is hostile or indifferent. I like this slight variation on some familiar lines:

Wives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.

—The Christian World.

BUILD FOR ETERNITY

When I am through with this clay house of mine,
When no more Guide lights through the windows shine,
Just box it up and lay it away
With the other clay houses of yesterday.
And with it, my friends, do try if they can,
To bury the wrongs since I first began
To live in this house; bury deep and forget,
For I want to be square and out of your debt.
And when I meet the Grand Architect Supreme,
I want to be wholesome, I want to be clean.
Of course, I know it is too late to amend
A bad built house when we come to the end.
So, you who are building, just look over mine
And make your alterations all in due time;
Just study this house, no tears should be shed;

It's like any clay house when the tenant has fled.
I have lived in this house many days all alone,
Just waiting, and oh, how I have longed to go home!
Don't misunderstand me! This old world divine,
With its love, buds and flowers, and glorious sunshine.
This is a wonderful place and a wonderful plan,
And a wonderful, wonderful gift to man.
Yet, sometimes we feel, when this cycle's complete,
There are dear ones across we are anxious to meet.
So we open the books and check up the past,
There are no more forced balances; this is the last.
Each item is checked, each page must be clean,
For it is the passport we carry our Builder Supreme.
Then, when I'm through with this house of clay,
Just box it up tight and lay it away,
For the Builder has promised, when this house is spent,
To have one all finished with the timber I sent.
While I lived in this one, of course it will be
Exactly as I have built, you see.
It's the kind of material we each send across,
And if we build poorly, of course, it's our loss.
You ask, what material is best to select?
It was taught us long since by the Great Architect,
A New Commandment I give unto you,
That you love one another as I have loved you.
Then, the best material to send up above
Is clear, straight-grained timber of brotherly love.
I thank the Lord for keeping me alive,
This August the seventh, I am seventy-five.
R. S. LAWSON.

MISSISSIPPI W. S. C. S.

(Continued from page 11)

Do you know that they are lonely? Suppose it was you? Let's put on our bonnet and get out and go visiting at least once a week. We always get a real joy from an afternoon spent in this way, and we say we are going again right away—but we don't.

It would not be a bad idea to have a church-wide fellowship supper just now, or at least to begin planning one for early in September. (Remember the way we have to get out and work just before Conference?)

We might plan some wholesome recreation for our young people on week-ends. This takes work, but it's worth it. The young people could have Friday or Saturday evening, and the intermediates could have Saturday afternoons.

Now, you think up some local church activities and send a list to us!

HEADQUARTERS
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NEW CATALOG on Request
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321 23 ARCH ST. PHILADELPHIA, PA.

IN MEMORY OF MRS. FRANK JOHNSON

A beautiful character has gone to her reward.

She will be missed so much in the home and town in which she lived, yet we know our loss is her eternal gain. God always knows best even if we do not understand; he always selects the best and most beautiful flowers here to be placed in his home in Heaven. She was always so gentle and kind to all those with whom she came in contact.

We wonder why such a useful, noble life should pass away so early in life, yet were we to try to seek the answer to this question in our poor sense of reasoning, our problems would remain hopelessly unsolved, but God through Christ reveals the truth to us that there is a higher life, a nobler world than this and that they who live nobly and well shall partake of that blessed life that shall never end. In this hope we trust, and by this faith we find courage, and we know that "He doeth all things well." It is this hope and faith that will bring consolation to the loved ones, and here they will find comfort and assurance that the world cannot give.

Our lives have been made richer for having known her beautiful character. That sweet aroma of her Christian life shall remain with us and we will cherish her memory and her devotion to her church and community and her host of friends and relatives everywhere.

She was a sincere believer in all good things of this life.

She left the living testimony of her love for Christ and all humanity. Hers was truly a life that had been transformed into a likeness of her Lord. Years of spiritual living and ministering wrote their signature of peace and power upon her countenance.

She has gone to that land where there is no pain, no sorrow, into that beautiful land of tomorrow. To her husband and children and all loved ones is left a beautiful memory of love and devotion; her influence will still live on in the lives of her loved ones.

I commend you to God of all grace, who is never a failing help in every time of need. Look up and catch the inspiration of her life and to our Blessed Savior, who can help you at all times.

Mr. Frank Johnson, her husband; Will Whatley and Mary Frank, her children, several sisters and brothers, and other relatives, mourn her going.

Her body was placed in the tomb under a most beautiful array of flowers, attesting the love of her loved ones and friends.

She is like the flowers—

Her beautiful influence so rare,
Will live and flourish forever,
In the lives of friends everywhere.

The heritage she left her children
Is a virtuous life well spent,
And when God called her home to Heaven.
She went with a heart content.

A cousin,
MRS. MARY McCAULEY.

Philadelphia, Miss.

AN APPRECIATION OF MRS. R. R. KILLIAN

On July 13, 1943, Mrs. Mary Killian passed away to be with loved ones and the Heavenly Father.

Her going has left a vacancy in our church and community that cannot be filled. She

was a regular attendant and supporter of the Gordon Avenue church in Monroe, La.

The many years I knew her I have never heard one person, saint or sinner, express a word of doubt in regard to her standing with her Saviour. She was without a single doubt a perfect Christian.

To live so perfectly that close acquaintances can't find even a small "flaw" is indeed a great accomplishment.

She left one son and five beautiful daughters to carry on where she left off. May they always follow the great principles and examples set before them by so sweet a mother.

I am truly thankful to have had the privilege of worshipping in a church that had as one of its leaders a person like Mrs. Killian.

May the Lord make more of us like her, is my prayer.

MRS. C. L. TAYLOR.

LIQUOR, FACTS AND HUMOR

A writer in the Times-Dispatch, of Richmond, Va., in a recent communication, discussing my attitude on the liquor question, declared: "Bishop Cannon's point of view is obscured by statistics, and his sense of humor could be lightly balanced on the back of a gnat." The following is a partial reply:

The writer is utterly mistaken in writing "his point of view is obscured by statistics." On the contrary, "his point of view" is based upon observation and experience, which are strongly confirmed, not "obscured" by distressing statistics. From the time, when as a boy eight years old, he saw a beloved uncle die from hydrophobia, caused by the bite of a dog, set upon him by his owner; when from 12 to 16 years old he drove the phaeton for his mother on her errands of mercy to homes of the poor and destitute, and saw the poverty, misery and sorrow, caused by drunken husbands and fathers, many of whom lay dead drunk upon the bed, or on the floor; from college days, when he helped to carry and put to bed drunken college mates; when he visited homes in "Hell's Half Acre," where on one occasion he tried to comfort a mother whose baby had been overlaid and smothered by a drunken husband who, after the ladies of the church had bought clothes and shoes for the burial of the child, at night, rose up and stripped the child, and found a saloon-keeper, callous and despicable enough, to take the clothes and shoes for drink; from the days when, with the aid of a Negro workman, he soused the head of a drunken printer in a tub of cold water to sober him to get the paper to press, and when, as employer of labor at the College, he lost some of his best colored help, debauched by the saloon; from the days when mothers and daughters came to him and besought him to take their girls as students, and let them pay by teaching after graduation, because the husbands and fathers spent their earnings for liquor.

And to jump to the present, when on his way to Alabama he got no sleep until 3 a.m., because a group of soldiers assembled in the lounge part of the combination Pullman, half-drunk with Richmond ABC liquor, chose cheer and song leaders, and shouted and sang even hymns, until at last, in night-shirts and slippers and cane, he went in among them and called for fair play, and insisted that they pass the hat to contribute \$6.66 to pay for his berth, and finally dispersed them, of course, without accepting the money. And not to enumerate further, finally, only last week on my return trip from Chicago, a really sweet-faced sailor boy, bearing the marks of refinement, who

had drunk enough liquor to make him silly and irresponsible, came up to the young lady stewardess of the train, who was talking to me, and began to jabber foolishly, putting his hands first on her arm, then on her shoulder, and then around her waist, and started to put the other arm around her when I intervened and told him he was playing the fool and making a nuisance of himself, and that if he did not sit down and behave I would call the conductor and insist that he keep the boy quiet, or find the M. P. and put him in his charge.

Such experiences as the last two would not have occurred had Woodrow Wilson been President. At the writer's earnest request, President Wilson secured from Congress the law forbidding the sale of intoxicating liquors to men in uniform. He had the active cooperation of the Secretaries of War and Navy. But the present President and his Secretaries of War and Navy positively oppose the passage of such protective legislation.

I also positively state that humor and drunkenness do not mix. I have never been able to laugh, or even to smile, at the antics of a half-drunken boy or man. It is too distressing to see young men, especially young women and girls, act like silly fools. To me, drunkenness is too horrible to be considered as "casual," or to be used as "trying to amuse."

JAMES CANNON, JR.

Richmond, Va., July 31, 1943.

WISE OR OTHERWISE

By Rev. James H. Felts

When a woman surrenders can for can't she becomes known as a social climber. She is an amusing creature.

The donkey did the lion act very well until he brayed. It's a wise person who knows how and when to keep his mouth shut.

If you desire that your revival effort be stillborn brand it with the dollar mark.

A gossip-filled mind is like a riot-filled street—out of control.

When knowledge and experience get married you may expect the birth of an expert that is real and worthwhile.

If the preacher has a spiritual dynamo running on the inside of himself there will soon be shining lights in the congregation.

When there is a surplus few of us are interested. The very suggestion of a shortage creates eager desire.

If you are incapable of mastering little petty faults you are incapable of accomplishing really great things.

"France fell because it ceased to be France, but only a mass of 42,000,000 individuals, each thinking of himself and his own interests before those of his country."

"Choir Manager" is the designation of the special work of a fine and well-known layman in one of our larger churches. What a job!

"We Must Beware of Prosperity" is the interesting caption of "In My Opinion," by the editor of The Christian Advocate of July 22. Read it.

Sane leadership is likely to produce a healthy following.

True or false? Fortunate is the man who doesn't know how old he is.

REJECTS LIQUOR ADVERTISING

(Continued from page 9)

League of America, giving to him the information that I had, which he was glad to receive and which the national office of the Anti-Saloon League of America proceeded to transmit to State and District Officers throughout the nation, urging action.

Next, I called over the long distance telephone the National President of the Women's Christian Temperance Union, Mrs. Ida B. Wise Smith, at her office in Evanston, Ill. She was, of course, intensely interested and proceeded immediately to communicate with State and District W. C. T. U. officers and numerous religious leaders, and others, urging quick communications to Mr. W. D. Fuller, President of the Curtis Publishing Company in Philadelphia, appealing to the officials to hold to the policy of not accepting liquor advertisements.

Early the following morning I received another message from another stockholder more than a thousand miles from the district superintendent who had first telephoned me. This message gave the same information I had received on Friday afternoon, and added some further information that was very helpful. In the meantime, our office, both on Friday and Saturday, continued to get quick messages to leaders in the Methodist Church in every section of the United States, requesting that they appeal through the president of the Curtis Publishing Company to the stockholders, urging that the no-liquor advertising policy of the Curtis publications be continued, and emphasizing the importance of this policy as it affects Christian homes throughout the nation.

We are in position to know that the results of all these efforts were effective. Moreover, copies of telegrams and letters to the president of the company received at this office indicate that the appeals were made in such form as to impress officers and stockholders in the best way.

When the vote was taken on the 16th of April (each share of stock being entitled to one vote) 2,515,000 votes were cast. Of these, 88,000 were for admitting liquor advertisements in the columns of the Curtis publications, while 2,427,000 votes were for the continued exclusion of liquor advertisements.

When one carefully studies these figures in comparison with the vote on the same issue taken by the Curtis Publishing Company at the annual meeting of 1940, they show that the total number of shares voted in 1943 was 750,293 more than the total shares voted on the same issue in 1940. The total number of votes possible is considerably more than four million. That the minority group of stockholders favorable to liquor advertising has evidently been active during the last three years is evidenced by the fact that the vote in favor of liquor advertising (88,000 in this year's vote) was more than eleven times the 1940 vote.

I have given you these facts not merely to inform you of the situation, but as preliminary statements upholding the contention that the leaders of The Methodist Church and leaders of the churches of other denominations should now, when no vote on liquor advertising by the Curtis Publishing Company is immediately ahead, write to the President of the Curtis Publishing Company, Mr. W. D. Fuller, Independence Square, Philadelphia, expressing appreciation of the action taken by the company and suggesting how much it means to the great number of Methodist families to continue

to receive these publications which stand almost alone among publications of their class, character, and size of circulation in continuing to refuse to have a single liquor advertisement appear in their columns. Such letters going at this time to the President of that company from Methodist leaders in every section of the nation, when there is no campaign on and without publicity, would undoubtedly have a significant effect.

The reason such action without any publicity would be especially helpful now is on account of the upturn in the financial affairs of the Curtis Publishing Company during the first three months of 1943, the income for the first three months of the present year being \$14,541,096, as compared with \$11,693,407 for the same period of 1942. This means that for the first three months of the present calendar year the net profit of the company was \$602,459, as compared with a net deficit of \$149,559 for the same three months period last year.

I do not wish to seem to over-emphasize this matter but, to my way of thinking, it is one of vital importance. If for any reason these great publications of the Curtis Publishing Company should, in view of all past records, decide to accept liquor advertising, it would be a terrific blow to the temperance movement throughout the nation. If, on the other hand, the voice of the church can be brought to bear in the proper way so as to help insure the continuance of the present anti-liquor advertising policy of the Curtis Publishing Company, that fact would not only be highly significant itself, but it would eventually have its influence indirectly on many of its competitors. The millions upon millions of copies of these publications which go into American homes every week full of the highest type of present-day advertising and without a single liquor advertisement can be of tremendous value to the entire temperance movement. On the other hand, any change of this policy by the publishers of these important magazines would work the other way.

If you can see your way clear to write to President Fuller at the address shown above, and if you can suggest similar action to others whose letters would count, I am confident that it would be well worth while.

With kindest regards and best wishes, I am,

Cordially yours,

ERNEST H. CHERRINGTON,
Executive Secretary.

Greenville District—Fourth Round

Alligator, Sept. 5, a.m.
Shelby, Sept. 5, p.m.
Coahoma, Sept. 12, a.m.
Dublin, Sept. 12, p.m.
Dubbs, Sept. 19, a.m.
Friar Point, Sept. 19, p.m.
Boyle, Sept. 26, a.m.
Arcola, Sept. 26, p.m.
Sherard, Oct. 3, a.m.
Cleveland, Oct. 3, p.m.
Clarksdale, Oct. 6, p.m.
Dundee, Oct. 10, a.m.
Tunica, Oct. 10, p.m.
Greenville, Oct. 11, p.m.
Glen Allan, Oct. 17, a.m.
Hollandale, Oct. 17, p.m.
Indianola, Oct. 20 p.m.
Gunnison, Oct. 24, a.m.
Rosedale, Oct. 24, p.m.
Shaw, Oct. 31, a.m.
Leland, Oct. 31, p.m.

J. W. WARD, D. S.

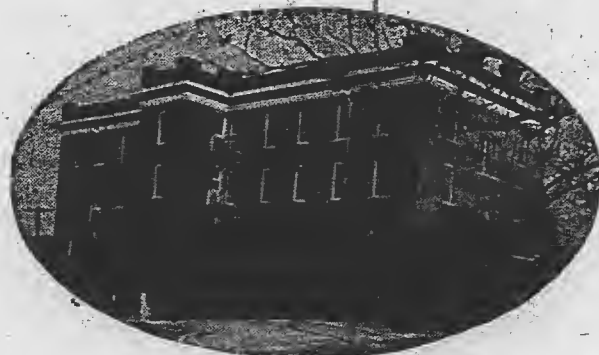
Baton Rouge Dist.—Fourth Round

Pearl River, at Lacombe, Sept. 5, a.m.; 2 p.m.
Hammond, Sept. 5, p.m.; Q. C. after service.
Angle, at Angle, Sept. 12, a.m.; Q. C., 2 p.m.
Columbia St., Sept. 12, p.m.; Q. C. after service.
Slaughter, Sept. 15, p.m.
Tickfaw, at Tickfaw, Sept. 19, 9 a.m.; Q. C., 4 p.m.
Amite, Sept. 19, 11 a.m.; Q. C. 1:30 p.m.
Ponchatoula, Sept. 19, p.m.; Q. C. after service.
Denham Springs, Sept. 22, p.m.
Gonzales, at Meadow's Chapel, Sept. 26, a.m.; Q. C. 2 p.m.
St. Francisville, at St. Francisville, Sept. 26, p.m.; Q. C. after service.
Covington, at Covington, Oct. 3, a.m.; Q. C. 2 p.m.
Walker, at Walker, Oct. 3, a.m.; Q. C. after service.
Live Oak, Oct. 6, p.m.
Pine Grove, at Pine Grove, Oct. 10, a.m.; Q. C. 2 p.m.
Clinton, at Clinton, Oct. 10, p.m.; Q. C. after service.
Plaquemine, Oct. 13, p.m.
Jackson, at Jackson, Oct. 17, a.m.; Q. C. 2 p.m.
Baker, at Deerford, Oct. 17, p.m.; Q. C. after service.
Blackwater, Oct. 20, p.m.
University church, Oct. 21, p.m.
Springfield, at Wesley Chapel, Oct. 24, a.m.; Q. C. 2 p.m.
Greensburg, at Greensburg, Oct. 24, p.m.; Q. C. after service.
First Church, Baton Rouge, Oct. 26, p.m.
Zachary, Oct. 27, p.m.
Fisher, at Fisher, Oct. 31, a.m.; Q. C., 2 p.m.
Kentwood, Oct. 31, p.m.; Q. C. after service.
Bogalusa, Nov. 1, p.m.
Franklinton, Nov. 2, p.m.
North Baton Rouge, Nov. 3, p.m.
Lottie, at Lottie, Nov. 7, a.m.; Q. C., 2 p.m.
Istouma, Nov. 7, p.m.; Q. C. after service.
In all places where preaching is at 11 a.m. on Sunday, the conferences will be held at 2 p.m., except where dinner is at the church. Then the conference will be immediately after the dinner. Where preaching is on Sunday evening the conference will be held immediately after the service. Where conferences are at night during the week the pastors will fix the hour for the conference.

W. L. DOSS, JR., D. S.

The root mans fruit. I do not believe in a Christianity so absolutely hidden that it never makes itself seen or felt or known in any of the outgoing and action of life. We must be found somewhere in the great Christian testimony, each man in his own way declaring what God has done for him.
—Joseph Parker.

MILLSAPS COLLEGE, JACKSON, MISS.



The School Year 1943-1944 has been divided into Three Semesters:

1. The first semester opened July 6.
2. The Second Semester will open about November 1. We cannot take any additional boarding students for the Second Semester, beginning November 1.
3. The third semester will open about March 1.

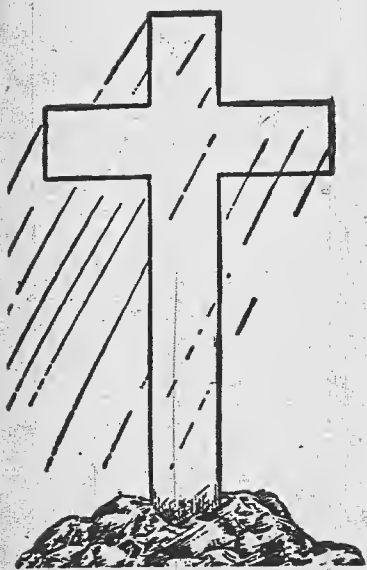
A student entering Millsaps can graduate within two and two-thirds years.

For further information write

W. E. RIECKEN, Dean, MILLSAPS COLLEGE, Jackson, Miss.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Look out over the wide world which is to be won for God. Not for pride, not for self-pleasing, not for selfish comfort, but simply in order that we may love all sinners more and serve them better, are we called upon to purify ourselves as He is pure, and so win them for God.

—Henry Scott Holland.

THE PRAYER-ROOM TODAY

Do for me, O Lord, what I cannot do for myself; make Thou within me a secret place of quietness, to which I can always turn, where always I can meet with Thee. I thank thee for times when I have in silence heard Thy voice and in solitude met with Thee. Help me now to hear Thy voice amid the clamour of the busy world; to see Thy face in the faces of my fellows, to meet with Thee as I move among them, and even as I serve with unresting hands, may my soul be worshipping Thee with silent awe. Amen.



THOMAS LOWREY BAILEY
Governor-Elect of Mississippi
(See Page 4)



WALLET OF THE WEEK



AMERICAN HELLO GIRLS in Britain are having to begin life all over again. They are having to substitute the British lingo for that to which they have been so long accustomed in their homeland. They have to remember that the British counterpart of the "hello," so familiar to the American ears, is "Are you there?" Another thing is that "Are you through?" does not mean have you finished talking, but, Have you completed the connection for beginning to talk. The WACS are being instructed in a London telephone exchange school.

* * *

THE NATIONAL LUTHERAN COUNCIL, in which eight national Lutheran church bodies cooperate, set out to raise one million dollars in 1943 for a fund which it called the Lutheran World Action Appeal. To date some nine thousand congregations have raised ten thousand four hundred and sixty-five dollars more than the fixed goal of one million dollars. The fund is to be used for maintaining work among service men and women, foreign missions, prisoners-of-war, distribution of the Bible, and the Lutheran Placement Service for immigrant refugees.

* * *

DR. G. CAMPBELL MORGAN, who is now in his second pastorate at Westminster Chapel, London, has asked that his resignation from that responsibility be accepted to become effective at the end of August. His first pastorate was for thirteen years and his present service is now at the end of the eleventh year. Dr. Morgan said that the burden of preaching was too taxing and that he must lay it down. The church, on motion of the associate pastor, Dr. Lloyd-Jones, voted unanimously to continue Dr. Morgan in the relation of minister-emeritus.

* * *

HORSEBACK EVANGELISM, which characterized the formative period of the Methodist movement, seems about to be revived by Rev. Leslie Newman, minister at Scarborough. He has been traveling through Yorkshire on horseback and preaching to people in the fields and on the village greens, holding prayer meetings at six o'clock in the morning, and using other methods which have largely disappeared from the church life of English Methodism. Among the thrilling experiences of his preaching tour was a preaching service in the old Abbey at Rievaulx, and a night in the old house which was the home of Laurence Sterne.

* * *

THE RACIAL COMPOSITION of the United States, according to the *Christian Herald*, is as follows: Anglo-Saxon, sixty million; Teutonic, fifteen million; Negro, thirteen million; Irish, ten million; Slavic, nine million; Italian, five million; Scandinavian, four million; French, two million; Finn, Lithuanian and Greek, one million each; Indian, three hundred thousand; and Oriental, three hundred thousand. The religious breakdown shows forty million Evangelical Protestants; twenty-two million Roman Catholics; four and one-half million Jews; two million Episcopalians; one million Greek Catholics; six hundred thousand Mormons; five hundred thousand Christian Scientists; and one hundred thousand Quakers.

THE BOMBING OF LONDON is said to have so changed the chemical properties of the soil that nearly one hundred species of strange plants have sprung up. The appearance of these strange plants in the soil ravaged by fire and bombs has revived the interest of botanists in the rocket, a plant with four-petaled flowers growing to a height of two feet, which appeared after the great fire of 1666. The plant flourished for a while, but it disappeared two hundred and seventy years ago.

* * *

THE RECONSTRUCTION OF CITY TEMPLE, according to *The City Temple Tidings*, has been materially helped by Dr. Weatherhead's preaching tour through the North of England. The tour resulted in the addition of two hundred and fifty pounds to the fund for the rebuilding of that historic shrine of the great English metropolis. These gifts were largely by Methodists, especially mentioned was a gift of fifty-two pounds by the church at Brunswick, Leeds, which was Dr. Weatherhead's old church, and the congregation is still the friend of its former pastor.

* * *

THE PROBLEM OF ILLITERACY is a veritable spectre in the pathway of world democracy. A billion of the human race can neither read nor write. Approximately ninety per cent of the people of Asia are totally illiterate; in Africa the proportion is about ninety-eight per cent illiterate; and seven out of every ten in Latin America can neither read nor write. It is said that ninety per cent of the world's illiterates are in debt, in some cases owe debts bequeathed to them by their ancestors, and countless millions are kept in subservience to those whom they owe by being drugged with opium, cocaine, and liquor.

* * *

THE FRENCH LINER NORMANDIE, which burned in New York harbor in February, 1942, is again out of the mud. The people of the great American metropolis watched what is described as the greatest salvage undertaking of all history. The water was pumped from the hull and the eighty-three thousand-ton liner slowly righted itself. The hull was first made watertight and then the pumping began. It is said that the hull will be turned over to some ship yard as soon as the mud can be removed, and in the course of something like a year it is expected that the ship, rechristened "The Lafayette," will be ready for the sea again.

* * *

SALARY REMUNERATION FOR EMPLOYED WOMEN reveals many eccentricities, both geographically and in pay envelope volume. It is said that women physicians led their sex in yearly income. Trailing them were lawyers, accountants and librarians. The average annual earning for business and professional women is given as \$1,408. The earnings of professional women as a group is \$1,547.50; women doctors, \$2,885.50; and school teachers are the most poorly paid, receiving less than \$1,500 a year. New Mexico tops the list for high salaried women, with District of Columbia and New York next. In Vermont, Arkansas, and Kansas, half the professional women earn less than \$1,000 a year.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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C. MILTON CHALMERS, Publisher

EDITORIAL

THE POLITICIAN LOOKS AT THE CHURCH

In a statement which was read to the Brotherhood Conference at Southport, England, recently, Sir Stafford Cripps said: "Christianity has become, for millions of people nothing more than an ordinary and accepted incident of society, easily adaptable to any political or social condition. The wide circulation of Christianity throughout the continents, together with the general acceptance accorded to it as a safe and stabilizing force has resulted in a devaluation which has deprived the Christian religion of most of its dynamism." That statement of fact taken alone might impress one as being a mere criticism of a kind with which our generation is all too familiar. It is, however, something more than a critical estimate of the Church as a potential factor in shaping the social life of any people.

Sir Stafford continued his statement with another observation: "At the foundation of Christian belief lies the fact that Christ's mission to the world was to show the people the divine conception of the human way of life. He set a touchstone by which we could judge and regulate our actions in those infinitely variable circumstances of human relationship which constitute life. It is no use to say we have democracy or Christianity unless we use the Christian and democratic measures in all our actions, which concern not only ourselves but every human unit of society." His purpose was not to criticize but to offer a reason for the plea that the Church shall become again the activated expression of that which was in the heart and purpose of the Redeemer of mankind.

At the Pastors' Conference held at Lake Junaluska recently, Hon. Josephus Daniels backed up a plea for greater regard for lay opinion in shaping the policy and activity of the Church and in the assignment of pastors by the statement: "The pew wishes sermons that are redolent of the simple gospel. They tire of essays, discussions on economics, solutions of political problems, and the like. They have a surfeit of these on week days and are often bored with half-baked solutions as they listen to the radio or read their journals. They go to church looking for something spiritual—strength for the hours of endurance, guidance in the time of peril and temptation, and an abiding peace of the soul."

Both of these men are practical politicians of wide experience and both of them are loyal churchmen, and these expressions are not wails of despair. Sir Stafford Cripps is a devout member of the Anglican Church, and Hon. Josephus Daniels is an equally devout Methodist. Their words are not inspired by selfish ambitions, but by the feeling that the Church and its ministry are not

fulfilling the high goal which is fundamental in the commission of the Church. No one believes that the Church, as an organization, is facing impending collapse, nor that its influence may suddenly cease. That is not the point. Infinitely more important than its survival or the continuance of its social prestige is that it shall maintain the spiritual eminence and leadership which have made the Church a blessing to mankind. Plainly the eye of the Christian politician is fixed upon a dynamic church devoted to its divinely appointed task—the spiritual uplift of the people.

THE OBJECT OF EDUCATION

One of our exchanges says that Dr. Robert M. Hutchins, President of the University of Chicago, tells of the University of Minnesota asking thirty-seven industries of Minneapolis and St. Paul what specific training they would want high school boys to have if they were going to employ them. The unanimous answer of the industries interviewed was that they would want them to have no specific training at all, "inferring" that the machines the schools would train them on were already antiquated and that the teachers were more antiquated still. The industrialists said that they could train the boys to use the machines in less than two weeks.

Dr. Hutchins is then quoted as saying that progressive educators say the object of education, "is to fit the child for the contemporary scene. The sociologist says that it is to adjust the student to his new environment. Both slogans contain elements of truth. But the first danger into which they lead us is that of preparing students for the status quo. That becomes the scene for which we fit our students; that becomes the environment to which we seek to adjust them. But we have no idea whether the status quo or some other status will confront the student when he is graduated. Efforts to fit him for the status quo may merely succeed in unfitting him for the actual situation in which he will have to live."

Whatever may have been the connection in which this statement was made, it voices something which we have long felt to be true. We believe that American education has been cheapened and degraded by a surrender to the ideal of developing specialized technicians instead of seeking to unlock human resources for creative activities. We believe that any broadly educated man can master his machine, but we are not at all sure that a mere technician, whose vocational field might be suddenly disrupted, would find it easy to orient himself in a new and strange situation. We believe that the strength of British statesmanship has been and still is its broad educational

foundation. Surely we must have found out by now that we cannot fight a war successfully, either on the battle front or the home front, with dirt-dauber economists and bureaucrats who imagine that a country throbbing with life and industry can be transformed over-night with a slide-rule and a graph. Such things have their place, but it takes more than a tool in the hand of a technician to make a statesman, a creative citizen, or a man who may be sufficient for even a modest role in the world's rapidly changing social scene.

MISSISSIPPI'S GOVERNOR-ELECT

Honorable Thomas L. Bailey, as all of our readers know, is now heir-presumptive to the throne of political power in Mississippi. We imagine that the decisiveness of the victory was as much a surprise to the victor as to the vanquished. We did not follow the campaign with critical interest, but as a native Mississippian we were sincerely interested in the result. We knew three of the candidates personally and favorably and for Mr. Murphree, whom we did not know, we had great appreciation for one courageous incident in his brief administration as Governor.

Mr. Bailey, as we understand it, came to power the hard way—by toil and an unflinching devotion to worthy ideals. In his personal character and public record will be found evidences of definite qualification for the high distinction conferred upon him by the electorate of his State. Being fifty-three years old, he is mature and at the zenith of his power and effectiveness. He graduated from Millsaps College in the class of 1909, and he has the cultural background for leadership. In his experience as a lawmaker and as Speaker of the House of Representatives, he has had practical training in statecraft which will be a valuable asset in his administration. Best of all he is a man of sterling Christian character, a Methodist whose loyalties found expression in active service in his home church, Central Methodist Church, Meridian. He has been a lifelong protagonist in the fight against liquor and the saloon. We confidently expect that he will make the people of the Magnolia State a worthy Chief Executive.

REMEMBER, PLEASE

In keeping with our established custom, we will issue no paper on September 9—the week of Labor Day. This is the only issue which we omit during the year. Remember this and do not write us that your paper failed to reach you. Thank you.

EDITOR.

THE ADVOCATE CAMPAIGN

In this issue of the paper will be found the campaign standing at the moment of every charge in the three Conferences of Mississippi and Louisiana. We will not publish the complete list again, but in our issue of Sept. 16 we will publish a list of subscriptions received after this report goes to press, and we will publish at that time the complete campaign report by districts which will be the final count on district campaign tallies.

Just as soon as we can verify the figures, checks will be sent to those who have a minimum of 400 paid subscriptions. We will also make an editorial analysis of the campaign figures.

Let no one get uneasy about his report. We have never mistreated any pastor or charge intentionally and we will not do so now.

NEO-ORTHODOXY

There is always some new name to conjure with in theological circles. Since Barth and Brunner loomed up in Switzerland and Germany there has been a mild sensation in Europe and on this side of the Atlantic. Ever since the days of Calvin, Switzerland has intermittently furnished us with various theories about religion and the Bible. Her only rival, in that respect, on this side of the Atlantic, seems to be California.



Dr. A. P. Hamilton

The Roman Catholic Church has always maintained that the two most serious heresies in the church have been Gnosticism and Protestantism. According to that point of view, then, a heresy within Protestantism would be a sort of little wheel within a big wheel, as the Negro spiritual puts it. I do not mean to say, however, that Barthianism is a heresy; it is simply a revival in modern form of that larger heresy, Protestantism. For after all, when one reads Barth, he is impressed with the fact that here we have Luther dressed up in modern dress, that's all. And we might as well throw in Calvin with him, dyspepsia and all.

I remember reading in Physics some years ago that every action must have an answering reaction. It is true not only in the physical world, but in the psychic and spiritual world as well. Predestination and determinism, with their hard and fast corollaries and mechanical rigidity, naturally caused a reaction. And in the eighteenth and nineteenth centuries it took the form of Moravianism in lower Germany, and of Wesleyanism in the British Isles and America.

Now it would seem that "liberalism" had swung too far also. The reaction apparently has been caused in Germany by the extreme school of higher criticism, which for years has gone far toward destroying faith in the Bible and Christianity in general. After the World War, Barth did a good work in helping to restore religion in some measure at least to its former respectability, in Germany and elsewhere.

In America, the brothers Niebuhr seem to be the most prominent exponents of the so-called neo-orthodoxy, with Dr. Edwin Lewis, perhaps, among the Methodists, following afar off, so to speak. It is true that we have lost the voice of authority in the body of belief professed by any of our evangelical denominations. The word amorphous would describe the theology of almost any communion of the modern time. We apologize for our creeds, and are forever fearful of being called dogmatic. As a consequence, we hardly have any strong convictions about anything in religion anymore. Small wonder, then, it is if something definite and dogmatic does spring up now and then. It would not be surprising if something of the sort comes out of this, the most devastating and disintegrating war of all time. We cannot afford to be slipshod and casual about what we believe any more.

A. P. H.

TALLULAH METHODIST CHURCH REMEMBERS A FORMER PASTOR

Former pastors of the Tallulah Methodist Church have unanimously said that they enjoyed their stay in Tallulah.

An act which typifies the spirit of Tallulah Methodism took place this week at the Board of Stewards meeting.

Mr. D. H. Allen, a member of this Church, presented the church a check for \$1,000, with two requests. One was that \$750 be placed in the pipe organ fund, which has recently been started. The other was that \$250 be sent as a gift from the church to Rev. H. W. Rickey, Route 2, Box 939, Biloxi, Miss.

The contribution was accepted with gratitude, and his requests were observed. Rev. H. W. Rickey was pastor of this church when the church building program was gotten under way. This expression of appreciation of him from the church, though he left here 14 years ago, is most gratifying to him and our entire family.

It has been a rich experience to serve as pastor of this church, and to find my father and mother so kindly remembered, after these intervening years.

Tallulah Methodists are always doing something for the church or pastor, which makes one glad he is their pastor.

Three weeks ago, in the middle of the hot spell, the pastor's family was uncomfortable, without any kind of electric fan. Mr. E. E. Warrick, a member of this church, presented them a ceiling fan, to be the property of the pastor. We thought we had inherited a fortune. It surely feels good!

As far as our finances are concerned, Conference could convene tomorrow. Church attendance has continued to be excellent all through this summer.

I am completing this week a call in every one of our 209 homes, telling the folks about the Bible Conference, which opens here next Wednesday, with Dr. J. T. Carlyon, of S. M. U.

Sincerely,
HENRY A. RICKEY.

CHAPLAIN HOLDS JUNGLE SERVICE

A vivid word picture of Navy men attending church in a jungle downpour, with sentries posted to guard against Jap snipers, was recounted in a letter received here by the Chaplains' Division, Navy Department.

Chaplain James E. Reaves, USNR, former pastor of the Eighth Street Methodist Church, New Orleans, La., was the author of the letter.

Chaplain Reaves wrote that he had been requested by a group of jungle fighters to conduct services on an island somewhere in the South Pacific. His letter described the experience as follows: "After going up a trail for quite a way through the jungle we came to the spot, and under a tree in the center of a clearing we began the service. It soon started to pour rain but the men insisted on our continuing the service, as it was the first one some of them had attended in several months. I might add that we could hear gunfire not far away, and they had several sentries posted around the group to watch for snipers! A more attentive group of worshippers I've never seen."

The chaplain is on duty with a transport ship engaged in South Pacific troop move-

ments. His letter praised the cooperation of the ships' officers and he described musical services aboard as follows: "We have a very good choir in spite of the fact that we have no piano or organ. The music is furnished by a Jewish lad with his piano-accordion and a former Salvation Army worker with his trumpet. Believe it or not, they got together on some good music in addition to regular hymns. We have selections often by a quartet composed of the Skipper, the Navigator, the Dental Officer and a Marine Major."

In addition to his duties connected with the spiritual welfare of the ship's company, Chaplain Reaves serves as recreation officer, educational officer, librarian and photographic officer. He frequently is called to conduct services for isolated units ashore and for men on smaller vessels which have no chaplain aboard.

Chaplain Reaves entered the Navy in September, 1942. He served as pastor of the Eighth Street Methodist Church, New



CHAPLAIN JAMES E. REAVES

Orleans, from January, 1941, until August, 1942, and as pastor of the Chalmette Methodist Church, also at New Orleans, from September, 1939, until January, 1941. He was graduated from the Southern Methodist University School of Theology, Dallas, Texas, in 1939.

REV. AND MRS. J. C. PRICE CELEBRATE GOLDEN ANNIVERSARY

On September 14, Rev. and Mrs. J. C. Price will celebrate their golden wedding anniversary at their home in Pelican, La., by an open house to their friends from two to five p.m. On the 26th of the same month Bro. Price will have been fifty years a licensed preacher. The editor appreciates an invitation to be present for the joyous celebration on September 14, and the Advocate joins many friends in wishing them many happy returns of the day and ever-increasing happiness in their journey through life.

My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.

—George Washington.

WITH THE PASTORS

SERMONS WITH A PURPOSE

By Charles O. Ransford

There are only fifty-two Sundays in a year, making possible, if every Sabbath service, both morning and evening, is used, one hundred four sermons. It is the unusual church and unusual preacher who has that high privilege.

There are many interruptions in our regular services and occasions when a man cannot preach. With so vast a field as the whole realm of Christian literature and our Bibles with all their inspiring texts, one hardly knows where to begin or what theme to use.

Our times are making strenuous demands. The condition of the world, human needs, conflicting personal interests, and an extensive church program press upon the thoughtful preacher and present more sermon themes than he can handle.

Old sermons, if well thought out and prepared, have value, but they must be of unusual merit and on pertinent religious themes to be vital. Growing preachers outgrow their sermons. They must rework them to make them fresh and in accord with new studies and new thoughts.

Growing preachers do not use many old texts or old sermons. Their enriched Christian experiences and new interpretations of Christian life and doctrine force upon them new discussions.

The demands of a local church and the character of the people according to their previous teaching and spiritual development demand new discussions.

Changing church and social attitudes and world affairs present a large field and set a thoughtful man on fire with new ambitions, new thoughts, and new interpretations in his preaching.

Sermons, to have value and an appeal with power, must be up-to-date. This is no ephemeral expression. Our preaching must keep step with the world's progress and go forward day by day with the new developments.

Some folks say theology is old and musty. With some preachers it is, but not with a growing, thoughtful preacher. The striking contrast in philosophical theology and humanistic theology has outmoded all old sermonic discussions.

The thoughtful preacher is always looking ahead in his preaching. He is never unprepared. He generally knows a month in advance what his texts and sermon themes will be. His desk has a holder for sermonic materials and suggestions. He is always laying aside a book or paper or noting down some inspiring thought he expects to work into his sermons.

Preaching must always have purpose if a man would be attractive and interesting. Desultory talk and gossip of the day and newspaper references interests nobody.

Sermons with a purpose show thoughtfulness. Only thoughtful sermons keep a congregation awake and interest intelligent people. There is so much to accomplish in the church one cannot afford to waste a moment of his time while engaged in study and sermonic preparation.

Thoughtful sermons are intense and inspirational. They have fire and movement in them. They put fire and action into other folk. A well thought-out and prepared sermon is easier to preach and always spiritually restful and inspiring for the congregation.

CONFERENCE NEWS AND PERSONALS

Rev. Frank C. Collins, recently changed from Greenwood to Gilbert, La., is on his new field and, as usual, is going about his work in a systematic and effective manner.

A card requesting change of address for Rev. J. C. Whitaker, formerly of Coushatta, La., indicates that he is now located at Box 8382, University Station, Baton Rouge, La.

Rev. E. W. Day reports a great year at Ringgold church. He has held a number of revivals with other pastors and has kept up every detail of his own work.

Rev. James R. Strozier, pastor at Pine Grove, La., reports that his wife, who was seriously ill earlier in the year, is now getting on well and seems to be on the road to complete recovery.

Church bulletins issued by Rev. D. B. Boddic, Morgan City, La., show that he keeps abreast of every detail of his work. No man as painstaking and energetic as he is can fail of success.

Rev. T. V. Peters, pastor of Columbia Street Church, Bogalusa, has our sincere thanks for his devotion to the Advocate cause, but no less so for the splendid work he is doing in that charge.

The Advocate appreciates the gracious message from Rev. E. H. House, Jr., Hornbeck, La. We are doing all that we know to make the Advocate a vital factor in the life of every subscriber on our list.

Rev. J. Bruce Vardaman reports a good year at Heidelberg, Miss., where he has had 21 additions on profession of faith. The people are cooperative and have made it a pleasant year for the pastor and his family.

Rev. W. D. Milton and Mrs. J. A. Gaar sent in a list of 46 new and renewal subscriptions for the Jonesboro charge. Bro. Milton says that Mrs. Gaar "is one of the best representatives for the Advocate that can be found anywhere."

Rev. R. H. Staples reports good progress in the work at New Iberia, La. Harmony prevails among the people as Conference approaches, and the pastor has time to think of an outing where the fish are biting, even though Conference rushes on apace.

Mrs. W. H. Johnson, chairman of the Advocate committee for Boeneville, Miss., church, has our thanks for a good list of subscriptions, which brings the total to 25 and gives the church a place of honor in our Advocate campaign.

Rev. W. C. Mason, who was recently appointed to Gordon Avenue Church, Monroe, La., reports that he has found a pleasant field, with a fine group of people to work with, and that he is looking forward to rounding out a good year's work.

Rev. J. A. McCormack has been appointed to supply the work at Mer Rouge, La., left vacant by the transfer of Rev. A. C. Lawton to Lake Providence. Bro. McCormack's home is located at Mer Rouge.

Rev. M. S. Robertson, who is preaching at Pearl River in connection with his work at Slidell, says that he feels the whole church is moving forward and hopes to give us a full report at a later date. We feel that this applies both to Slidell and to Pearl River.

A note from Mrs. A. B. Barry, whose husband is a retired member of the Mississippi Conference, says that she and Bro. Barry are leaving Chicago on August 28 for Washington, D. C., where they expect to remain until spring. Their address will be 2006 G St., N. W., Washington, D. C.

Rev. Floyd O. Lewis writes that he has resigned as chief clerk of the War Price and Ration Board No. 77, at Waynesboro, and has moved back to the parsonage at Matherville. He reports a good year's work and expects to meet every obligation in his Conference report.

Rev. P. Olia Nix reports good going for the Wiggins Methodist Church and that they will come to the end of the year with everything paid in full. The membership of the church has been increased during the year, congregations are increasing, and there are evidences of a return to the church on the part of the people.

Rev. R. L. Lane, pastor at Union, Miss., sends us 50 subscriptions and a check for \$75. This is a magnificent piece of work, a credit to the church, the pastor, and the people, but nothing unusual for Rev. R. L. Lane, the pastor. The Advocate expresses its appreciation to all who helped to make it possible.

Rev. J. E. J. Ferguson says that he is having a good year in church work at Sumrall, Miss. He expects all claims to be paid in full by Conference, has had some good meetings, and he feels that progress is being made along all lines. Bro. Ferguson says that Rev. J. L. Smith, retired, is good help at Seminary. Bro. Smith's health is improving and he is able to preach some.

Rev. J. R. Countiss, who is closing out his pastorate at Starkville, Miss., and his active ministry at the next session of the Conference, expects to make his home in Jackson, Miss. Dr. Countiss has done a good work at Starkville and he has fixed his impress upon the Methodist church in North Mississippi. He retires from active service but not from interest in the cause to which he belongs.

Bro. Stanley J. Cope, member of Mangum Memorial Church, Shreveport, La., paid the Advocate office an appreciated call during a brief visit to the city in the interest of his personal business. Bro. Cope was once a member of the Rock River Conference and as we understand it, is now a local elder in the Methodist Church. At the present time he is promoting a new church enterprise at Caddo Heights, Shreveport, under the direction of Dr. A. M. Freeman, district superintendent.

CARTHAGE REVIVAL

The annual revival of the Carthage Methodist church was held August 8-15. Dr. B. M. Hunt did the evangelistic preaching and Rev. O. H. Scott led the gospel singing. The interest and attendance were good throughout the meeting. Eleven people were received into the membership of the church, nine of whom came on profession of faith.

Truly we had a revival the good spirit of which will live on and be productive of much good in the future.

J. S. NOBLIN, Pastor.

ATTENTION, MISSISSIPPI CONFERENCE PREACHERS: IS YOUR PERSONAL RECORD FILED?

The record of your ministry is to be preserved for the future by the Board of Ministerial Training of the Mississippi Conference, in cooperation with the Mississippi Conference Historical Society. Throughout Methodism this summer, preachers are receiving the form for their "Permanent Record" to be kept up to date by the Conference Boards of Ministerial Training. Mississippi Conference preachers are urged to fill out their personal record properly and promptly and mail it to the Registrar of the Board of Ministerial Training, Rev. Murray Cox, Raleigh, Miss.

(Signed) HENRY M. BULLOCK, Chairman,
Miss. Conf. Board Ministerial Training.

LOUISIANA APPOINTMENT CHANGES

Will you please announce the following changes in the appointments of the Monroe district:

Rev. A. C. Lawton, from Mer Rouge to Lake Providence.

Rev. J. A. McCormack, retired, will supply Mer Rouge and Boune Idee until Conference.

Rev. Webb D. Pomeroy, supply, Collinston.

The following changes have taken place with the consent of the district superintendents involved:

Rev. S. S. Holladay, from Gilbert in the Monroe district to Coushatta in the Shreveport district.

Rev. F. C. Collins, from Greenwood in the Shreveport district to Gilbert in the Monroe district.

Rev. E. M. Mouser from the Hall Summit charge in the Shreveport district to Olla in the Monroe district.

H. M. JOHNSON, D. S.



MAYERSVILLE THE MAGNIFICENT

Dr. W. L. Duren, Editor,
New Orleans Christian Advocate,
New Orleans, La.

Dear Dr. Duren:

You will find enclosed a check for \$106.50 to cover the 71 subscriptions to the New Orleans Christian Advocate. You will find attached to this letter the list of new subscribers. I hope to send more later. I am convinced that our Christian Advocate is a good church paper and worthy of its place in every home. During the few days that I have been working for subscriptions the people have proved themselves willing and anxious to subscribe. Many of them said, "We took the Advocate years ago, and have been wanting to take it again but nobody mentioned it." One man said, "The Advocate has been coming to our home for some seventy years."

With best wishes to you, our editor, the paper, and subscribers.

Sincerely yours,

EARL C. PRESLEY.

(Note: Mayersville charge has about 174 active members, and this list of 71 subscriptions is probably, all things considered, the best Advocate circulation achievement of the year.—Editor).

PRAYER MEETING BEGUN AT MAGNOLIA CHURCH

To those who left Mrs. Prayer Meeting to die such a horrible death, I would like to say that our church, the Magnolia church, was started in a prayer meeting.

Since we were nine miles from our church, we started having prayer meeting in the homes. Now we have a building to hold our services in. When the pastor was called away to hold revival meetings he asked us to try to carry on. We had no one who could lead us, so each person was asked to prepare a part. There were also not many who could pray in public, but there were many prayers we could read and always the Lord's Prayer we could say.

The first week the pastor was gone, my husband and child and I were the only ones who came. The following Sunday I told the members about it, and the next Wednesday another family of six came. We still had hope and now our crowd has grown to from fifteen to twenty persons present for our meetings. Remember, all of this came from a prayer meeting.

I would like to say that Mrs. Prayer Meeting is not dead, but just waiting for you to revive her again. Jesus arose from the dead, and prayer meeting will also rise again and God's work will grow, if the people seek God and have faith in Him. Each member must have a part and be made to feel that he is needed. The church does need every member and all he can do to keep it going.

I am sorry that things like that have to happen in our churches. Get down on your knees and pray to God to help you start again and I know that God will help you if you build on prayer.

I for one had my doubts when we started, but I will never let my church down unless God sees fit to keep me away.

Yours truly,

MRS. JOHN C. BAILEY.

I find the great thing in this world is not so much where we stand, as in what direction we are moving.

—Oliver Wendell Holmes.

RESOLUTIONS ON THE WORK OF REV. AND MRS. FRANK C. COLLINS ON THE GREENWOOD CHARGE

At a called meeting of the Board of Stewards of Greenwood Methodist Church, Monday evening, August 9, 1943, to consider the interests of our charge relative to the removal of our pastor and his family from us, a resolution was proposed and unanimously adopted commending the work of Bro. and Sister Collins during the four years of their pastorate here.

The parsonage and church at Greenwood have been improved and beautified. The church at Bethany has been enlarged and better equipped by the addition of five Sunday School rooms. Also an attic fan has been recently installed in the church.

The installation of a beautiful oil painting over the altar of our church, in memory of Dr. Albert S. Lutz, presented to the church by his children, was led by Bro. Collins, creating a new atmosphere of reverence in the services.

Their pastoral care has generated a spirit of harmony and goodwill in the whole charge, and their influence in the life of the church and community has been wholesome and elevating. Bro. Collins was active in the organization work of the Men's Club of Greenwood, and active in the Boy Scout work here.

We rejoice in their promotion in point of salary and a larger field of work, and while we shall miss them and are sorry to have them leave us, we want them to know we appreciate their services while with us and the fellowship of this fine parsonage family. We desire to extend our best wishes and prayers for their success in their new field. Therefore, be it

Resolved, that the Board of Stewards of the Greenwood Methodist Church make this resolution a part of their permanent records, that a copy be presented to Bro. Collins and his family, a copy be sent to our district superintendent, and a copy furnished the New Orleans Christian Advocate for publication.

BOARD OF STEWARDS, GREENWOOD METHODIST CHURCH.

A. J. SCOTT, Chairman Emeritus;
S. O. LAWTON, Chairman;
BERNARD VAUGHAN,

Vice-Chairman;

BEN H. ROBERTS, Secretary;

A. BONDS,

H. S. DEPUTY,

W. E. DEPUTY,

A. G. FLOURNOY,

E. M. HIGGINBOTHAM, JR.,

ERNEST SMITH,

J. T. WHITE,

W. M. WHYTE.

REV. GEORGE JONES REPORTS FOR NEWTON

Dear Dr. Duren: It has been years since I addressed the editor and readers of the Advocate concerning the work of my charge, but I feel constrained to do so now as we come near the end of a quadrennium at Newton.

During each of our four years at Newton a definite piece of constructive work has been done either on church or parsonage or both; an increase has been made in acceptances and payments in benevolences and salaries; the quota has been reached for both Christian Advocates, according to district goals for prizes and church club rates;

a training school and vacation church school and some sort of youth work has been held, including two youth caravans; and from 30 to 50 members have been received into the church, totaling 170.

During these years a cumbersome parsonage debt has been retired, a large paving debt paid, Sunday School rooms painted, church roof and outside woodwork renewed or painted, auditorium ceiling renewed, and two large electric attic fans installed, a butane gas heating system installed, parsonage repainted, partially refloored and repapered, and an outdoor church bulletin board and wayside pulpit installed.

This year the church will pay all its benevolent apportionment in full for the first time since 1925; has made a contribution to every special cause called for by the Discipline and the Annual Conference, even down to narcotic education; has received from a tithing member for the parsonage an electric refrigerator, and has had another member who gave the major part of the cost of an electric stove; has repainted the auditorium walls and floors and made it a place of beauty; and has installed the prettiest combination of Christian, United States, and "Service" flags that this pastor has seen anywhere. There are 64 stars on the large Service Banner, beautifully arranged in the form of a cross; and with a membership of approximately 400, I know of no church which has a larger proportion of its men in the service of the country.

The Woman's Society of Christian Service has made the Honor Roll each of the last three years. . . . And, oh yes, the pastor's present automobile was given him two years ago by one of the church members.

The membership at large has cooperated well with the pastor and the board of stewards. T. O. Whyte has been secretary-treasurer of the board during the four years, while W. A. Bell, J. T. Thrash, Walter Spiva, and now W. K. Prince, have served successively and successfully as chairmen; and they all deserve a large measure of credit and commendation. District Superintendent J. L. Neill is in high favor with the people.

This pastor or any other pastor will be fortunate to serve this congregation next year. If more of the people prove willing to assume places of leadership and responsibility, especially in the Sunday School, if the mid-week prayer meeting can be revitalized, if more contagious and exuberant enthusiasm would be manifested in carrying on the routine weekly church work, and the people would develop a real passion for winning souls, Newton will have large place in the Kingdom of God.

Cordially,

GEO. H. JONES.

ANGELUS IN NORMANDY

By Ethel Green Russell

Softly rings the angelus,
Across the amber field
The echoes fade then rise and fall
Against the west's bright shield.

Toilers cease their work and pray,
This moment is their own
For souls to feel the vespers flow
That lyric chimes intone.

The little shrine seems far away
But hope is ever near
As drifting notes from a psalter bell
Float peacefully and clear.

PERSONAL NOTES AND INCIDENTS

Rev. H. P. Lewis, pastor at Durant, Miss., says that his work is going well, that he has had the pleasure of assisting Rev. E. M. Shaw and Rev. E. M. Allen in recent meetings, when 15 people were converted.

Rev. Henry A. Bowdon writes that Bishop Smith has changed the time for the dedication of First Church, Lake Charles, La., from November 14 to September 26. Statement concerning the dedication will be furnished for publication later.

Rev. George H. Boyles, pastor at Belzoni, Miss., sends a list of 49 subscriptions, which gives him a total of 51 subscriptions for the campaign. Bro. Boyles reports his work as moving along splendidly and he is looking forward to the completion of a good year.

Rev. D. F. Anders, who preaches at Church Point, La., in connection with his pastorate at Rayne, says that he had the assistance of Mrs. H. G. Vantrot in securing the splendid list of subscriptions to the Advocate. Bro. Anders says that the work of his entire charge is moving forward in all departments.

Dr. and Mrs. Clyde Stuntz and their daughter, Bettie, who have been spending some time in New Orleans visiting with their daughter physician, Dr. Margaret Stuntz, returned to New York on Tuesday of this week. Dr. Stuntz spoke to the Rayne Memorial congregation on Sunday morning concerning his work in India.

Rev. R. G. Lord, district superintendent at Greenwood, Miss., writes: "I am beginning the fourth round with the prospect that every church of the district will meet its financial obligation in full. At this time five charges have paid the benevolences that were accepted in full and will overpay this item. A number of other individual churches have paid the benevolences in full. The salary of the pastor and other items are well up to date."

Rev. W. C. Barham reports good success in his work at Merryville, La., where he is approaching the completion of the new parsonage, to replace the one destroyed by fire. The new structure will be a credit to the charge, both in appearance and for its comfort. The actual money cost of the building will exceed \$2,400, in addition to the free labor and concessions on material. Bro. Barham reports a good revival, in which he had the assistance of Rev. Otis Spinks.

CAMPAIGN NOTICE

A considerable volume of subscriptions reached the office Tuesday after the last forms were on the press. The office secretary is at home on account of illness. Full credit will be given to these charges in our next issue.

Greenwood District—Fourth Round

Isola, Aug. 29, a.m.; preaching.
Belzoni, Aug. 29, night; Q. C. 3:30 p.m.
Sidon and Cruger, at Cruger, Sept. 5.
Tchula, Sept. 5, night.
Webb and Sumner, at Webb, Sept. 12.
Minter City and Glendora, at Glendora, Sept. 12, night.
Poplar Creek Circuit, at Friendship, Sept. 15.
Black Hawk Circuit, at Enon, Sept. 19.
Acona Circuit, at Acona, Sept. 19, night.
Rock Hill Circuit, at Union, Sept. 22.
Pickens and Goodman, at Schrock, Sept. 26.
Durant, Sept. 26, night.
Moorhead, Sept. 29, night.
Winona Circuit, at New Hope, Sept. 30.

Greenwood, Oct. 3, preaching; Q. C. Oct. 12, night.
Itta Bena, Oct. 3, night.
Sunflower and Daddsville, at Sunflower, Oct. 6, night.
Carrollton Circuit, at North Carrollton, Oct. 7, night.
Ebenezer Circuit, at Coxburg, Oct. 10.
Lexington, Oct. 10, night.
Schlater-Price Memorial and Phillips, at Schlater, Oct. 13, night.
Vaiden and West, at West, Oct. 17.
Winona Station, Oct. 17, night.
Rudeville, Oct. 19, night.
Drew, Oct. 20, night.
Tutwiler, Oct. 21, night.
Swiftown Circuit, at Thornton, Oct. 24.
Inverness and Isola, at Isola, Oct. 24, night.

Be ready to elect all officials, boards, committees, etc. and the Lay Delegate and reserve to Annual Conference, where such has not been done. Let all boards, committees and organizations be ready to make a written report of the work of the year.

R. G. LORD, D. S.

ADVOCATE CAMPAIGN—PRELIMINARY REPORT TO AUGUST 30

LOUISIANA CONFERENCE

Alexandria District—R. R. Branton, D. S.		
Alexandria—B. C. Taylor	1942	1943
Ball—G. J. L. Brown	22	5
Boyce—J. E. Selfe	6	7
Bunkie—A. W. Townsend, Jr.	22	
Campit—J. L. Lay	42	16
Colfax—E. E. Sylvest	14	15
Elizabeth—L. W. Cain	3	
Ferriday—T. T. Howes	21	21½
Glenmora—A. D. George	21	35
Jena—W. F. Roberts	18	13
Jonesville—H. B. Crammer	4	
Lecompte—F. J. McCoy	23	19
Marksville—R. E. Carter	14	9
Melder—To be supplied	35	
Melville—Clyde Shaw	9	13
Montgomery	8	10
Mt. Zion—Tillman Brown	17	2
Natchitoches—Carl F. Lueg	26	19
Oakdale—J. C. Sensintaffar	12	13
Opelousas—E. C. Dufresne	45	57
Palestine—J. B. McCann	30	41
Pineville—R. M. Bentley	56	28
Pleasant Hill—Jeff Paul	16	1
Pollock	7	7
Provencal—W. F. Ragsdale	2	2
Rochelle—G. H. Corry	17	22
Sicily Island—H. B. Teer	17	2
Trout-Goodpine—J. J. Davis	19	22
Fullos-Urania—Jerome Cain	13	6
Weaver—L. A. Boddie	19	16
Winnfield—H. B. Hysell	23	4
White's Chapel—J. A. Jones	19	23

Baton Rouge District—W. L. Doss, Jr., D. S.		
Amite—A. T. Law	13	12
Angie—C. J. T. Cotten	2	9
Baker—Harvey D. Watts	17	13
Baton Rouge—J. H. Crowe	50	7
Istrouma—H. A. Gibbs	53	25
North Baton Rouge—D. T. Williams	7	7
University, Baton Rouge—W. E. Trice	1	1
Blackwater—J. P. Bonnerre	21	26
Bogalusa—G. W. Pomeroy	19	7
Bogalusa—T. V. Peters	4	15
Clinton—Fred S. Flurry	15	7
Covington—J. C. Rousseaux	19	20
Denham Springs—O. H. Jones	1	7
Fisher—A. W. Coody	5	8
Franklinton—Ira W. Flowers	20	10
Gonzales—Allie Ellender	22	7
Greensburg—R. T. Pickett	9	15
Hammond—H. D. Marlin	20	12
Jackson—W. B. Hollingsworth	6	10
Kentwood—J. A. Knight	8	
Live Oak—E. L. Tatum	9	2
Lottie—C. M. Morris	2	37
Pearl River	37	1
Pine Grove—J. R. Strozler	2	37
Plaquemine—A. T. Boyd	4	5
Ponchatoula—H. T. Carley	26	21
Slaughter—Robt. H. Jamieson	5	5
Springfield—M. D. Felder	20	22
St. Francisville—J. M. Alford	4	9
Tickfaw—P. W. Sibley	16	11
Walker—E. W. Corley	12	16
Zachary—B. T. Galloway	16	7
District Conference	12	23

Lake Charles District—B.H. Andrews, D.S.		
Abbeville—Otis Spinks	24½	35
Cameron—B. F. Roberts	1	1
Church Point—Harold Hine	15	21
Crowley—J. B. Grambling	10	12
Dequincey—W. T. Gray	21	31
DeRidder—D. W. Poole	16	11
Ebenezer—C. J. Thibodeaux	8	11
Eunice—A. A. Collins	14	12
Gueydan—C. W. Quaid	13	13
Hornbeck—E. H. House	18	20
Indian Bayou—T. J. Holladay	14	3
Iowa—Sam Nader	10	16
Jeanerette—J. H. Sewell	11	15
Jennings, First—E. F. Drake	6	
Jennings, Tabernacle—J. W. Waltrip		
Kinder—T. D. Lipscomb	13	16
Lafayette, First—W. H. Giles	30	33
Lafayette, Davidson Memorial	4	
Lake Arthur—J. W. Waltrip	11	

Lake Charles, First—J. H. Bowdon	40	30
Lake Charles, Simpson—E. R. Haug	4	6
Leesville—A. A. McKnight	23	24
Many—R. T. Pynes	24	45
Merryville—W. C. Barham	14	13
New Iberia—R. H. Staples	25	25
Raymond—J. C. Krumnow	6	
Rayne—D. F. Anders	25	26
Sulphur—L. E. Douglas	28	31
Vinton—J. A. Bell	13	7
Welsh—W. H. Bengston	7	2
Westlake—Martin Hebert	18	37
District Conference		

Monroe District—H. M. Johnson, D. S.		
Bastrop—C. E. McLean	19	13
Bonita—J. D. Fuff	17	12
Columbia—W. R. Wendt	16	13
Columbia Circuit—Lea Joyner	4	2
Delhi-Crowville—J. E. Hearne	25	27
Gilbert—F. C. Collins	16	17
Grayson—C. W. Lahey	15	6
Lake Providence—A. C. Lawton	13	13
Mangham—J. P. McKelthen	17	8
Mer Rouge—J. A. McCormack	22	
Monroe, First—A. M. Serex	83	96
Monroe, Gordon Ave.—W. C. Mason	11	8
Monroe, Stone Ave.—I. L. Yeager	10	10
Newellton—W. A. Reeves		
Oak Grove—S. J. McLean	18	18
Oak Ridge—J. F. Dring	14	16
Olla—E. M. Mouser	8	
Pioncer—Chas. L. Moore	15	16½
Rayville—J. H. Midyette	15	1
Sterlington—H. E. Pfost	11	14
Sunrise—I. A. Patton	1	1
Swartz		
Tallulah—H. A. Rickky	25½	21
Waterproof—C. M. Hughes	15	2
West Monroe—C. K. Smith	16	23
Winnboro—O. L. Tucker	16	11
Wisner—W. H. Carroll	13	10
District Conference	20	21

Ruston District—D. B. Raulins, D. S.		
Arcadia—R. M. Brown	12	
Athens—B. P. Durbin	4	4
Bernice-Dubach—J. W. Allor	13	13
Bienville		
Calhoun-Downsville—A. G. Taylor	5	2
Chatham—J. T. Garrett	8	28
Choudrant—C. L. Elliott	2	7
Clalborne—R. H. Hearne	13	1
Clay-Ansley—A. M. Martin	10	2
Cotton Valley—J. W. Lee	10	14
Eros—F. L. Hearne	10	15
Farmerville—J. F. Stone	6	
Gibbsland—G. A. LaGrange	15	20
Haynesville—Louis Hoffpaur	18	23
Heflin—A. M. Wynne	14	8
Hodge—J. F. Kilpatrick	11	13
Homer—V. D. Morris	16	26
Jonesboro—W. D. Milton	50	46
Lisbon—F. A. Matthews	9	2
Minden—J. J. Rasmussen	23	
Quitman—Roy Grant		3
Ringgold—E. W. Day	33½	23
Ruston—Guy M. Hicks	66	7
Shongaloo—Percy Hoffpaur		
Sibley—Rex Squires	11	
Simsboro—L. P. Moreland	22	4
Springhill—W. D. Kleinschmidt	16	22
District Conference	12	

New Orleans District—W. W. Holmes, D. S.		
Donaldsonville—W. W. Perry	13	13
Franklin—J. B. Harper	12	15
French Mission		
Golden Meadow—C. B. Powell	6	3
Houma, First Church—A. S. Hurley	10	
Houma Heights—O. C. Stapleton	20	16
Lockport		1
Lutcher-Reserve—O. Risinger	8	
Morgan City—D. B. Boddie	22	16
New Orleans—		
Aldersgate—Robt. W. Crichlow	7	
Algiers—Don Risinger	15	2
Canal Street—J. T. Harris	12	5
Carrollton Avenue—E. C. Gunn	44	20
Chalmette—J. W. Booth	8	6
Eighth Street—Dana Dawson, Jr.	2	4
Felicity—W. D. Boddie	6	6
First Church—N. H. Melbert	54	30
Gentilly—G. Reginald Hardy	13	10
Gretna—A. R. Hoffpaur	4	1
Munholland Memorial—K. B. Tooke	13	12
Napoleon Avenue—R. H. Harper	7	2
Parker Memorial—E. B. Emmerich	23	29½
Rayne Memorial—H. L. Johns	100	116
Saint Mark's—R. L. Clayton	14	12
Second Church—A. L. Smith	5	1
Slidell—M. S. Robertson	14	51

Shreveport District—A. M. Freeman, D. S.		
Belcher-Gilliam—J. W. Matthews	9	3
Bossier City—J. F. Wilson	18	16
Converse		1
Coushatta—S. S. Holladay	15	15
Grand Cane—W. L. Watson	15	21
Greenwood—A. D. St. Amant	18	5
Hall Summit	16	10
Haughton-Doyline	3	3
I'a-Hosston—Thurmon Spinks	13	15
Logansport—W. O. Lynch	31	36
Mansfield—M. S. Monk	20	16
Mooringsport—Van Carter	10	
Oil City—Marvin Corley	6	12
Pelican	19	12
Plain Dealing—L. A. Carrington	18	8
Rodessa—Jack Cooke	11	1
Shreveport—		
Broadmoor—R. L. Cooke	18	22
Cedar Grove—G. A. Morgan	14	19
First Church—Dana Dawson	21	
Mangum Memorial—P. M. Caraway	23	3
Noel Memorial—F. M. Freeman	2	3

Park Avenue—S. A. Seegers	9	6
Wynn Memorial—B. D. Watson	27	33
Summer Grove—S. S. Bogan	10	10
Vivian—N. E. Joyner	8	10
Zwolle	18	..
District Conference	27	7

MISSISSIPPI CONFERENCE

Brookhaven District—V. R. Landrum, D. S.

	1942	1943
Adams—S. B. Watkins	11	5
Barlow—N. A. Dickson	13	..
Bogue Chitto—D. H. McKeithen	7	3
Brookhaven—M. L. McCormick	3	4
Crystal Springs—J. W. Sells	10	1
Foxworth—F. M. Casey	5	15
Gallman—W. L. Blackwell	10	9
Georgetown—W. Baylis Alsworth	2	4
Harrisville—W. J. Dawson	1	6
Hazlehurst—C. W. Wesley	13	20
Magnolia—J. E. Gray	13	1
McComb, Centenary—J. W. Moore	4	2
McComb, LaBranch—F. E. Dement, Jr.	7	7
McComb, Pearl River—H. L. Daniels	11 1/2	1
Meadville & Bude—Wesley Ezell	5	16
Monticello—T. M. Ainsworth	14	2
Nebo—J. N. Lambert	4	1
Osyka & Fernwood—H. S. Westbrook	1	1
Prentiss—Roy Wolfe	4	28
Jartinsville—N. S. Loftus	10	6
Scotland—W. R. Irving, Jr.	11	18
Silver Creek—S. C. Moody	4	4
Summit & Felder—T. E. Nicholson	5	4
Tylertown—Jas. Connor	16	15
Utica—E. E. McKeithen	3	1
Wesson—W. S. Cameron	1	1
District Conference	14	35

Hattiesburg District—B. L. Sutherland, D. S.

Jay Springs—H. E. Raley	37	32
Jonhomie—R. M. Matheny	9	6
Jucatusna—E. D. Simpson	15	13
Lara—Percy Emanuel	14	4
Collins—R. R. Holt	14	24
Loss Road—D. P. Yeager	7	7
Ellisville—J. M. Jones	16	10
Hattiesburg, Broad Street—J. D. Slay	18	15 1/2
Hattiesburg, Court St.—L. D. Haughton	27	37
Hattiesburg, Main St.—B. M. Hunt	23 1/2	20
Hattiesburg Circuit—T. E. Hightower	8	2
Heidelberg—J. B. Vardaman	17	19
Laurel, First Church—J. W. Leggett, Jr.	41	22
Laurel, Kingston—D. T. Ridgway	18	5
Laurel, West Laurel—A. B. Smith	2	14
Magee—B. H. Williams	53	11
Montrose—W. T. Mangum	6	15
Moselle—J. A. Bridewell	1	5
Mt. Olive—S. W. Granberry	11	13
New Augusta—H. B. Hilburn	20	37
Ovette—T. B. Winstead	12 1/2	9
Petal—A. M. O'Neill	14 1/2	10
Richton—E. A. Kelly	15	14
Sanatorium—T. M. Dye, Jr.	14	..
Sumrall—J. E. J. Ferguson	14	14
Taylorville—L. J. Snelgrove	14	9
Waynesboro—J. H. Jolly	26	22
Waynesboro Circuit—T. A. King	5	6 1/2
Williamsburg—F. W. Thompson	30 1/2	4
District Conference	11	40

Jackson District—Otto Porter, D. S.

Benton—A. L. Meadows	7	16
Bolton & Raymond—A. M. Broadfoot	2	7
Brandon—G. L. Oliver	11	25
Camden—Ellis Williamson	1	..
Canton, First Church—J. L. Carter	11	11
Canton, North Side—R. E. Jolly .....	..	..
Carthage—J. S. Noblin	15	17
Carthage Circuit—J. C. Jackson	2	6
Clinton-Ridgeland—M. E. Burnett .....	..	8
Fannin—Norman Purvis	8	8
Flora-Bentonla—J. T. Weems	11	3
Florence—G. A. Jones	5	5
Forest—C. A. Schultz	2	1
Greenfield-Richland—Noel Ulmer .....	..	1
Harperville—W. J. Walters	4	1
Homewood—R. E. Case	6	4
Jackson, Bessie Shands—C. E. Downer .....	..	..
Jackson, Capitol St.—R. H. Kleiser	7	11
Jackson, Galloway Mem.—C. G. Chappell	9	16
Jackson, Glendale—J. A. Wells	5	6
Jackson, Grace—W. B. Alsworth	20	20
Jackson, Millsaps Mem.—H. A. Gatlin	22	3
Lake—Miller Schultz	1	1
Lena—J. H. Dillard	1	7
Madison—L. T. Nelson	10	10
Mendenhall—L. M. Sharp	14	6
Morton—M. K. Miller	4	..
Pelahatchie—R. I. Moore	24	24
Raleigh—Murray Cox	6	4
Sharon—Percy Vaughan	1	1
Terry—T. A. Carruth	47	203
Vaughan—J. H. Grice	3	5
Walnut Grove—J. W. Loudenslager	7	7
District Conference	27	27

Meridian District—J. L. Neill, D. S.

Andrews Chapel—Bufkin Oliver .....	..	..
Chunky—J. H. Cameron	1	8
Cleveland—J. W. Courtney .....	..	2
Collinsville—R. L. Langford	6	12
Decatur	3	7
DeKalb—A. F. Gallman	4	8
DeSoto—Roger Cameron	11	4
Enterprise—G. L. Sigrest	8	3
Hope—Y. A. Smith	1	2
Lauderdale—Hugh McRaney	3 1/2	2
Matherdale—Floyd O. Lewis	1	1
Meridian, Central—T. M. Brownlee	3	3
Meridian, East End—E. L. Ledbetter	40	44
Meridian, Fifth Street—T. J. O'Neill	17	6
Meridian, Hawkins Mem.—A. S. Oliver	3	5
Meridian, Poplar Springs—G. E. Allan	7	5
Meridian, 34th Ave.—J. P. McClelland	2	1
Meridian, Wesley—B. B. Rogers	1	1
Pachuta—G. Eliot Jones	5	20
Newton—Geo. H. Jones	16	17
Philadelphia—H. C. Castle	7	13

Philadelphia Circuit—G. A. Broadus	3	5
Porterville—E. M. Lane .....	..	2
Quitman—V. G. Clifford	3	11
Rose Hill—J. A. Lindsey, Jr.	2	5
Scooba—J. R. Grisham	2	1
Shubuta—C. H. Strait	2	13
Southwest Kemper Circuit—Bryan Judge .....	..	..
Union—R. L. Lane	31	50
Vlmville—W. L. Hamrick	2	2
District Conference	13	23 1/2

Seashore District—J. F. Campbell, D. S.

Americus—V. S. Coleman	6	3
Bay St. Louis	17	1
Biloxi, Main St.—C. H. Gunn	16	1
Biloxi, Epworth .....	..	25 1/2
Brooklyn-Bond—E. E. Samples	8	4
Carrier—Warren Pittman .....	..	2
Coatville—J. H. Moore	7	2
Columbia—J. B. Cain	50	32
Escatawpa—W. R. Murray	5	5
Gulfport—C. C. Clark	151	130
Handsboro—D. W. Ulmer	9	4
Hickory Grove—J. P. Nix .....	..	..
Kreole—J. P. Payne	1	..
Leakesville—W. L. Elkin	1	..
Logtown—W. B. Jones	5	5
Long Beach—G. P. McKeown	10	5
Lucedale—Wm. Fulham	15	14
Lumberton—F. L. Applewhite	10	2
Mentorum—J. W. Holston .....	..	8
Moss Point—A. J. Boyles	8	8
Ocean Springs—W. C. M. Baggett	8	1
Pascagoula—E. W. Ulmer	30	52
Picayune—J. H. Morrow	13	12
Poplarville—S. F. Harkey	8	1
Purvis—G. S. Schultz	14	3
Saucier—E. W. Scott	7	11
Vancleave—G. H. McBride	9	9
Wiggins—P. O. Nix	11	16
District Conference	11	..

Vicksburg District—O. S. Lewis, D. S.

Amite—D. H. Cassels .....	..	6
Anguilla—E. A. King	1	24
Centerville—D. M. Ulmer	3	1
Eden—C. Y. Higginbotham	1	22
Edwards—L. L. Matheny	14	9
Fayette—M. H. Wells	14	5
Gloster—R. A. Allums	13	..
Hermanville—J. A. Peyton	4	9
Lorman—D. E. Vickers	7	6
Louise—H. A. Wood	2	72
Mayersville—E. C. Presley .....	..	10
Natchez—H. M. Bullock	7	..
Oak Ridge—M. E. Sharp .....	..	7
Port Gibson—J. B. Holyfield	11	1
Rolling Fork—J. O. Ware .....	..	17
Roxie—R. E. Alsworth	1	15
Satartia—F. J. Jones	2	15
Silver City—B. M. Lawrance	3	15
Vicksburg, Crawford St.—T. O. Prewitt	5	3
Vicksburg, Gibson Memorial—O. H. Scott	20 1/2	25
Washington—A. W. Wilson	3	9
Woodville—L. P. Anders	6	3
Yazoo City—R. H. Clegg	3	35
District Conference	25	17

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—N. J. Golding, D. S.

	1942	1943
Aberdeen—E. M. Sharp	11	1
Algoma—Bob P. Buskirk	1	2
Amory—R. G. Moore	10	17
Becker—W. D. Waugh	12	8
Buena Vista—T. W. Smallwood	3	..
Calhoun City—H. S. Spragins	9	14 2-3
Coffeeville—G. H. Ledbetter	15	5
Derma—J. D. Simpson	12	..
Greenwood Springs—C. Bowen Burt	1	1
Houlika—W. V. Stokes	8	2
Houston—G. R. Williams	5	8
Mooreville—E. C. Abernathy	13	17
Nettleton—W. C. McCay	21	10
Okolona—Marlin McCormack	16	..
Paris—P. B. Grisham .....	..	14
Pittsboro—Bruce—H. R. McKee	14	11
Pontotoc—G. A. Baker	12	7
Prairie—Milton J. Peden	7	2
Salem-Friendship—O. L. Elliott	2	13
Shannon—G. R. Meaders	13	1
Smithville—J. F. Elliott	1	..
Toccoola—J. C. Nelson .....	..	3
Tremont—H. G. Wallace	3	29
Tupelo—W. A. Tyson	29	10
Vardaman—W. R. Liming	3	..
Verona—W. C. Mattox	12	15
Water Valley, First—E. H. Cunningham	20	17
Water Valley, Main—A. S. Brisco	2	12
Woodland—R. C. Mayo	2	24
District Conference	9 1/2	..

Columbus District—V. C. Curtis, D. S.

Ackerman—W. L. Stormont	2	1
Artesia—S. W. Hemphill	6	5
Bellefontaine—C. M. Ray	3	6 1/2
Brooksville—W. M. Wright	8	8
Caledonia—J. L. Nabors, Sr.	1	1
Chester—J. E. Roberts	12	8
Columbus, First—J. D. Wroten	62	35
Columbus, Central—T. E. Gregory	18	28
Crawford-Mayhew—T. E. Shelton	6	1
Ethel—E. G. Potts	7	10
Eupora—M. E. Scott	14	2
Eupora Circuit—To be supplied .....	..	..
Kilmichael—S. B. Potts	1	9
Kosciusko—T. B. Thrower	35	35
Kosciusko Circuit—J. L. McElroy	11	18
Longview—W. H. Heath	11	2
Louisville—J. J. Baird	27	28
Louisville Circuit—J. W. Holliday	5	4
Mathiston-Maben—H. D. Suydam	2	6
Macon—N. D. Guerry	1	9
Macon Circuit—T. A. Pilgo	1	2
Noxapater—E. B. Sharp	5	5
Salis—E. M. Allen	10	9
Shuqualak—R. A. Thornton	13	23

Starkville—J. R. Countiss	13	4
Sturgis—G. W. Curtis	8	7
Weir-McCool—J. N. Humphrey	2	11
West Point—J. A. George	30	31
District Conference	17 1/2	14

Corinth District—J. E. Stephens, D. S.

Abbeville-Waterford—Glen Miller .....	..	..
Ashland—J. B. Burns	2	1
Baldwyn-Wheeler—A. C. Bishop	6	7
Belmont—N. M. Hamill	4	4
Blue Mountain—H. L. Beasley	22	4
Booneville—T. H. Ferrell	20	25
Booneville Circuit—L. K. Alexander	14	..
Burnsville—W. L. Whitener	1	3
Chalybeate—N. L. Threet	5	2
Corinth, First—W. C. Newman	62	60
Corinth, South Side—W. R. Goudelock	6	9
Corinth Circuit—W. R. Hammontree	18	2
Hopewell-Rocky Springs—H. M. Bennett .....	..	1
Dumas—R. B. Burks	4	1
Fulton—E. L. Jernigan	5	21
Guntown—H. L. Smith	5	1
Hickory Flat—To be supplied	5	..
Holly Springs—Seamon Rhea	22	16
Iuka—E. G. Mohler	16 1/2	..
Iuka Circuit—Joe Carothers	7	6
Kossuth—T. G. Lowry	5	..
Lowry—S. T. Ledbetter .....	..	..
Mantachie—W. T. Bazzell	2	1
Marletta—C. L. Ivy	3	5
Myrtle—W. M. Hester	11	17
Oxford-University—W. J. Cunningham	21	1
New Albany—C. T. Floyd	73	34
New Albany Circuit—K. E. Clark	15	11
Potts Camp—Z. A. Jumper	12	12
Rienzi—B. F. Bullard	5	13
Ripley—E. R. Smoot	19	15
Sherman—Guy Ray	1	1
Tishomingo—J. L. Nabors, Jr.	8	8
District Conference	18 1/2	15

Greenville District—J. W. Ward, D. S.

Arcola—E. S. Lewis	8	..
Boyle-Pace—E. F. Tucker	2	..
Clarksdale—S. H. Caffey	8	10
Cleveland	5	1
Coahoma-Jonestown—M. E. Armstrong	13	3
Dubbs—J. B. Conner	1	1
Dublin-Mattson—W. R. Crouch	3	4
Duncan-Alligator—W. W. Jones	1	1
Friar Point—W. D. Smith .....	..	..
Glen Allan—W. D. Bennett	2	1
Greenville—L. P. Wasson	9	1
Gunnison-Hillhouse—A. M. West	1	1
Hollandale—G. C. Gregory	11	2
Indianola—S. E. Ashmore	21	38
Leland—W. B. Baker	10	5
Lula-Dundee—J. C. Wasson .....	..	5
Merigold-Sherard—J. M. Guinn	2	4
Rosedale-Benoit—W. W. Hartsfield	2	..
Shaw-Litton—C. W. Avery	1	1
Shelby—A. R. Beasley	14	10
Tunica—W. L. Pearson	2	2
District Conference	24	20

Greenwood District—R. G. Lord, D. S.

Acona—W. M. Langley	1	5
Belzoni—G. H. Boyles	24	51
Black Hawk—R. E. Wasson	16	10
Carrollton—C. L. Oakes	12	2
Drew—H. H. Wallace	12	17
Durant—H. P. Lewis	11	16
Ebenezer—E. M. Shaw	3	11
Greenwood—W. R. Lott	3	40
Itta Bena—R. T. Hollingsworth	15	22
Inverness—T. M. Bradley	7	10
Lexington—A. Y. Brown	8	31
Minter City—W. P. Bailey	6	15
Moorhead—S. A. Brown	1	8
Pickens-Goodman—E. C. Driskell	7	8
Poplar Creek—B. B. Brantley	2	7
Rock Hill—G. T. Sledge .....	..	5
Ruleville—W. C. Beasley	1	13
Schlater—J. W. York	4	2
Sunflower—J. W. Gibson	4	22
Swiftown—W. W. Bruner	6	6
Sidon-Cruger—W. S. McAlly	8	22
Tchula—W. T. Phillips	15	23
Tutwiler—J. V. Stewart .....	..	26
Valden-West—A. L. Davenport	27	27
Webb-Sumner—A. W. Bailey	5	18
Winona—J. H. Holder	10 2-3	18
Winona Circuit—J. T. McCafferty .....	..	10
District Conference	18	15

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"God must have a plan and that plan is the Kingdom of God—God's order for human living."

The 1943 Conference Retreat

Belhaven College, Jackson, was the place chosen for the 1943 Retreat of the Mississippi Woman's Society of Christian Service, and proved an ideal setting with its stately buildings and beautiful campus, where one finds hills and dales, a lovely lake, a pool where the vari-colored lillies make a rainbow and two stalwart columns with their ever-burning light, are warm against the night. There is a legend that these two columns are all that remain of a former religious institution, but they are still carrying the torch of Christian education through Belhaven College.

The women lived in comfortable Helen White Hall and the services were held in the Cunningham Chapel with vespers under the whispering pines on the campus.

With the theme, "Thy Kingdom Come," the program arranged by Mary Thornton Lindsey as it appeared on this page, was closely followed.

The book used as a basis for study was E. Stanley Jones' "Is the Kingdom of God Realism?" and this was reviewed under the direction of Mrs. S. A. Mansfield, who gave the introduction and connected the presentations by the other speakers. Mrs. A. F. Watkins stated that the Kingdom of God is not just a beautiful dream that cannot work in a day like this—in a world like this—but is a fact, is real, and that Jesus came up against hard facts. He was a realist with a great ideal. We, who are made in the image of God, should live in the Kingdom of God. Mrs. Paul Arrington presented the thought that since we are made in the image of God and have the nature of God, when we go contrary to the rules of the Kingdom we suffer, not only spiritually and mentally, but physically. "The Kingdom of God is the master conception, the master-plan, the master-purpose, the master-will that gathers everything up into itself and gives it purpose, coherence, goal, redemption."

The worship services were led by Miss Julia Wasson, of Ethel, Miss., retired missionary from China. Out of her rich experience she urged the women to feed their minds on the truth of God, to open their hearts to the love of God, to devote their wills to the purpose of God.

Two very beautiful "Goodnight" services were conducted by Miss Ruth Carryer, who used the thought of the Fatherhood of God, and Miss Ethel McKeithen, who used the Lord's Prayer.

The vesper service on Wednesday afternoon was led by Mrs. Gordon Patton, with the thought of "purging the imagination by the beauty of God."

Mary Thornton Lindsey brought a message, "Look to This Day," saying that we should look to this day as a time when we examine ourselves, when we find a place of service in the Kingdom of God, when we exercise our faith, when we still hope in spite of the darkness, when we show the world what Christian faith is really like.

One of the most inspiring services was the one featuring the favorite hymns of the group, assisted by the Music Committee, Mrs. Charles Schultz, Mrs. T. A. Carruth, and Mrs. David H. McKeithen. These three talented young women added the beauty and richness of their voices to each service during the Retreat.

The guest speaker for the entire Retreat was Mrs. V. H. Hawkins, of Birmingham, Alabama. In her first message she talked of how God works—of how He worked when He created the earth, of how He used His imagination as He planned the earth for His children, of how He worked "until He was tired" and rested. In her second message, she spoke of how Satan works—he works without ceasing, he works diligently, no one escapes him. Then she brought a message on how "God and I" work together. In her closing message she challenged the women to covenant with others—"God and the janitor and I, covenanting and working together, can revive any dead church." She made her hearers realize that they had been worshipping "too small a God," and that they should go home and use every part of their body, mind and spirit in making the Kingdom of God real in their lives, their churches, and their communities.

Mrs. W. F. Mahaffey led the meditation on Thursday morning following the period of silence, which lasted from the closing of the Wednesday evening service until after breakfast on Thursday. "Instead of being too busy or too mighty to share with us, Jesus has called us into fellowship with Him by saying, 'I have called you friends,' and thus has established a simple and livable relationship between Him and ourselves."

The success of the Retreat was due to the wise, careful, prayerful planning of the Conference Spiritual Life chairman, Mrs. E. E. McKeithen, who led the opening worship service, "To Quicken the Conscience to the Holiness of God," and the closing service, which was a "Love Feast."

Mid-Year Executive Committee Meeting

Following the inspiration of the Conference Retreat, the Mid-Year Executive Committee Meeting was held in the parlor of Helen White Hall, at Belhaven College, Jackson, with Mrs. W. F. Mahaffey presiding.

All officers were present except Mrs. T. H. Fore, Miss Bettie Ridgeway, Mrs. R. H. Rollings, Mrs. H. E. Hamrick, and Mrs. L. J. Power. One district secretary was absent—Mrs. E. E. Dean, of the Hattiesburg district. Mrs. Paul Arrington, Mrs. Gordon Patton, and Miss Ruth Carryer were present.

In the absence of the secretary, Mrs. C. E. Mullins served in her place.

Mrs. Mullins reported that, as vice-president, she had done only routine work since the annual meeting in April.

Mrs. L. O. Todd reported in detail the financial record for the first half of 1943, showing that all districts, except the Jackson district, had overpaid. However, Mrs. Todd called attention to two facts: (1) The Week of Prayer offering will not apply on

the Conference pledge to the Division this year, therefore we must raise \$25,118 to cover that pledge. We gave \$2,650 during the Week of Prayer in 1942, and it is hoped at least that amount will be given this year. (2) Many societies overpay their missionary pledge but fail to pay the stated amounts on "specials" (Scarritt, rural worker, Bethlehem Center, etc.) which are often very small, but if the money is not designated for these specials when it is sent to the treasurer she has to mark them "not paid." In these days, when we feel the urge to "give over and above" that which is required of us, the Division has need for additional money for a number of items. Mrs. Todd will be glad to advise any local society of these special needs.

The secretary of Organization and Promotion, Mrs. T. H. Fore, sent her report, urging that societies carefully compare the reports sent to their district secretary and to the Conference treasurer so that the financial reports will correspond. She also stressed better reporting.

Mrs. E. V. Perry reported the splendid work done at the 1943 Pastors' School, held at Millsaps College in June, and presented the program as planned by the Conference Study Committee for the fall Educational Conferences and Seminars, which was approved. Mrs. Perry told of the outstanding work done by Mrs. Glendell Jones, who attended the Seminar at Scarritt College on a scholarship from the Southeastern Jurisdiction. Mrs. Jones sent valuable helps for the planning of the studies of the coming study year.

Mrs. Stanley Wilson told of the seminar conducted during the Pastors' School, of the general observance of Christian Family Month in May, of some plans being formed by the Interracial Council, and of the keen interest in the study now being used in the area of alcohol and other narcotics. She stated that the women took a more active part in the elections this year and urged that this be followed by continued interest and cooperation with those who have been elected. We must begin now to make plans for the next four years.

Mrs. J. B. Pearson told of the week-end Conference of the Wesleyan Service Guilds of the Jurisdiction, held during the School of Missions at Lake Junaluska. Fourteen of the 17 Conference secretaries were present and a clearer understanding of the relationship between the Guild and the W. S. C. S. was worked out. Mrs. Pearson urged a closer study of the Guild Handbook.

Mrs. R. H. Rollings sent a message stressing the importance of our Student Work at this time, especially that part dealing with the boys and girls who have gone from the local church into the service of their country.

The resignation of Mrs. Glendell Jones as secretary of Young Women and Girls was accepted and, upon the recommendation of the administrative committee, Mrs. Charles Ratcliffe, of Jackson (formerly of Natchez), was elected to fill this place. It was announced that in the future the interest groups will be known as Youth Groups, instead of Girls' Interest Groups.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Instructions for Scarritt Program

The attached Scarritt Associate program is to be presented in September to your Church School, prayer meeting, and large adult classes, with the aim of enlisting Associates.

Although the small amount of One Dollar enrolls a Scarritt Associate, we need and encourage larger gifts. These are deductible from income tax. Some individuals and groups are using the Defense Stamp albums, thus helping with one gift both the Government and the College.

The proceeds from the annual Scarritt Associate program give financial aid to students who would otherwise be unable to complete their special training for social-religious service during the present emergency, and for the post-war period.

Please send the gifts you secure to Mrs. D. H. Hall, Conference Treasurer, New Albany, Miss., designating that it is for Associate Membership. Will you kindly list the names and amounts if this information has been secured, sending a copy to me?

We are deeply grateful to you for your share in the educational work being done at Scarritt College, and for your moral and financial support of the program of training full-time Christian workers.

MRS. W. C. GALCERAN, JR.,

Scarritt Associate Representative,
Dublin, Miss.

* * *

"For Tomorrow and its Needs"

Note: This series of brief statements may be used in whole or in part to interpret the objectives of Scarritt College for Christian Workers, Nashville, Tenn. This institution, belonging to the Methodist Church, was established to (1) train layworkers to serve the Church, at home and abroad; and (2) help build a more missionary-minded Church constituency.

Acknowledgment: The worship material has been taken from the Anniversary Program of the W. S. C. S. of the Northeast Ohio Conference, held at Lakeside, Ohio, and the statements are excerpts from the address delivered at that time by Dr. Hugh C. Stuntz, the new president of Scarritt College.

Piano Prelude—(Let the people bow in prayer and spend the opening moments of the service in meditation).

Call to Worship—(Standing).

Leader: Lift up your hearts. **Response:**

We lift them up unto the Lord.

Leader: O Lord, open Thou our lips.

Response: And our mouth shall show forth Thy praise.

Leader: Praise ye the Lord. **Response:** The Lord's name be praised.

Hymn—"Open My Eyes That I May See" (Remain standing).

Leader: Where there is no vision, the people perish." **Response:** Open Thou our eyes that we may see what Thou wouldst have us be as individuals.

Scripture—Acts 26:12-20.

Leader: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved,

seeing that ye look for such things, be diligent that we may be found of Him in peace, without spot and blameless."

Response: Open thou our eyes that we may see what Thou wouldst have the world become through transformed lives and a righteous society. **Leader:** "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions." **Response:** Open Thou the eyes of our youth that they may see a new world wherein righteousness dwells. Open Thou our hearts that we may give them joyfully to the building of Thy righteous kingdom on the earth.

Four Brief Statements: (1) The need for a new world "wherein righteousness dwells," (2) How face this Tomorrow? (3) Our responsibility in tomorrow's world, (4) Scarritt College in tomorrow's world.

Prayer Leader: "We thank Thee, O God, for exalted visions of the eternal destiny of man. Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make man good. Deliver us from the evils of war and an economic system which places profit above personality. Lead us into that cooperative commonwealth in which all the families of the earth shall be blessed. In the name of Jesus Christ, our Lord. Amen."

Four Statements "For Tomorrow and its Needs"

1. The Need for a New World "Wherein Righteousness Dwells."

Tomorrow, in our homeland, we will see the demobilization of some 8 or 10 million men and women, who will have to be re-absorbed by the society of which we are a part. Discrimination may be expected—race discrimination, class discrimination, and other forms of discrimination. Social, religious, moral and economic problems must be given consideration. Problems of health, education, politics and human welfare in general should be given much thought. Tomorrow, and even today, in other lands, we witness famine, disease, despair, ruin, chaos, anarchy, vengeance, hatred, greed. Some 80 to 150 million defeated people will be disillusioned, made apathetic and hopeless, fearful and suspicious, distrustful, unbelieving. Normal living conditions cannot be expected for years with industry destroyed, no transportation, education neglected, religion opposed and civil governments destroyed.

2. How Face this Tomorrow.

We must know what lies ahead and make ready to meet it. This can be done by reading, by study, attention to sermons, in general by a high seriousness. We must develop ideals and goals for which we are willing to sacrifice; must overcome separatist tendencies and build community loyalties as never before. We must face the problems of race, labor, racketeering, etc., with a will to reach satisfactory solutions. We must work out a design for living together successfully.

3. Our Responsibility in Tomorrow's World.

As individuals, and as a Church, we must

assume our responsibility in connection with race relations, problems of labor and industry, in the fields of human welfare. Our Church must get ready for the acceptance of much greater responsibility with delinquent children, with migrants, in congested urban districts and in rural areas. Spiritual leadership must be provided that will inspire and convert to the service of humanity the thousands of church people who have merely been looking on. The greatest immediate need is for leaders able to catch a great vision, strong enough to fight in a great cause, and willing to make that cause their own. More clearly we see the increased importance of encouraging our choice young women to prepare now for Christian service. Never before has there been such a demand for effective Christian workers. This urgency will increase as ministers, physicians, nurses and other servants of society are absorbed by the war effort. Every careful study of the problems of a lasting peace indicates the tremendous need there will be for leaders in the relief, reconstruction and rehabilitation work of the future. Scarritt College is training young people for this purpose. They make magnificent missionaries here and abroad; their sympathy and understanding helps bridge inter-racial chasms; they deal with the character building, home and family situations that are inaccessible to men; and the people of all the world welcome them.

4. Scarritt College in Tomorrow's World.

We are convinced that only by the power of love can man and nations be reconciled, and only through well-trained leaders can the spirit of Christ be made known and effective in the life of the world. We desire to participate in the strategic work of providing leadership by giving both moral and financial support to this program. Desiring to have a part in providing the leadership that can "go into all the world" to help create social order in which all men may live as brothers, we desire to identify ourselves with Scarritt College in prayer and in financial support. To this end we help train layworkers by sending an annual contribution for the special preparation of students at Scarritt College for Christian workers.

(Invitation forms and literature may be placed in a convenient place near the exit, or some person may be named to receive any gifts that may be contributed).

A dignified Briton was taking home a pair of his wife's shoes which he had got from the shoemaker after they had been repaired. No box or paper was, of course, supplied, so he, slightly embarrassed, was carrying them loose. A man opposite him in the bus watched him closely and said as he got out, "Not going to let her gad about, eh, gov'nor?"—The Manchester Guardian.

It is good discretion not to make too much of any man at the first; because one cannot hold out that proportion.—Bacon.

If we had no failings ourselves we should not take so much pleasure in finding out those of others.—Rochefoucauld.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

LIQUOR PROPAGANDISTS LOSE TEN-YEAR BATTLE FOR RE- SPECTABILITY AT YALE

"A new battleground for the next few decades of the wet versus dry struggle has been forced on the wets by the dries in their first major strategic victory in the field of logical consideration of the alcohol problem since repeal," says Charles R. Jones, Executive Vice-President of the American Business Men's Research Foundation.

"With polls showing about thirty-five per cent of the American people opposed to the tavern and the liquor business in any form, and the wets secretly admitting that less than twenty-five per cent of the public can be classified as partisans of the beverage alcohol business, each side has long maneuvered to join battle with the opposition on a field of its own choosing, so that the neutral, or slightly prejudiced and deciding forty per cent could be captured by their own presentation of reason and propaganda.

"The wets by a series of concerted and well planned and executed moves won every battle except the last one, to have the issue decided on a basis of moderation and abuse, as opposed to total abstinence, but in a single day at Yale University Summer School their ten years' strategy was upset."

Mr. Jones reports that a close study of over three thousand commercialized liquor pronouncements during the almost ten years of repeal showed an amazingly single line of thought. The wets contended that if the discussion could be based upon the harmful effects of the excessive use of alcohol only, the liquor crowd could admit freely and frankly that the abuse of alcohol was responsible for nearly all the crime, moral deterioration, alcoholism, insanity, health destruction and economic and political ills the dries claimed, without giving the dries any logical ground for moves that would reduce the over-all consumption of alcohol. Simplified, the argument was to go like this, "Sure, the excessive use of alcohol is bad for everybody—the user, his family, his community, the nation, and the liquor business, but the moderate use never hurts anybody, and the only way to have moderation is in the free, open, and non-molested sale of intoxicants."

The dries, contends Mr. Jones, have always maintained that the moderate use of alcohol not only tends to be injurious to the user, but per se has bred excessive use which in-

disputably produces crime, disease and economic debility. The discussion with the wets on the issue of excessive use alone, spelled defeat for the dries.

Obviously the maneuver sought by the wets was to have scientific approval of their contentions come from some source entirely above suspicion. The liquor industry moved in on a widely advertised group called the "Research Council on Problems of Alcohol," embracing many highly regarded and qualified scientists, by contributing thousands of dollars to the organization, which has confined itself to a study of the problem entirely along the lines of moderation and excessive use.

The next step was to tie the so-called Research Council into a great University, not only by an interlocking of staffs, but by the reporting of the findings of the Research Council in the University publications. All this was accomplished when the Council named the Yale University Quarterly Journal on Studies of Alcohol as its "official publication."

Eventually there emerged what the wets thought was to be their final triumph, the School of Alcohol Studies, planned and conducted by members of the faculty of Yale University, which began its sessions at Yale on July 8. The textbook of the course is "Alcohol Explored," whose co-editor is Dr. E. Morton Jellinek, director of the School who is also Vice-Chairman of the Scientific Committee on the Research Council, and editor of the Council's Reference Work, the organization which had received thousands of dollars from the liquor crowd.

The wets must have chortled with glee, because the school was widely heralded by the National Educational Association, the Federal Council of Churches of Christ in America, and a large number of church groups. They could imagine that such a school based on the text of "Alcohol Explored" (which confines itself largely to the questions growing out of moderate versus immoderate drinking), and ostensibly sponsored by the dries, themselves, would establish their main objective at once, and throw confusion into the entire temperance discussion.

The School, however, started out with the flat, unqualified announcement that it refused all contributions from organized wets as well as organized dries, and specifically stated that it was in no way beholden to or affiliated with the Research Council on

Problems of Alcohol, as such. (Furthermore, it has developed that the directors of the School and associate members of the Yale faculty, vigorously opposed acceptance of liquor money by the Research Council.).

In opening discussions of the School, Dr. Jellinek, who impressed everyone with his manifest sincerity and open mindedness, frankly stated that the text of "Alcohol Explored," co-authored by him, while containing good material, was guilty of "thinking defects" and that he had erred in excluding the evidence of temperance material. "As far as scientific material utilized in this temperance literature is concerned, it is quite true." But he contended that this temperance literature also constituted im-

(Continued on page 16)



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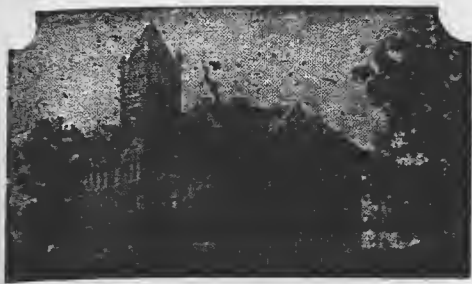
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CHURCH SCHOOL LESSON SEPTEMBER 5, 1943

By Rev. W. C. Newman

"WHAT GOD EXPECTS OF US"

Lesson Text: Leviticus 19: 1-4, 11-18, 32-34.

Golden Text: Ye shall be holy; for I, the Lord your God, am holy.

It is an amazing thing to discover that some idea which we thought to be new and modern is actually a very ancient one. Of late years we have talked about the "social gospel" as if it were something we had invented in our generation. Those of us who preach it do so as if it were not only an original idea with us, but a panacea for every ill of the human race. And those of us who are more conservative and who cry for the "old-fashioned gospel" denounce the "social gospel" as being modernism in its worst form.

Yet, here in the book of Leviticus, probably written between 597 and 586 B. C., we find as clear and positive a statement of the social gospel as has ever been written.

Many of the words in this book you will find in later years on the lips of Jesus. Its central theme is stated in the words of the Golden Text: "Ye shall be holy, for I, the Lord your God, am holy." And its central purpose was to establish God in the heart of the government of man and thus create the perfect society where justice and freedom as well as righteousness would be the characteristics. In this ancient book the earnest and careful reader will discover not simply what God demanded of the Israelites long ago, but what he hopes for and expects of us today.

Rightness With God

Perhaps no words in our vocabulary have been so little understood and so much abused as the words holiness and righteousness. Some of us use them like the King of Hearts in "Alice in Wonderland," who said, "When I use a word, I make it mean what I want it to mean." So some people have made holiness to imply abnormality. Those who are holy, these people think, must express their holiness in emotional hysteria or in painful and morbid piety.

What does it really mean to be holy? Why, it means simply to be right. And righteousness simply means rightness.

This rightness has to do first of all with one's own self—to be right of heart, right in purpose, right with one's conscience, right in secret meditation, right in desire.

Outward conduct is neither an accident nor an incident. It is directly related to inner thought and attitudes. Thus inward

rightness precedes and produces character. Very wise was the ancient philosopher who said: "I am a part of all I see and all I see is a part of me." For this is exactly what happens. We become what we think and see and hear and believe and desire.

Rightness With One's Fellowmen

Every human problem, even the most intimate and personal, may be truthfully said to involve some human relationship. Parents-children; students-teachers; citizens-governments; employer-employee; merchant-customer; neighbor-neighbor; in some such relations, or in several of these relations, we live out our lives. Our conduct is never completely individualistic. It is always social to a more or less degree. We are never right within ourselves, therefore, until we are right in our every relation with other people.

"Ye shall not steal" is not simply a commandment regulating an action of an isolated person. It is a principle of social relationships. It is wrong to steal not just because stealing is wrong, but because stealing involves the rightness and the well being of another person. So also, are the many other principles asserted in our lesson for today. They are designed to prevent the development of wrong attitudes toward others and of wrong relationships with others. "Thou shalt not hate thy brother in thy heart. . . . thou shalt not take vengeance nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself. . . ." Jesus recognized the validity of these ancient laws of social relations and repeated them with emphasis in his preaching.

Righteousness cannot be obtained until we have achieved rightness with others.

Rightness of Intellect

Some of us talk altogether too glibly of holiness of the heart as if holiness were

emotional and nothing more. But Jesus did not say "You shall have emotion and emotion shall make you free," he said: "You shall know the truth and the truth shall make you free." This is not to say that one is "saved" by education, but it is to say that one cannot be right without doing rightly, and one cannot do rightly without knowing the right. So that righteousness is quite as much a matter of knowing as it is of feeling. Once upon a time at an annual conference a minister who was scornful of education, Christian or otherwise, said to a young preacher who was speaking of the need for trained ministers, "God does not need your education." To which the young preacher quietly replied, "God does not need my ignorance." To know God is not merely a matter of the intellect, but it is certainly not a matter without the intellect. I cannot know mathematics with my heart only, nor can I really learn mathematics unless I "put my heart into it." So also is the knowledge of God.

Rightness With God

All of which is to say that holiness or righteousness is most fully described in the phrase "Rightness with God." It does not matter how pious one is, how prayerful, how regular in Bible reading or public worship, how religious in speaking—if he is not right with himself, with his fellowman, in his knowledge of the truth, he is still short of being right with God. For these are the things God expects of us.

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2. The Second Semester will open about November 1. We cannot take any additional boarding students for the Second Semester, beginning November 1.
3. The third semester will open about March 1.

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For further information write

W. E. RIECKEN, Dean, MILLSAPS COLLEGE, Jackson, Miss.

THE CHRISTIAN FIRESIDE

RASPBERRIES

"Grandma gave you the nicest job" grumbles Susie; "I believe she loves you best."

"Best—nothing!" answered Aleck, in boy lingo, "Grandma sent me to drive the sheep 'cause I'm a boy, and 'cause I got a whip. Girls can't drive things."

These two children had only slept a single night in the old-fashioned trundle-bed in the farmhouse where their father was born. But directly after breakfast they had asked for a job—something that papa used to do when he was little.

And now as Aleck was a good-natured fellow, and did not like to see Susie vexed, he "swapped" jobs with her, and set off to pick raspberries, whistling like a redbird.

But alas for the folk that turn from their own work to snatch at other people's. Before Aleck had covered the bottom of his shining pail he heard loud screams from the lot, and dropping the pail and berries, he flew to see what was the matter. Ah, the little red-frocked girl! She was flying—and screaming as she flew before the old turkey-cock, which with a hateful sound of "gobble, gobble, gobble," was close upon her.

Dusty with her falls, and smeared with tears and grass stains, Susie sobbed on grandma's shoulder: "I tried to catch him—I thought—I thought he was a scarlet tanager, like the picture in my book!"

"And Mr. Turkey thought you were a little soldier coming to give him battle," laughed grandma.

"Next time I'll attend to my own job," said the little scholar, who had learned something that morning more important than the difference between a turkey-cock and a scarlet tanager.—Selected.

WISDOM FROM THE WORKSHOP

In 1918 he was one of Britain's heroes. By 1930 he was on Britain's scrapheap. Scarred in mind by years of unemployment, bitter and resentful, he lived by wits and was not too particular how he did it. His name is Harry.

I met him a few weeks ago. He is now a shop steward in a repair dockyard on the West Coast. Rugged, fiery, blunt, he has a Welshman's imagination, a gift for painting pictures in his talk.

"There's a battle-line running through this nation," he said. "You can't sit on it. You've got to choose which side you'll be on. Two fellows working on the same crane at the dock—they may be on different sides of the line. Two managers having a talk—one of them may be on the right side, the other on the wrong."

"Go ahead, Harry," I said. "Tell me more about this."

"I've been on both sides, at different times," he continued. "There's an easy test: Are you asking, 'What do I get out of this?' or 'What can I put into it?' Is it 'Gimme' or 'Give?' That's the new line-up in industry today. Everybody has to decide."

"How does it fit in with being a shop steward?" I asked.

His eyes twinkled. "I remember when the manager sent for me. He wanted to see the new shop steward. We'd been having a good deal of trouble, so he asked me, 'What's the matter with this yard?' 'It's wangling,' I replied, 'from right at the top to right at the bottom.'

"What are you going to do about it?" he asked.

"As I told the chaps before I was elected," I said, 'my programme is a square deal all around.'

"All right," he said, 'I'll back you up in that. Come and talk things over any time you want to.'

"That was two years ago. There've been some miracles since then."

—Stephen Foot, in Methodist Recorder.

LET ANTIQUES HELP KEEP THE "FAMILY TIE"

By Julia May Reeves

I like antiques because they represent another age, and they are also proof that some one has cared enough to preserve them through the years.

It doesn't matter whether the antique is an old picture frame, a lamp, or a marble-top table, it should be almost sacred to its owner, and especially if it has been in one's own family.

I have an old picture frame that was my mother's, and I prize it above everything else in my home. This frame is very modest in design, being made up of a section of oak, and a section of gilded gold, in scroll effect.

When I found the frame (which was stored with a lot of other things), some thought it beyond the state of repair, and thought I only wanted it for its sentimental value, which was true to a certain extent; but yet I could see possibilities of its being repaired.

When I returned home with the frame (which was quite an experience, since I had to make the trip by bus), I immediately engaged an artist to refinish the frame, and also to help me decide on the right type of painting for it.

Today this beautiful frame, with an exquisite painting of magnolias in it, hangs in my living room over a Victorian table, and these two antiques grouped together lend such a charm to the living room that they often attract the casual stranger.

If you have an antique, or expect to come into possession of one, won't you preserve it, and you will thereby be linking generations together with a bond of lasting joy and beauty.

He had a face like a benediction.

—Cervantes.

To believe is to be strong. Doubt cramps energy. Belief is power.—Robertson.

MY FATHER'S WORLD

"My Father's World," a book which comes in the exclusive classification of those to be treasured, has been announced by the Abingdon-Cokesbury Press for publication September 1.

Written by Dr. Merton S. Rice, late pastor of Metropolitan Methodist Church of Detroit and widely-known preacher and author, "My Father's World" brings once again the poetic and soul-stirring eloquence which enabled Dr. Rice to achieve the notable record of increasing the membership of his church from 300 to over 7,000 during the thirty years of his pastorate.

An unusual book in many ways, "My Father's World" introduces the reader, through the medium of a famous author's pen and by a profusion of striking, untouched photographs, to the miracles of nature.

By way of explanation of the final message he was destined never to see in print, Dr. Rice observes in his preface that "we miss much in nature going stumbling along with our eyes on the pages of a guidebook."

"It is," he adds, "like seeking audience with a stranger by a letter of introduction. You are enough to take along when you go for a sojourn with nature. Go yourself! Listen yourself! Look yourself! You may hear or see something no guidebook ever noted."

Having disposed convincingly of the necessity of a guidebook, Dr. Rice proceeds in his book to give his readers a fresh appreciation of the wonders about them—wonders which in all probability they never paused to observe.

"I suppose God could have made a world of ugliness," he comments. "But he did not. He is the God of loveliness in tone, color, form; and when He said as He made it, 'It is good,' He set there an assurance for the discovery of wondering mankind—and forever."

Among early reviewers to appraise "My Father's World," Dr. Edgar DeWitt Jones has this to say:

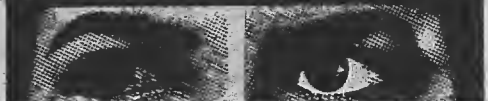
"... I have fairly revelled in its beauty and charm. Here in this little gem of a volume—Dr. Rice's valedictory—are pathos, humor, keen insight, understanding, and an unshakable faith that God is and is a rewarder of them who seek Him."

MISSIONARIES EN ROUTE TO STATES

According to a cablegram dated August 18, san origine, and received by the Board of Missions and Church Extension in New York, the following missionaries are en route to the United States: The Rev. Harry Weeks, pastor at Moradabad, India; Miss Grace Stockwell, first stationed in Twante, Burma, and more recently in Delhi, India; Miss Pauline Westcott, Hingwa, Fukien, China, and Miss Edna Jones of Mintsing, Fukien, China.

Faith and works are like the light and heat of a candle, they can not be separated. —Anonymous.

EYE COMFORT



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MRS. MARY SCOTT KILLIAN PASSES

On July 13, 1943, Mrs. Mary Scott Killian passed from this life into the life beyond this "vale of tears." She was born on June 5, 1885, in Rapides Parish. Mrs. Killian was 58 years old when God called her to come up higher. She was the daughter of Rev. and Mrs. Frazar Scott. Her father was a minister in the Free Methodist Church.

Mrs. Killian was a very consecrated Christian, and was very positive in her belief. She won many friends and, to our knowledge, she had no enemies. Her home life was most beautiful and she exerted a great deal of influence over her children.

As I write this little memoir of a saintly character, I am convinced that it can truthfully be said of Mrs. Killian that she loved the Church of Jesus Christ with a passion that is beyond our comprehension. She was always a great stay and help to the church. When there were those who would become discouraged and on the verge of quitting the church, Mrs. Killian was always on the scene ready to help. This was one of the noble characteristics of this saint of God.

Mrs. Killian suffered much during the last few months of her life. During the latter part of her suffering it was understood that her chances for recovery were very small. But her friends and loved ones ministered to her with greatest tenderness until the Father in Heaven called her home. She went away peacefully. Her body now rests in the Monroe cemetery in Monroe, La. Yes, it is true that a good woman has reached the end of her journey here and has gone to the Father's House of many mansions, to continue to live throughout the "ages of eternity."

She leaves to mourn: her husband, R. R. Killian, six daughters and one son.
W. C. MASON, Pastor.

THE LOST TREASURES OF MYSTICISM

Dear Bro. Duren: My husband takes your paper, the New Orleans Christian Advocate. I read an editorial written by you in the July 15th issue entitled, "The Lost Treasures of Mysticism." I feel that the Holy Spirit put it on my heart to write this letter.

I believe that the baptism of the Holy Spirit, as received on the day of Pentecost, is what you really mean. That is what Wesley, Zinzendorf, and others had, and that is what made them suffer persecution for Jesus' sake and made them willing to die if necessary.

I was once a strong Methodist, as the world calls them today, working and doing, but hungering all the time for a deeper life in Christ, never satisfied with what I was getting. I am not condemning any one, but all denominations have fallen away from Pentecost, I feel. I met some one who had had this wonderful experience, saw that it was what I was hungering for and what we all need. I tarried, prayed, and waited on the Lord until I received His Spirit, as the disciples received it on the day of Pentecost, when the fire fell and they all spoke

in other tongues as the Spirit gave utterance. It is just heaven on earth to be filled with His Spirit, fills you with joy, peace, and happiness, makes you love everyone, and gives you boldness to witness for Jesus.

The Bible says that the disciples were unlearned men, but people saw that they had been with Jesus when they had this blessed spirit in them. It makes you go out and tell everyone about His love, and gives you love for everyone and you want to see everyone saved. There is no other way for this sinsick world to get back to peace but to repent, quit their sins, humble themselves, and seek that which the disciples received on the day of Pentecost. I say humble themselves, because there is no other way to get this spirit. You have to bear reproach and suffer persecution as Jesus did. The Bible says that in the last days He will pour out His spirit on all flesh and save all who call on Him. He is just waiting for us to call on Him.

I never can praise Him enough for showing me this wonderful way. I know this is what the whole world needs and if people, high and low, will just turn to Him, He will give all we ask in faith.

I am sending you some scriptures on these truths. I know you have read them many times, but they are Life to me, because I have proved them and know they are true.

Isaiah 28:11, 12; Joel 2:12, 13, 14; Mark 16:17; 1st Corinthians 14:21; Joel 2: 28, 29; Acts 2:4.

Sincerely your friend in Jesus,
MRS. R. R. CHICHESTER.

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Lewis Robeson Akers, Jr., Tifton, Ga.
Lawrence Burpee Beale, Seneca, Illinois.
William Edward Bishop, Chattanooga, Tenn.
Robert Runyan Chapman, Jr., Webster, Florida.
Arthur Mitchell Faulkner, Monroe, North Carolina.
Montgomery Johns Gray, Richmond, Va.
Russell Lowell Hudson, Quinlan, Texas.
Dan Blakeney Jorgensen, Hazel Park, Michigan.
John William Knoble, Minneapolis, Minn.
Robert Bruce Langham, Jr., Tyler, Texas.
Edwin Mouzon Mathison, Hughes Springs, Texas.
Russell Judd May, Fort Slocum, New York.
Herman Bryce Murdock, Glens Falls, New York.
George Thomas Oborn, Upland, Ind.
Paul Wesley Pentz, Pleasanton, Kansas.
Richard Taylor Perry, Bryant, Arkansas.
Elliott Seaborn Ritch, Seville, Florida.
Alton Benjamin Rogers, Adamsville, Tenn.
Frederick Monroe Rogers, Evanston, Ill.
Ralph Godfrey Saxe, Dumont, New Jersey.
John Milton Sayre, New Richmond, Ind.
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Benjamin Drew Willetts, Ashland, Ill.
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John Dillenbeck Breish, Port Bryon, N. Y.
Allen Clark Budd, Goshen, Va.
Woodrow Darlington Caviness, Silver City, North Carolina.
John Ralph Clayton, Texarkana, Ark.
Howard Maurice Felton, Rock Harbor, Mo.

William Lawrence Freeman, Broadway, North Carolina.

Daniel Moran Jordan, Pearl City, Ill.
James Wilson Marlin, Waterloo, Iowa.
Ralph Clarence Steele, Pine City, Minn.
George Earl Thomas, Millersville, Pa.
Paul John Wagner, Arlington, Fla.
James Clark Whitaker, Coushatta, La.

BAPTISTS CONTRIBUTE TO PAINE LIBRARY

A donation of \$310 to the Warren A. Candler Memorial Library Fund has been received by President E. C. Peters, of Paine College, Augusta, Georgia, from the First African Baptist Church, Columbus, Ga. The Rev. T. W. Smith, pastor of the church, was formerly pastor of the Thankful Baptist Church, Augusta, where he became interested in the value of Paine College's interracial program. Expressing his gratitude for the gift, Dr. Peters says: "I doubt if one can find better evidence of the things which may be thought of as the secondary values in our work here at Paine than the influence it has had upon fine men like Bro. Smith." The church's campaign closed with a concert of Negro spirituals in Columbus, at which time \$185 was realized.

MEN HAVE AT LEAST ONE THING TO BE THANKFUL FOR

The men of Boston had their tea party—but so did the men of England—in the more conventional way. In fact, tea parties were originally, and exclusively, a man's affair. Prior to 1662, tea-drinking was considered a masculine art—and the beverage hardly a drink for women. The first hostess to serve tea was Catherine, wife of Charles II, who, with shocking impropriety, served it to a group of ladies 281 years ago.—Pathfinder.

Corinth District—Fourth Round
Iuka, Sept. 5, a.m.
Booneville, Sept. 5, p.m.
Ripley, Sept. 12, a.m.
New Albany Circuit, at Union Hill, Sept. 19, a.m.
Myrtle, at Union Hill, Sept. 19, afternoon.
Belmont, at Patterson's Chapel, Sept. 21.
Booneville Circuit, at Jumptown, Sept. 23.
Potts Camp, at Bethlehem, Sept. 26, a.m.
Holly Springs, Sept. 26, p.m.
Abbeville, at Waterford, Sept. 28.
Corinth, First Church, Sept. 29.
Chalybeate and Walnut, at Camp Ground, Sept. 30.
Blue Mountain, at New Hope, October 3, a.m.
Fulton, Oct. 3, p.m.
Lowry Circuit, at Lowry, Oct. 8.
Sherman, at Belden, Oct. 10, a.m.
Guntown and Sattilo, at Guntown, Oct. 10, p.m.
Baldwyn and Wheeler, at Lebanon, Oct. 12.
Marietta, at Mt. Nebo, Oct. 13.
Mantachie, Oct. 14.
Ashland, at Liberty, Oct. 17, a.m.
Dumas, at Mt. Zion, Oct. 17, afternoon.
New Albany, Oct. 17, p.m.
Hopewell and Rocky Springs, at Salem, Oct. 19.
Iuka Circuit, Oct. 20.
Corinth, South Side, Oct. 20, p.m.
Tishomingo Circuit, at Mt. Pleasant, Oct. 21.
Kossuth, at Mt. Pleasant, Oct. 24, a.m.
Rienzi Circuit, at Thrasher, Oct. 24, p.m.
Burnsville Circuit, Oct. 26.
Corinth Circuit, Oct. 27, p.m.
Hickory Flat, Oct. 28, at Winborn.
Oxford, Oct. 31.

J. E. STEPHENS, D. S.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

BULLETIN
NEARLY HALF A CENTURY
OF SERVICE TO
CHURCHES AND MINISTERS
— LOWER PREMIUM COSTS —
— ANNUAL PAYMENTS OF PREMIUM —
ON
**FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE**

LIQUOR PROPAGANDISTS LOSE

(Continued from page 12)

portant evidence.

"It is evident," Dr. Jellinek continued, "that total abstinence is an important aspect of the alcohol problem just as drinking is an important aspect. Abstinence must be considered in any scheme of research on alcohol and the results of such research must enter into the total evaluation. Any scientific view which does not take account of total abstinence is incomplete."

In these illuminating remarks, Dr. Jellinek swept away the entire ten years' work of the liquor propagandists in this field.

"We do not claim," Mr. Jones concluded, "that the wets will not try again and again to give some basis for waging the battle for their profitable business on the grounds that moderation is beneficial to society, and only abuse injurious, but we do contend that a ten-years' work financed in part by wets propaganda money, has been at least temporarily deflected, and that the Yale School, conducted on the basis of Dr. Jellinek's statement, will be of inestimable value to clear thinking on the problem of alcohol and hence to the dry cause."

"While such a victory for dispassionate appraisal of the liquor problem may seem to be academic, and many people will base their decisions on this question on their personal experience and observation, and conclude that intoxicants are intoxicants, no matter how they are discussed, it will probably be several years before the alcohol trusts will again try to cover themselves with the mantle of respectability of a great university."—American Business Mens Research Foundation.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Mrs. J. B. Cain announced that early in September she will mail the plans for the remainder of the year in the Children's Work. Her work is handicapped because of the lack of secretaries in the local societies. She emphasized (1) Extra sessions with the children; (2) Study groups for parents.

Mrs. H. E. Hamrick sent her report, reminding the women that it is now time to secure the Week of Prayer literature (one copy will be mailed free to each society), and to begin planning the programs for 1944. The program theme for 1944 will be, "The Lord's Song in a Strange Land."

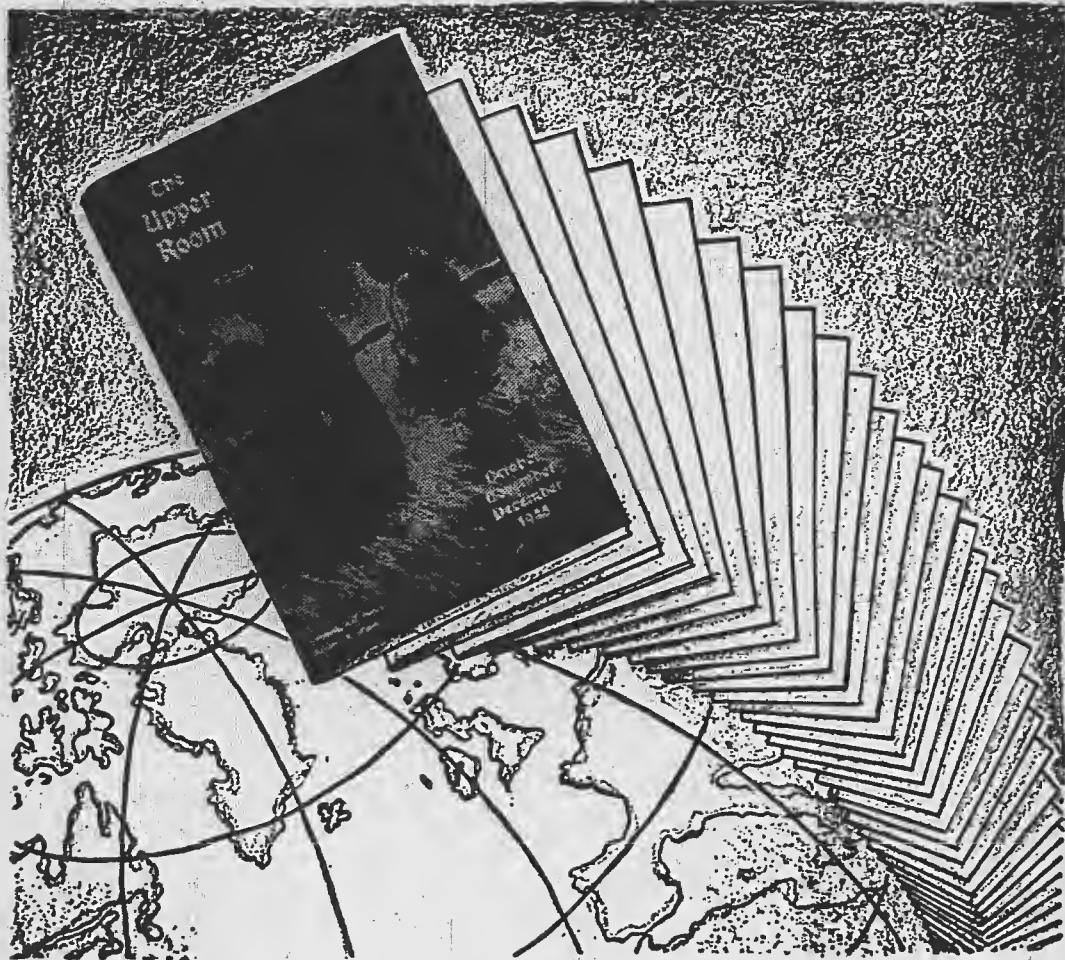
Mrs. E. E. McKeithen reported some splendid results from the study of "Will a Man Rob God?" and the success of the 1943 Conference Retreat.

Mrs. B. F. Lewis told of placing the records of the woman's work of the Mississippi Conference in the hands of the Conference Historical Committee, which has arranged it at Millsaps College in connection with that of the Mississippi Conference. She also reported her work as our representative on the State Co-ordinating Council.

In reporting, the district secretaries gave the highlights of the first half of the year. In the Brookhaven district, Mrs. G. C. Terrell has promoted the organization of societies in territory where a survey showed the need; in the Jackson district, Mrs. W. B. Fazakerly is working through the zone leaders; in the Meridian district, Mrs. J. C. Porter reported the reorganization of the zones into county zones and the increase in new societies, there now being at least one society on every charge; Mrs. John Cirlot reported a survey of the defense area in the Seashore district, where she was assisted by Mrs. Mahaffey, Mrs. Todd, and

Mrs. McKeithen. Plans for a worker in this section have not been worked out. Mrs. P. E. Cunningham had 100 per cent reporting at the close of the second quarter in the Vicksburg district.

Announcement was made of the appointment of Miss Catherine Ezell to the Kemper County work for another year. Miss Ezell can use Sunday School story papers, mimeograph paper, ink, stencils, etc., in her work.



For Christian Hearts All Over the World

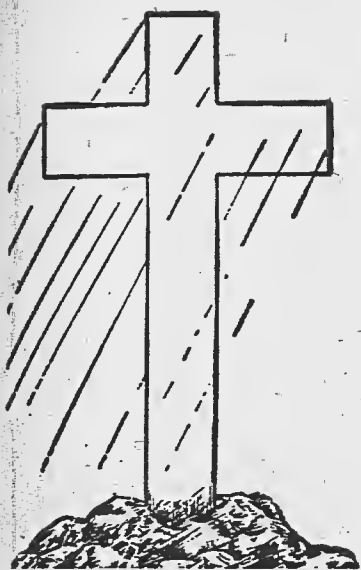
HOW NECESSARY The Upper Room has become in the lives of Christians throughout America and in foreign lands is shown by the world-wide demand for this booklet of daily devotions, now in its ninth year. Quarter after quarter, over 1,750,000 copies are published and read in daily worship. In hundreds of thousands of homes it is used at family altars. Pastors, chaplains, and church workers distribute it to their groups. Foreign language and Braille editions extend its services.

If you have not made the acquaintance of this little pocket-size periodical that means so much to so many, perhaps you are missing something that would help your own devotional life or that of the group you serve. Why not investigate? The cost is insignificant, the benefits oftentimes very great.

The October-November-December issue is now ready for distribution. Order today. Ten or more copies to one address, 5 cents each, postpaid. Single yearly subscriptions, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Send all orders to

THE UPPER ROOM
Medical Arts Building, Nashville, Tenn.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

It is not the work, but the spirit in which we do it, which determines whether it is sacred or secular. . . . Better be a good butcher than a bad bishop; it is better service to God. Any service to the community is service to God.

—Leslie D. Weatherhead.

THE PRAYER-ROOM TODAY

I bring this restless heart to Thee, my God, this heart Thou who hast made alone canst satisfy; this restlessness that is itself a pledge and offer of the perfect rest that is in Thee. Thou hast made me for Thyself, let it be not in vain that Thou hast made me so. Suffer me not, O God, still to seek my rest in anything less than Thee. But bring me also into that fellowship where my mind shall rest from its wanderings in Thy truth, and my heart be at home in Thy love. Amen.

WILLIAM SHIELDS HOLMES



"A great Methodist has passed to his reward"



WALLET OF THE WEEK



BRITISH QUAKERISM has chosen Mrs. Maude Brayshaw to be official leader of that denomination. This is a historic appointment, since she is the first woman to become the administrative officer of any religious body. She and her husband are loyal to Quaker beliefs and traditions, they originated the Beacon Guild at Winslow, and they have in addition literary and artistic interests. It is said that the innovation will be watched with keen interest by those outside the Quaker fold.

* * *

MINISTERIAL PENSIONS in the Presbyterian Church, U. S. A., will be reduced from twelve to fifteen per cent beginning on January 1, 1944. This reduction seems to have been caused by two factors. First is the fact that the Laymen's Committee failed in its task of raising the fifteen million dollars which it proposed for this fund. Second is the fact that the Board of Pensions failed to sense that failure in its schedule of apportionments, and it becomes necessary now to dash the hopes of the pensioners by this reduction.

* * *

THE COSSACK CAVALRY TROOPERS, those ferocious fighters of the Caucasus regions, were once world-renowned lancers and swordsmen. Today they are still the same intrepid riders, but they are now equipped with the "tommy gun" and other modern equipment for making war more effective. These famous soldiers have added luster to the history of Cossack fighting by their wild charges against the Nazis and in defense of their homeland. They are described as a nightmare to the enemy invaders.

* * *

THE FLORIDA SUPREME COURT is reported to have rendered a decision to the effect that it is unconstitutional to require police permission to sell religious pamphlets on the streets, but the Court then said: "However, it is utter folly to contend that any sect, bloc, or caste may employ the streets and highways to dispense its creed at the expense of public safety." That strikes one as a very ingenious method for making the decision nugatory. The thing which in one place may be invoked against Jehovah's Witnesses, can and will be invoked elsewhere against others when interest or expediency may suggest.

* * *

CHANDRALEKHA PANDIT and her sister Nayanantara, have recently arrived in the United States to enter Wellesley College. They are nieces of Nehru, the Indian Nationalist leader, and they were influenced to come to Wellesley by Madame Chiang Kai-shek. Chandralekha, the elder of the sisters, is the first recipient of the Mayling Soong scholarship founded in honor of the twenty-fifth anniversary of the graduation of Madame Chiang Kai-shek from the college. It was through the good offices of the First Lady of China that it was made possible for the sisters to come to America for their education.

THE CONFERENCE ON CHILD HEALTH AND PROTECTION is quoted as saying that the baleful effect of narcotic addiction, fast living, ignorance and indifference are being transmitted to the children of such parents. It is said that nearly one-fourth of the children born to those parents are handicapped, a large percentage are undernourished, many have defective teeth, not to mention the mentally defective, the tubercular, and those afflicted with deafness, blindness, and the delinquents who add to our social problems in a disordered world.

* * *

THE UNITED CHURCH OF CANADA, meeting in Saskatchewan, passed a resolution requesting the Dominion Government to remove the ban on the Communist party in Canada and to restore to certain Ukrainian groups the properties taken from them on the ground that they represented a subversive element in the population. The request carried the observation: "This request is the more pertinent in view of the action of Moscow in dissolving the Third International of the Comintern."

* * *

INSULIN THERAPY is a new method being used for treating certain types of mental diseases. The method consists of shocks by administering large doses of insulin. The discovery of this method of treatment has been said to be of equal importance with Pasteur's discovery of the bacterial origin of infectious diseases. It offers the first scientific approach to the treatment of dementia praecox, and it offers hope to many thousands of mentally ill who before had only the hope of an existence in a mental darkness worse than death.

* * *

THE WALDENSIAN CHURCH in Italy is said to be anti-Fascist, or at least not pro-Fascist, but it has been necessary for it to arrange its program of work in such a manner as to keep within the framework of the Fascist regime. This minority group in Italy has no place of refuge if it should vigorously oppose Fascism, and the post-war reaction against the group of thirty thousand native Protestants might result in terrific repressions and persecutions. Italy will be Italy when the shooting is over and the Allied armies have gone home.

* * *

INDUSTRIAL EXPANSION in the Great Northwest is said to be causing ever increasing interest in that section. It is reported that, in the section north of Edmonton in Alberta, from fifty to one hundred thousand people have arrived during the past year. It is assumed that most of these will leave just as they came, but it is believed that the mines and oil fields of this new industrial frontier will attract a great number as permanent settlers. It is estimated that the indicated industrial possibilities will require from two to three hundred thousand people for their development.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

PLAIN TALK BY RELIGIOUS LEADERS

What should be a most disconcerting attack upon religious composure has just come from the press. It is "The Church in Disrepute," by Bernard Iddings Bell. Ordinarily one might dismiss such a book as a vitriolic diatribe of some antagonist of religion and the Church. But, alas, the author is a clergyman with a wide experience as pastor, professor of religion, and college president—an Episcopal clergyman. Scathing as is the arraignment of the modern church, its diapason is really a passionate plea for "the manifestation of the sons of God" for which consciously sinful men everywhere are waiting. With this understanding of the author's real purpose, we assemble some of his allegations.

He says, in substance, that the modern church has gone haywire in its lack of passionate devotion to Christian ideals, in its leadership, and in its social loyalties. He thinks that the hope of recovery is not to be found in the ecclesiastically mighty, bishops and moderators, nor in a worldly-wise lay leadership; but probably in a nucleus of understanding and devoted laymen who may be thrust forth much as was the case with Francis of Assisi, or the laymen who gathered at the call of the Wesleys. These, he thinks, must go forth to preach repentance and faith with the abandon of a great passion.

We believe that the sensible churchman should face the facts and feelings as they are in the spirit and with the faith and courage that gave us the Christian Church and has brought it to international eminence—made it a world religion. Dr. Bell says that for a great many intelligent and sincere men, the modern church is "dated, static, stodgy, irrelevant, conventional, emasculated and insignificant," with a faith in which man is a sacred center and God is reduced to the state of a "maiden aunt whose chief business is to coddle the children;" a leadership imperceptive, hesitant, and often largely out of touch with God; trying "to do God's work in the world tomorrow" through children educated in schools which leave God out; holding a theory of social redemption based on a profound faith in the sublime worth of one's great-great-grandchildren; and itself feasting on the increment of mortmain and living on spiritual endowments.

Added to this devastating frankness of Dr. Bell, Dr. Edwin Lewis, in the current number of *Religion in Life*, says that modern trends are causing much that was distinctive in the hymnology, ritual, symbolism, and doctrinal expression of historical Christianity to "sink to the level of a dead language." He says that "the essentially Christian view of things is being replaced with a view which makes Christianity in any adequate sense curious-

ly colorless, remote, inconsequential, vapid intellectually, and uninspiring practically." He mentions an instance in which the emasculation of one of Charles Wesley's hymns reduced it to "a sentimental psychologism." He declared "that there are churches today presumably standing in the evangelical tradition from which the evangelical emphasis has entirely passed;" he intimated that Protestantism has become a mere patchwork of doctrinal unrelatedness, and that it "finds itself unable to create in men a profound concern respecting the salvation of their souls." Dr. Lewis observed that the social passion of the Hebrew prophets and of the new Testament are both alike derivatives of the passion for souls, and that "The only way to recover the lost doctrine of the soul and its salvation is to recover the organism of Christian truth."

We commend both the book of Dr. Bell and the article by Dr. Lewis to all sincere preachers and laymen. Whether one agrees with them or not, their pronouncements should put iron into the blood of any earnest Christian, man or woman.

SOCIAL ATTITUDES ROOT IN HISTORY

It is easy enough to criticize attitudes with which we do not agree, but the criticism itself may be as unjust as the attitude or custom which is attacked. Practically every social attitude has a background of fact in the history of the people among whom it exists. Usually it records some struggle and registers bitter emotions which solidified in the course of that struggle. Having come into being the hard way, such attitudes must disappear in like manner. It is not just to assume, therefore, that long-established social attitudes are chargeable to either personal or local prejudice. The reason for the attitude may have largely disappeared, but public policy, it should be remembered, is an unwieldy thing to manipulate.

We have in mind two incidents in the history of England. The first happened approximately one hundred years ago, when Lionel de Rothschild was refused a seat in Parliament to which he had been elected by a London constituency. Rothschild was a Jew and the Parliamentary Oath required that he assume the seat upon the oath of a Christian. His cause was championed by the brilliant and resourceful Benjamin D'Israeli, who made one of the most courageous speeches of his life. But the background reflected in the Parliamentary Oath was too real a part of British life and character to be beaten down by the great magician.

A few days ago, we ran across a brief reference to the

fact that neither a Roman Catholic nor a Jew is eligible for the office of Lord Chancellor of England, Chief Justice of England's court of equity. The statement said that a measure introduced in Parliament to annul the restriction aroused such bitter opposition that, "at the request of Mr. Chamberlain, the bill was withdrawn." This inhibition registers both the Jewish and the Catholic struggle. It is a restriction which records a background of blood and tears, and there must be greater reason for its abrogation than a temporary emergency or an emotional appeal based upon any individual case or situation.

These two incidents from English history show that feelings and attitudes which have become fixed in the life of a people cannot be approached in a mechanical way, nor can they be repealed by a statute or by waving a social wand. They are as constitutional as character itself and the cure must come as unconsciously as did the attitude. In dealing with such fixed and permanent issues of life, we must take into consideration their background if we would be just.

THE ADVOCATE CAMPAIGN

The final report of the Advocate campaign by districts appears elsewhere in this issue. In addition, we publish a list of additional subscriptions received since the charge-by-charge report appeared, that no pastor and his people may fail to receive full credit for what has been done. At the moment this is being written, ten districts have credit for having reached the goal of 400 subscriptions and three more districts are in a position which makes it possible for them to join the ranks of winners. On the whole, the campaign results surpass by far the achievements of former years. The total receipts for 1943 exceed those of 1942, our best year up to that time, by ten per cent, and they exceed those of any previous year by more than thirty per cent.

No one of our three Conferences has fallen behind the record of last year. The Louisiana Conference again leads in the number of districts reaching the quota of four hundred. Mississippi Conference registers the greatest gain in the number of subscriptions secured—more than fifty per cent. Baton Rouge District was first to reach the quota goal. Rayne Memorial Church, H. L. Johns, pastor, leads the Louisiana Conference. First Church, Gulfport, Rev. C. C. Clark, pastor, and Mr. J. R. Porter, Advocate representative, again hold the charge record for the entire field for paid subscriptions, and Seashore District, Rev. J. F. Campbell, District Superintendent, takes top place in district achievements. There are many other high spots in the campaign of which we will make mention in a later issue.

The primary interest of the editor in these figures is not in any credit which they might reflect upon his leadership, but in the more precious treasure of friendships which made this achievement possible. The Advocate is now more firmly established than it has been since the turn in the tide of prosperity which followed the first World War. The editor can never cease to be grateful for the loyal and devoted friends who shared the toil, and who now share with him the triumph of this moment in the history of the New Orleans Christian Advocate. For the success of our campaign, we thank one and all, and we wish for each and every pastor of our three Confer-

ences an equally triumphant conclusion of his year's work.

OUR PREACHERS

It was my privilege last week to attend the monthly meeting of the preachers of the Columbus District. The conference was held at the eighty-year-old South Union Campground and was directed by the earnest and efficient district superintendent, V. C. Curtis. It was in-



B. P. Brooks

spiring to me to listen to these valiant soldiers of the Cross as they summarized the work on their several charges for the year about to close. Every one of them reported that obligations would be paid in full, accessions had been made to the church, and all were encouraged that progress had been made for God's cause and kingdom. When one man who has seven churches, and who has mile upon mile of almost impassable roads over which he has to travel, and whose salary for a year is little more than the monthly wages of a striking miner, reported a great spiritual uplift in his charge with more than two hundred accessions to the church, I was deeply moved. The thought came to me that, if this had been a board of directors' meeting of one of our great business corporations and a department head had shown such returns with so many handicaps, his company would have raised his salary ten thousand dollars a year and given him a bonus of many times this amount. Of course, this group could never be paid their worth in this world's goods. Their reward comes in the consciousness of a work well done and the knowledge that some day the Judge of all men shall say, "Well done, thou good and faithful servant."

It has been depressing to read lately of the crime wave which is sweeping our nation, and particularly the alarming reports of youth delinquency. I came away from this meeting, however, with the convictions more strongly confirmed in my thinking that the world cannot go entirely back to the dark ages as long as there are strong men, brave men, true and faithful, as are these men of God who stand out like beacon lights to guide erring mankind into the quiet, peaceful haven of God's love.

My hat is off to these brave men who suffer sometimes alone, without sympathy, for truth or principle, who, unnoticed by the world, maintain their part, and in obscurity and amid discouragement patiently fulfill their trust—these are the real heroes of the age. They are animated by love, sympathy breathes in every tone. They rejoice in their work because they are prompted by love for their fellowman. These men have chosen Christ as their soul companion. They live in Him, and with Him, and by Him. They embody His teachings in their lives. Their words speak for Him. Their faces beam for Him. Their actions proclaim Him. He is their first love.

Truly blessed are they who walk the way of life as the Savior of mankind once walked on earth, filling the air about them with the aroma which is so subtly distilled from kindly deeds, helpful words, and unselfish lives. God be praised that we have men like this in times like these.

B. P. B.

WILLIAM SHIELDS HOLMES

The passing of William Shields Holmes in Baton Rouge on September 1, brings to an end the earthly career of one of the most familiar and best beloved citizens of the capital city. He was born near Natchez, Miss., on August 14, 1866, and moved to Baton Rouge with his parents in 1882. In the more than sixty years of his residence he had endeared himself to a great many people in the city of his adoption. He is survived by his wife, who was the former Miss Caroline Bilger, of Clinton, La.

The life of Bro. Holmes is an important part of the development and progress of Baton Rouge. He rendered the service of a good citizen, he was the first secretary of the first Chamber of Commerce, and many years ago he became co-founder of Holmes and Barnes, Ltd., a wholesale grocery business, which is still in operation. Many were the beautiful tributes paid to him, but the most beautiful of all was couched in a sentence in an editorial in the *State Times*: "To think of Mr. Holmes is to associate him with church and Sunday school." He was the Sunday school superintendent of First Church for a quarter of a century, and he probably held the attendance record in his church. Funeral services were conducted by Rev. John B. Koelemay, assistant pastor of First Church, and the body was laid to rest in Roselawn cemetery.

IN MEMORY OF MRS. L. J. PITTS

The W. S. C. S. was saddened by the death of Mrs. L. J. Pitts, of Belcher, La.

She was one of the two active charter members of the Belcher W. S. C. S., having served as president for many years.

She was ever faithful and willing to work in the church and for her community. Her patience and cheerfulness were an inspiration for each of us to follow in her footsteps. Her life has been one long heritage of good deeds.

Resolved, that a copy of this memorial be sent to her family, one to the New Orleans Christian Advocate, and one kept in the permanent records of the Belcher W. S. C. S.

Signed:

MRS. W. A. SAWYER,
MRS. J. J. ADCOCK,
MRS. A. W. GLEASON, JR.

WISE OR OTHERWISE

By Rev. James H. Felts

Honest effort makes a good conscience.

My limited ability should not prevent honest effort in the right direction.

"A creeping rot of moral disintegration is eating into our nation."—J. Edgar Hoover.

When you refuse to accept the obligations of freedom you invite rationing of its privileges.

Your right to happiness never includes the right to make others unhappy.

Accidents are slaying thousands, but "all the other kids are doing it" is slaying tens of thousands.

When you leave God out the devil always comes in.

Cafeteria style morals are popular but by no means conducive to health.

If you know only the things that are in books you are a woefully ignorant person.

A "pink-pants war job" appeals to male and female sissies alike.

Ritualism is neither a cause nor a cure for spiritual degeneracy. "As a man thinketh in his heart, so is he."

When men are equalized physically, mentally, and spiritually, including training and energy, salary equalization will become practical and comparatively easy.

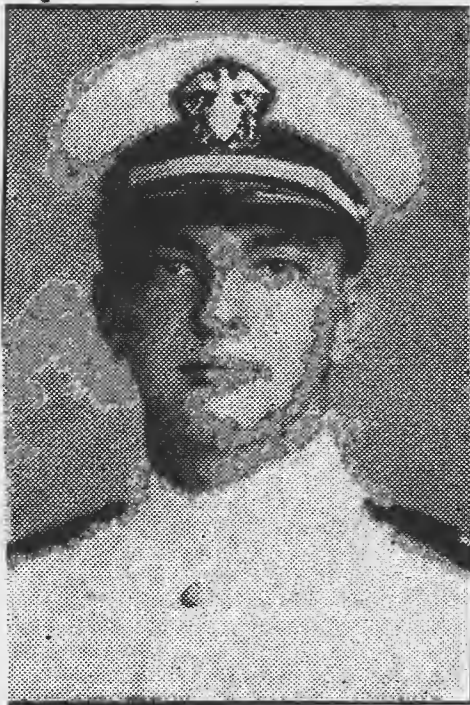
The professor with a theory will fail where the experienced man with a fact succeeds.

A flea in your sock is worse than ten fleas in a haystack. The flea in your sock is personal.

True or false? A college diploma makes a man an expert.

CHAPLAIN OLIVER

Lt. (j.g.) Algie M. Oliver, of this city, entered the U. S. Naval Reserve as a chaplain on last June 25 and is now at William and Mary College, Williamsburg, Va., enrolled in the Chaplains' School of Indoctrination. He



LT. ALGIE M. OLIVER

is the son of the Rev. and Mrs. A. S. Oliver, well-known residents of Meridian, the Rev. Mr. Oliver being pastor of Hawkins Memorial Methodist church.

After graduating from Millsaps College, where he was active in student affairs and a member of Pi Kappa Alpha fraternity. Chaplain Oliver did three years' graduate work in the Candler School of Theology, Emory University, Atlanta, Ga.

While at Emory he served as assistant chaplain at the Federal penitentiary and won for himself the sincere esteem and affection of the inmates. He also was a student for two summers at Shepard-Enoch-Pratt Hospital in Baltimore, where he obtained invaluable experience in working with the mentally ill.

For the past two weeks, Lt. Oliver has been stationed at the U. S. Navy Yard, Washington, D. C., receiving the final phase of training before being assigned to a naval base. The 24-year-old chaplain writes that he likes "life in the navy, but they're working us pretty hard. But we can take it. We realize our great responsibility to our fighting men, to our God and our country, and are resolved to have the finest Chaplains Corps in the world."—Meridian Star.

WITH
THE
PASTORSCHURCH MISSION-
ARY CULTIVA-
TION

By Charles O. Ransford

The missionary spirit is not inherent in man. The missionary spirit is an inspiration. Faith, hope, and love are Christian graces. The gifts of teaching, preaching, and evangelism are begotten by the Holy Spirit. Men may have religious intuitions, but he is not naturally Christian.

A study of the Apostolic Church shows the disciples were slow to respond to the Holy Spirit's leading in preaching to the Samaritans and Gentiles. The gospel began in Samaria when certain converts fled from Jerusalem during the days of the persecution. Peter must be given a vision before he would go to Caesarea and preach to the Roman centurion, Cornelius. Not until the Holy Spirit came upon the household of the centurion was he sure the work was of God.

He had gone to the house of Cornelius in fear and trembling and he began his conversation apologetically. Before the council in Jerusalem, he justified his work by the signs of the Holy Spirit that had come upon Cornelius and his family.

It is a common fault of Christian disciples and church leaders to take too much credit to themselves. "Every good and every perfect gift is from above." "The manifestation of the Spirit is given to every man to profit withal."

No person becomes a Christian until he has a certain degree of enlightenment. The duty of teaching in the church is primary; its importance is paramount. The well trained and well organized groups of Christians in all our churches must be taught and experience a period of discipleship.

The great missionary leaders of the church experienced a period of meditation, prayer and spiritual discipline. Paul and Augustine, Luther and Wesley, Carey and Livingstone, Judson and Taylor, did not spring full-born into world evangelism. Very few men in the ministry begin preaching immediately following their conversion.

Few converts in our churches can be immediately put into service. They must be taught and trained. They must above all wait a season for the baptism of the Holy Spirit.

There have always been anti-missionary minded people in our churches. There are anti-missionary denominations. In all our congregations there are some who say they do not believe in missions. They neither pray nor give for the propagation of the gospel.

Our missionary service has been almost wrecked by the World War. Our times imperatively demand an awakening to the responsibility of world evangelism.

Had the gospel been more extensively preached, none can doubt world conditions might be much different from what they are and the World War might have been averted. Conditions would have been unfavorable to war and Christian convictions might have been so strong as to have held the war provocateurs in restraint.

Churchmen are calling upon all followers of Christ to create deeper Christian convictions and strong sentiments for a new world order. There is only one way to make a Christian world, and that is by preaching the gospel. Wise men are coming to see this. All good men and women are praying daily that that revival may come. We must begin with the church leaders and all Christ's disciples. A church missionary cultivation can work the transformation.

CONFERENCE NEWS AND PERSONALS

Mrs. J. N. Lipscomb, of Zachary, La., has our thanks for an appreciated note concerning the Advocate and what it means to her.

Rev. Frank A. Matthews announces the arrival of a son, Noel Crawford, August 10, who will grace the parsonage at Lisbon, La., much to the delight of his parents.

Rev. R. H. Staples reports that at the quarterly conference on the night of September 5 New Iberia church reported all finances 100 per cent paid.

Rev. W. R. Akin, local preacher from the Sibley charge, has been in the Ruston-Lincoln Sanitarium recently, where he had an operation for appendicitis. At last reports he was doing well.

Rev. C. Y. Higginbotham, pastor at Eden, Miss., manifests his devotion to the church paper in a manner which should be impressive to his people. We appreciate his loyalty and good work.

Rev. W. W. Perry, pastor at Donaldsonville, La., says he is closing out a good year. His many friends will be glad to know that he is again in good health and greatly enjoying his work.

Rev. C. K. Smith writes that he has had six of the greatest years of his ministry in West Monroe, La., and that he is ready for Conference now with a full report and with plenty of money in the bank for next year.

The Summit-Felder charge is making good progress, according to the report of Rev. T. E. Nicholson, pastor. The financial columns were "level" to date at the third quarterly conference.

Rev. G. P. McKeown, who is in his first year at Long Beach, Miss., feels that truly the lines have fallen to him in pleasant places, and he expects that no deficit will mar the report of the year.

Rev. W. L. Broome, formerly of the North Mississippi Conference, writes that he and Mrs. Broome have returned to Bartlesville, Oklahoma, following their vacation, and that everything goes well with his work.

Rev. Walter M. Campbell, pastor at Lake Cormorant, Miss., is now back at work full time and says that he is feeling fine since taking a bath (at Hot Springs), but "still agin logic."

By an oversight, Pleasant Hill and Provencal charges were listed in the Alexandria district in the Advocate campaign report. They have now been transferred to the Shreveport district and the credits made in the report by districts.

Rev. A. R. Hoffpauir, pastor at Gretna, La., says that Mrs. Hoffpauir is slowly regaining her strength following her long stay in the hospital this summer. It will still be some time, however, before she is fully recovered.

Rev. Mrs. Lula Wardlow says that she thought she had retired at the last Conference, but that she has worked just as hard, if not harder, this year. She has held several meetings and is now serving as pastor of the church at Montgomery again.

Rev. David Ulmer reports that the work of Centreville charge is going well. The Methodist and Presbyterian churches at Liberty are to have a union revival, with

Rev. Tom Prewitt, of Vicksburg, doing the preaching.

Rev. James R. Strozier, one of the best friends of this editor and the Advocate, has brought the number of subscriptions for the Pine Grove, La., charge to 37, but his campaign will not be closed as long as there is opportunity to secure another subscription.

Rev. R. T. Pickett, Greensburg, La., has our thanks for a list of subscribers, which includes the name of C. D. Bennett, who is related to "Cager" Pickett, one of the staunch pioneer Methodists of Franklin County, Miss.

Rev. W. H. Bengtson reports the work at Welsh, La., as being in good shape, with a good report to Conference in prospect, probably the best that the church ever made. We appreciate his splendid list of subscriptions to the Advocate.

Rev. C. J. T. Cotten, always a booster for the Advocate and a faithful worker at the program of the church, places us in his debt by a list of six subscriptions, four of which are new. This brings the total for Angie charge to 15.

Writing on August 31, Rev. James R. Strozier says that the finances of the Pine Grove, La., charge are paid in full on most items and that the entire work is making progress. His revival for the Montpelier church was in progress.

Rev. C. L. Elliott reports that everything is in fairly good shape on the Choudrant charge. He has concluded his revivals, in which there was a quickening of the spirituality, a revival of interest and three additions.

Mrs. D. H. Sebastian, of Benson, La., who died on August 24, was 90 years of age and had been a devoted member of the Methodist Church for more than half a century. She had meant much to the cause of Christianity in Louisiana, and her going means a loss of a treasure of inestimable worth.

Rev. J. Henry Bowdon, pastor at First Church, Lake Charles, preached for Dr. R. E. Goodrich at Temple Methodist Church, Port Arthur, Texas, on the last Sunday in August. He says that Dr. Goodrich has a lovely church and he greatly enjoyed his visit.

Rev. B. H. Andrews, district superintendent at Lake Charles, La., calls our attention to the fact that the Lake Charles district is leading the Conference in the amount assessed for ministerial support for the current year. That is a fine record for southwest Louisiana and for its gallant leader.

Rev. E. M. Mouser, who has just been

transferred to the Olla charge in the Monroe district, did not forget his Advocate campaign before leaving Hall Summit. Bro. Mouser is a man of sterling worth and uncalculating devotion to the interests of the church.

Rev. W. W. Hartsfield, pastor at Rosedale, Miss., writes us that his physical condition is about normal again and that his work is going forward in a satisfactory way. It is good to have this word of reassurance concerning his recovery.

Rev. A. Y. Brown is much pleased with his people in Lexington, Miss., where he reports the interest as fine and every prospect for closing out the Conference year in good shape. There are more than sixty men of his congregation in the services of their country.

Rev. J. Melvin Jones, pastor at Ellisville, Miss., reports finances up to date and good progress in his work. Along with other things, he is organizing the Wesley Foundation work. He will have the assistance of Rev. B. L. Sutherland in a meeting September 19-26.

Rev. Porter M. Caraway's bulletin for Sunday, August 29, reports that, when Corporal J. Earl Harris united with the church on the Sunday before, it was the one hundredth accession for the Mangum Memorial Church during the Conference year, and he is also the one hundredth man in the armed forces.

Rev. Jack Midyett, pastor at Rayville, La., informs us that our good friend, Mrs. C. M. Purvis, is responsible for the splendid list of subscriptions from that church. Of 21 subscriptions credited, 10 are new. The editor has nowhere a better friend nor one whose loyalty he appreciates more than Mrs. Purvis.

Rev. J. H. Holder reports that he never felt better in his life, and that he had one of the best congregations of the summer upon his return from his vacation, on August 28, and the people were not expecting services. He did not say what might have happened if the people had known he was coming home.

Rev. Addison L. Smith, who was recently assigned to Second Church, New Orleans, completed his Advocate campaign at Rochelle and in addition has a credit of 18 subscriptions at Second Church. A man who has sent 40 subscriptions to the Advocate does not need to be commended otherwise for his loyalty.

Rev. L. P. Moreland sends a splendid list of subscriptions from Simsboro charge.



where he has had a good year and both he and his people have been occupied with many duties, including the construction of a new parsonage. Bro. Moreland says that he expects this to be the best of his three years' work at this place.

Rev. Frank E. Dement, Jr., had the assistance of Rev. O. H. Scott, of Vicksburg, in a meeting at LaBranch Street Church, McComb, recently. His people greatly enjoyed the ministry of Bro. Scott, and four people were received into the church, which brings the total to 37, 24 on profession of faith.

Rev. R. S. Walton reports that the Tangipahoa Parish unit of the Louisiana Moral and Civic Foundation was organized on August 18, at Hammond. The organization was fostered by the Ministerial Association. Rev. Dr. S. R. Gordan, pastor of the Amite Baptist church, was elected president, and Miss Fannie Burch, editor of the Amite Progress, secretary.

Rev. J. B. Grambling and the congregation, at Crowley, La., observed Sunday, September 5, with a service dedicating an Honor Roll plaque to the men and women of the congregation who are in the armed services. Bro. Grambling says that it was a great service in every way. The Honor Roll was the gift of the friends and relatives of the boys and girls of the church in service, and the purchase of the plaque was sponsored by the Holt-Lyons Circle of the W. S. C. S.

Rev. Andrew J. Boyles, pastor at Moss Point, Miss., comes through with another demonstration of his loyalty to the church paper and its editor. He encloses 57 subscriptions with a check to match, 50 of which were new subscribers. This brings his total for the year to 65. We would be ashamed of any editor who did not take his hat off to a friend like that. Bro. Boyles and his family were vacationing in Texas from August 14 to 19. They visited in Lufkin, Jacksonville, Moscow, and other places en route.

DEATH CLAIMS MRS. THOMAS H. MORRIS

Mrs. Thomas H. Morris, widow of Rev. Thomas H. Morris, died at the home of her daughter, Mrs. James M. Wheeler, in Denver, Colo., on August 26. Rev. Thomas H. Morris transferred to the Louisiana Conference from the Texas Conference in December, 1911. He was appointed to Mansfield. He served Monroe in 1916, but his health was failing and the following year at Arcadia, he had to be relieved of his work and he died before the end of the year. Funeral services for Mrs. Morris were conducted from West Pullman Methodist church, Chicago, on Monday, August 30.

MISS ELEANOR SULLIVAN ENTERS INTO REST

A note from Dr. J. M. Sullivan, of Millsaps College, Jackson, Miss., tells of the passing of his sister, Miss Eleanor Kirby Sullivan, who was the daughter of the late Dr. and Mrs. W. T. J. Sullivan. Her father was one of the most revered men of the North Mississippi Conference in the yesterdays of that splendid body, and Miss Eleanor followed in the Methodist tradition of the noble family to which she belonged. She was a member of Galloway Memorial Church, and Dr. Sullivan wrote: "A note to call your attention to our loss from earth's associations of my devoted sister." Following a protracted ill-

NORTH MISSISSIPPI CONFERENCE CARAVAN



Left to right: Miss Francis Guinn, Okolona, Miss., Counselor; Mr. Harvey Holland, Jr., Athens, Ga.; Miss Jeanne Rabun, Stapleton, Ga., and Miss Mary Louise Pardue, Paris, Tenn.

The churches in which they worked are Aberdeen, Belzoni, Sardis, New Albany, Cleveland, Ruleville, and Okolona.

ness, her release came on the evening of September 1, at her home, 4 Park Avenue, Jackson, Miss. Funeral services, conducted by Rev. N. J. Golding, assisted by Drs. M. L. Smith, C. W. Crisler, and Fagan Thompson, were held from a local mortuary chapel, with interment in Cedarlawn cemetery, Jackson.

J. H. THATCHER CLAIMED BY DEATH

News has been received that Mr. J. H. Thatcher died in Houma, La., on Monday of last week and that funeral services and burial were on Tuesday. No details of his illness and passing are given. He had been in poor health for a long while, but many of his friends throughout the state had no knowledge that his death was imminent. He was a churchman, a loyal Methodist, whose devotion was expressed in financial support, constant attendance, and a sincere interest in the message and work of the Church. He was twice married and is survived by his wife, several children by the first marriage, and Miss Dora, the only child of the second marriage, who has a position in Washington, D. C.

NEWS FROM JACKSON DISTRICT

The third round of quarterly conferences on the Jackson district shows some of the outstanding work being done under the leadership of our district superintendent, Rev. Otto Porter.

On the Brandon charge, Rev. G. L. Oliver and his people are planning to rebuild the church at Puckett. The church at Brandon has plans under way to build an educational plant at the church.

Rev. Murray Cox, pastor at Raleigh, was back on the job August 1st, after being away for a month on account of illness.

The Clinton-Ridgeland charge has rented a parsonage home for the pastor, Rev. Marshall Burnett. Sunday school rooms have been provided in the back of the church at Clinton.

The Methodist church at Harperville, under the leadership of Rev. W. J. Walters, has spent about \$1,000 in redecorating and painting.

A fine improvement project has been carried through at the Madden church, on the Walnut Grove charge. The church has been reroofed and the general appearance greatly improved. Rev. J. W. Loudenslager is the pastor.

A unique system for collecting the Benevolences is being used this year on the Terry charge. The system suggests the placing of a missionary penny box on the table where the family enjoys eats together; they are encouraged to place a penny per meal into the box. The results from this method have been most encouraging.

There will be a "Bible Conference" for the Jackson district at Galloway Memorial Church on September 12-14. Dr. Henry M. Johnson, of Emory University, will be the principal speaker. The first session will be at 3 o'clock Sunday afternoon. Sessions will be held each afternoon at 3 o'clock and 8 o'clock at night. The title of the conference is "How is the Church to be made a vital agency today?"

Rev. Otto Porter, district superintendent, has found time to assist several of the brethren in revival meetings.

Rev. Roger Jolly, former pastor at Canton, Northside, has gone to Garrett Biblical Institute to enter the Seminary. Dorsey Allen has been appointed to the church at Northside.

The Jackson district was the first in the Conferences served by the New Orleans Christian Advocate to go over the 400 mark in subscriptions sent in. On the Terry charge 200 subscriptions were sent in; many reports are coming in showing that people who never before received the Advocate are really enjoying it.

REPORTER.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure for us the highest.—Addison

REV. GEO. H. JONES PROMOTED (Telegram)

Dr. W. L. Duren, Editor New Orleans Christian Advocate, 512 Camp St., New Orleans: Accepting position Editorial Secretary General Commission on Evangelism. Through stewards kindness probably remain Newton's pastor until Conference.

GEO. H. JONES.

ARCADIA METHODISTS TO BUILD PARSONAGE

Members of the Arcadia First Methodist Church have decided to take immediate steps toward raising funds for the building of a new parsonage, and the week of September 5-12 has been designated as "parsonage week." With what has already been donated for the building, it is hoped that sufficient money will be raised during the drive to begin work on the building as soon as material and labor can be secured.

The Methodist church is a very handsome brick edifice, and they hope to erect a new parsonage to correspond in type of construction. It will be of brick. Under the leadership of the present pastor, Rev. R. M. Brown, the church has made much progress.

—Shreveport Journal.

DR. JAMES W. WORKMAN TO HOLD INSTITUTES

Dear Dr. Duren: Through the columns of the Advocate I would like to give publicity to the schedule of Institutes on the Efficiency of the Official Board, Stewardship and "Methodist Men" in Lay Activities, to be conducted by Dr. James W. Workman, Associate Secretary of the General Board of Lay Activities, on the following dates and at the designated places:

- Sept. 19-20—Homer.
- Sept. 21-22—Shreveport, First Church.
- Sept. 23-24—Ruston.
- Sept. 26, 28-29—Monroe, First Church.
- Sept. 30-Oct. 1—Jonesboro.

Dr. Workman is an outstanding authority on the subject of Christian Stewardship. He holds degrees from Henderson-Brown College and Yale. He has held a number of successful pastorates and for a time was presiding elder. Since November, 1940, he has been Associate Secretary of the General Board of Lay Activities.

In these institutes he offers a program of vital interest not only to men but to the women as well. It is to be hoped that the churches in which these institutes are to be held will give them special emphasis.

Very sincerely yours,

E. L. WALKER,
Conference Lay Leader.

THANKS

My Dear Dr. Duren: On a recent visit to Bro. W. W. Cammack at his home in Fayette he asked me to extend thanks for him to all the brethren who sent a contribution on the occasion of his 90th birthday in February. It was a very gracious thing for the brethren to do, and Bro. Cammack deeply appreciates their thoughtful consideration. He is very feeble and confined to his bed, but his mind is clear and his spirit is in harmony with the gospel which he has preached and lived for more than sixty years. A letter or a card addressed to him at Fayette, Miss., will be appreciated. The Fayette peo-

ple, irrespective of denomination, under the leadership of Rev. M. H. Wells, pastor of the Methodist church, have been very diligent in their kindnesses to this aged saint of God.

Sincerely,

J. B. CAIN.

WILLIAM E. RANKIN DIES

Mr. William E. Rankin died at his home near Sandy Hook, Miss., on Wednesday, September 8, and was buried the following day from the church at Sandy Hook. Services were conducted by his pastor, Rev. F. M. Casey, of Foxworth, assisted by Rev. L. E. Alford, Jackson; Rev. Roy Wolfe, Prentiss; Rev. J. W. Moore, McComb, Rev. F. E. Dement, McComb, and Rev. J. B. Cain, Columbia.

Mr. Rankin lived in the home of his great-great-uncle, the Rev. John Ford, the same home where the 1918 session of the Mississippi Annual Conference was held. He was a rural mail carrier and a steward in the Sandy Hook Methodist church.

COLLEGE OF BISHOPS, SOUTHEASTERN JURISDICTION, NAME COMMITTEES

The College of Bishops of the Southeastern Jurisdiction met at Lake Junaluska, N. C., Tuesday-Wednesday, August 24-25.

The following were present: Bishops J. R. Cannon, Jr., Hoyt M. Dobbs, Arthur J. Moore, Paul B. Kern, W. W. Peele, Clare Purcell, W. T. Watkins, and J. L. Decell.

Bishop Paul B. Kern, chairman, and Bishop H. M. Dobbs presided over the meetings.

According to direction of the Jurisdictional Conference (C Journal, p. 181), the College named the Committee on "Plan of Organization and Rules of Order" for the 1944 Jurisdictional Conference as follows: C. J. Harrell, Lud H. Estes, G. Ray Jordan, B. A. Whitmore, and F. B. Noble.

The Jurisdictional Conference placed the effective Bishops on the Committee and in accordance with the adoption of a resolution on page 180, the Jurisdictional Conference directed the College to name other members according to plan on page 16 on the Committee on "Jurisdictional Conference Program and Policy" (Coordinating Agency for Policy and Objectives), and the College named: Jurisdiction at Large—Silas Johnson, H. W. Whitaker, J. G. Houston, M. A. Franklin, M. R. Mobley, J. Earl Moreland, R. E. Greer, W. K. Green, R. E. Wicker, C. J. Harrell, A. E. Acey, G. M. Davenport, H. T. Freeman, Roy H. Short, and J. Emerson Ford (15); Jurisdiction Board Education—J. Calloway Robertson, C. P. Bowles, C. M. Dannelly, Lester Rumble, F. B. Shelton, A. L. Gunter (6); Board of Missions—Mrs. E. L. Hillman, B. M. Persinger, John W. Branscomb, J. M. Ormond, S. O. Cantey, and R. V. Bennett (6); Lay Activities—C. C. Sherrod, R. E. Rooks, and J. C. Guilds (3); Evangelism—R. Z. Tyler, W. R. Lott, Mrs. L. M. Awtrey (3); Hospital and Homes—Mrs. W. F. Mahaffey (1); Temperance—J. W. Weldon (1); Pensions—A. T. McIlwain (1); and Treasurer—B. A. Whitmore (1).

Judge M. C. Redwine, Dr. B. A. Whitmore, and Dr. S. W. Taylor, of the Committee on Entertainment of the Next Jurisdictional Conference, met with the College of Bishops and the joint meeting set 9 a.m., Thursday, June 22, 1944, as the time for the opening of the Jurisdictional Conference. The place

is yet to be decided by the Committee on Entertainment.

Bishop Paul B. Kern, chairman of the College of Bishops, will convene the Committee on Jurisdictional Conference Program and Policy at Atlanta, Georgia, Tuesday, November 30.

J. L. DECELL, Secretary,
Southeastern College of Bishops.

NEWS FROM PACHUTA CHARGE

The McGowans Chapel Methodist Church, on the Pachuta charge of the Meridian district, will be dedicated on September 19, 1943, at the 11 a.m. service. The dedicatory sermon will be preached by the Rev. J. L. Neill, district superintendent, after which he will lead the congregation into the dedication of the church to God. Dinner will be served at the church for all who are present. After lunch an afternoon service will be held, consisting of song, prayer, testimonies, history of church, special recognition, and a sermon by a former pastor. This is to be a historical and spiritual service.

Many of you recall that the McGowans Chapel church burned in February of last year. There was a total loss of the building by fire. Every song book, piano, flower vase, pew, and fixtures was burned. During the time of intermission without a church we worshiped in a nearby school building. The congregation was brave and loyal during those days without a church—a house for worship.

At last there stands a beautiful white frame church building to surmount the pile of ashes. The building is so arranged that each class of the Sunday School has a separate meeting place. The church has three ceiling fans, a good lighting system, and most comfortable pews. It meets the needs of the community. An estimated valuation of the building and fixtures is \$3,000.

Most of the work on the church has been done through the courtesy of men in the community. The McGowans Chapel has been rebuilt because somebody gave labor, somebody gave money, somebody prayer, somebody had patience, and others gave timber and materials. We are also grateful to the General and Conference Boards of Church Extension for a donation. It would be impossible to mention all the names of persons who have made contributions. May I say, however, that one family gave a costly pulpit Bible, another family gave the pulpit, someone else gave the hymn books, another family sent a communion set, another family gave a piano, the W. S. C. S. gave the collection plates, and Santa Claus is still visiting the church.

The building committee consists of Henry McLeod, E. E. McGowan, R. N. Lee, Homer O'Neil, and Ace McLeod. The trustees of church property are A. H. Fatheree, J. C. Jordan, Jr., and V. L. Broadway.

In conclusion, may I, as a fortunate pastor, along with a happy congregation, invite every former pastor, former church member, friends and neighbors, to attend the dedicatory service.

Signed:

G. ELIOT JONES, Pastor:

E. E. MCGOWAN,

Invitation Committee.

Paul says the gospel is the power of God unto salvation. We need a revival of faith in the gospel. There are too many jelly-fish church members who are on the fence and have not the backbone to line up for the faith once delivered to the saints.—The Cumberland Presbyterian.

ADVOCATE CAMPAIGN REPORT BY DISTRICTS

Louisiana Conference		
	1942	1943
Alexandria District—R. R. Branton, District Superintendent.....	615	548
Baton Rouge District—W. L. Doss, Jr., District Superintendent.....	421	477
Lake Charles District—B. H. Andrews, District Superintendent.....	485½	532
Monroe District—H. M. Johnson, District Superintendent.....	446½	406
New Orleans District—W. W. Holmes, District Superintendent.....	424	490
Ruston District—D. B. Raulins, District Superintendent.....	412	455
Shreveport District—A. M. Freeman, District Superintendent.....	400	365
Total	3,204	3,273
Mississippi Conference		
Brookhaven District—Van R. Landrum, District Superintendent	182	215½
Hattiesburg District—B. L. Sutherland, District Superintendent.....	495	459
Jackson District—Otto Porter, District Superintendent	235	457
Meridian District—J. L. Neill, District Superintendent	185	293
Seashore District—J. F. Campbell, District Superintendent.....	439	556½
Vicksburg District—O. S. Lewis, District Superintendent	144½	400
Total	1,680½	2,381½
North Mississippi Conference		
Aberdeen District—N. J. Golding, District Superintendent	256½	200
Columbus District—V. C. Curtis, District Superintendent	328	345
Corinth District—J. E. Stephens, District Superintendent	418	296
Greenville District—J. W. Ward, District Superintendent	138	121
Greenwood District—R. G. Lord, District Superintendent	227	460
Sardis-Grenada District—C. A. Parks, District Superintendent	199	148
Total.....	1,566	1,570
Grand Total	6,450	7,224½

ADDITIONAL SUBSCRIPTIONS

	Add.	Total
O. H. Scott—Vicksburg.....	8	33
J. W. Loudenslager—Walnut Grove....	1	8
Hugh C. Castle—Philadelphia.....	2	15
T. J. Holladay—Indian Bayou.....	15	18
J. B. Cain—Columbia.....	18	50
Allie Ellender—Gonzales.....	5	12
R. M. Brown—Arcadia.....	8	8
H. T. Carley—Ponchatoula.....	2	23
J. J. Rasmussen—Minden.....	25	25
E. H. Cunningham—Water Valley.....	2	19
R. H. Hearne—West Monroe.....	11	12
C. W. Quaid—Gueydan.....	1	14
D. W. Poole—DeRidder.....	3	14
A. M. Martin—Clay.....	2	4
J. E. Roberts—Chester.....	1	9
M. E. Sharp—Oak Ridge.....	6	6
T. O. Prewitt—Vicksburg.....	25	28
E. W. Day—Ringgold.....	15	38
C. M. Ray—Bellefontaine.....	4	10½
Roy Wolfe—Prentiss.....	2	30
J. W. Lee—Cotton Valley.....	4	18
J. H. Crowe—Baton Rouge.....	1	8
O. L. Tucker—Winnsboro.....	2	13
A. M. Wynn—Heflin.....	6	14
L. P. Moreland—Simsboro.....	27	31
N. H. Melbert—New Orleans.....	6	36
E. B. Emmerich—New Orleans.....	2	31½
J. T. Harris—New Orleans.....	2	8
E. C. Gunn—New Orleans.....	9	29
R. H. Harper—New Orleans.....	50	52
W. M. Campbell—Lake Cormorant.....	5	12
H. B. Hysell—Winnfield.....	20	24
W. D. Milton—Jonesboro.....	5	51
E. L. Ledbetter—Meridian.....	6	50
E. M. Mouser—Hall Summit.....	8	18
C. K. Smith—West Monroe.....	2	25
R. H. Staples—New Iberia.....	1	26
H. A. Gibbs—Baton Rouge.....	2	27
W. W. Hartsfield—Rosedale.....	3	3
T. A. Brown—Montgomery.....	2	4
E. M. Lane—Porterville.....	3	5
W. F. Ragsdale—Provencal.....	7	9
P. E. Dement—McComb.....	7	14
J. N. Lambert—Hamburg.....	2	3½
C. Y. Higginbotham—Eden.....	5	6
J. S. Noblin—Carthage.....	1	18
L. L. Matheny—Edwards.....	2	24
F. H. Harrison—Haughton.....	4	7
C. L. Elliot—Choudrant.....	8	15
J. F. Wilson—Bossier City.....	2	18
A. L. Smith—Second Church, No. O. ..	17	18
H. D. Watts—Baker.....	1	14
Jack Cooke—Rodessa.....	2	3
Harold Teer—Sicily Island.....	21	23
H. L. Johns—Rayne Memorial.....	9	125
A. D. George—Glenmora.....	10	45
W. E. Trice—Baton Rouge.....	4	5
Porter Caraway—Shreveport.....	16	19
A. Jerome Cain—Urania.....	7	13
Jeff Paul—Pleasant Hill.....	11	12
Dana Dawson—Shreveport.....	10	10
J. H. Bowdon—Lake Charles.....	1	31
J. W. Booth—New Orleans.....	1	7
F. S. Flurry—Clinton.....	5	12
F. L. Hearne—Eros.....	2	17
S. S. Bogan—Shreveport.....	2	12
J. L. Lay—Campti.....	2	10
S. S. Holladay—Coushatta.....	1	16
G. J. L. Brown—Ball.....	2	9
Clyde H. Gunn—Bllox.....	4	5
R. E. Alsworth—Roxie.....	2	21
T. J. O'Neill—Meridian.....	2	8
R. L. Langford—Collinsville.....	2	9
T. B. Winstead—Ovett.....	5	14
B. M. Lawrence—Silver City.....	1	16
L. T. Nelson—Madison.....	2	12
N. D. Guerry—Macon.....	12	21
F. L. Applewhite—Lumberton.....	12	14
V. S. Coleman—Lucedale.....	12	15
J. H. Holder—Winona.....	4	22
C. C. Clark—Gulfport.....	108	237
R. M. Bentley—Pineville.....	12	40
Jack Midyett—Rayville.....	20	21
J. E. Selfe—Boyce.....	19	19
C. J. T. Cotten—Angie.....	6	15
W. H. Bengtson—Welsh.....	12	12
James Waltrip—Lake Arthur.....	11	11
T. D. Lipscomb—Kinder.....	2	18
M. S. Monk—Mansfield.....	4	20
E. L. Tatum—Watson.....	12	14
R. T. Pickett—Greensburg.....	7	22
G. W. Pomeroy—Bogalusa.....	13	20
R. L. Clayton—New Orleans.....	10	12
A. J. Boyles—Moss Point.....	57	65
Guy M. Hicks—Ruston.....	53	60
David Ulmer—Centerville.....	9	33
J. J. Baird—Louisville.....	8	34
Aubrey Smith—West Laurel.....	11	25
F. A. Matthews—Lisbon.....	6½	8
R. L. Lane—Union.....	4	54
E. A. Kelly—Richton.....	3	17
W. E. Williamson—Camden.....	2	2
Ira Flowers—Franklinton.....	5	15
L. A. Carrington—Plain Dealing.....	6	14
Lula Wardlow—Montgomery.....	1	11
A. R. Hoffpauir—Gretna.....	3	4
Phillip Palotta—New Orleans.....	6	6

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Fourth Round

Harrisville, at Braxton, Sept. 12, 11 a.m. and 2 p.m.
Georgetown, at Georgetown, Sept. 12, 8 p.m.
Scotland, at Bethel, Sept. 26, 11 a.m. and 1 p.m.
Barlow, at Pleasant Valley, Sept. 26, 3:30 p.m.
Adams, at Adams, Sept. 26, 8 p.m.
Magnolia, Oct. 3, 11 a.m.
Osyka, at Fernwood, Oct. 3, 8 p.m.
Crystal Springs, Oct. 6, 8 p.m.
Gallman, at Gallman, Oct. 10, 11 a.m. and 1:30 p.m.
Nebo, at Nebo, Oct. 17, 11 a.m. and 1 p.m.
Prentiss, at Carson, Oct. 17, 8 p.m.
Hazlehurst, Oct. 20, 8 p.m.

McComb, Pearl River Avenue, Oct. 21, 7:45 p.m.
Meadville, at Meadville, Oct. 24, 11 a.m. and 1:30 p.m.
Wesson, at Wesson, Oct. 24, 8 p.m.
McComb, LaBranch Street, Oct. 27, 8 p.m.
McComb, Centenary, Oct. 29, 8 p.m.
Foxworth, at Sandy Hook, Oct. 31, 11 a.m., and 1:30 p.m.
Sartinsville, at Darbun, Oct. 31, 8 p.m.
Tylertown, Nov. 3, 8 p.m.
Bogue Chitto, at Bogue Chitto, Nov. 7, 11 a.m. and 1:30 p.m.
Summit, at Summit, Nov. 7, 8 p.m.
Monticello, at Monticello, Nov. 10, 7:45 p.m.
Brookhaven, Nov. 12, 7:45 p.m.
Utica, at Utica, Nov. 14, 11 a.m. and 2 p.m.
Silver Creek, at New Hebron, Nov. 14, 7:45 p.m.
VAN R. LANDRUM, D. S.

Hattiesburg District—Fourth Round

Broad Street, Hattiesburg, Aug. 29, 8 p.m.; Q. C. Nov. 12, 7:30 p.m.
First Church, Laurel, Sept. 5, 11 a.m.; Q. C. Nov. 11, 7:30 p.m.
Clara, at Clara, Sept. 12, 11 a.m.; Q. C., Nov. 10, 2 p.m.
Bucatunna, at Bucatunna, Sept. 12, 8 p.m.; Q. C. Nov. 10, 7:30 p.m.
New Augusta, at McLain, Sept. 19, 11 a.m.; Q. C. Nov. 1, 7:30 p.m.
Ovette, at Ovette, Sept. 19, 7:30 p.m.; Q. C. Oct. 26, 7:30 p.m.
Ellisville, Sept. 26, 11 a.m.; Q. C. 2 p.m.
Petal, Oct. 3, 11 a.m.; Q. C. 2 p.m.
Heidelberg, at Heidelberg, Oct. 3, 7:30 p.m.; Q. C. Nov. 9, 7:30 p.m.
Cross Roads, at Cross Roads, Oct. 6, 7:30 p.m.; Q. C. after service.
Moselle, at Moselle, Oct. 10, 11 a.m.; Q. C., 2 p.m.
Bonhomie, at Dixie, Oct. 10, 7:30 p.m.; Q. C. after service.
West Laurel, Oct. 17, 11 a.m.; Q. C., 1:30 p.m.
Taylorsville, at Taylorsville, Oct. 17, 7:30 p.m.; Q. C., 4 p.m.
Montrose, at Louin, Oct. 24, 11 a.m.; Q. C., 1:30 p.m.
Bay Springs, at Bay Springs, Oct. 24, 7:30 p.m.; Q. C., 4 p.m.
Kingston Laurel, Oct. 27, 7:30 p.m.; Q. C. after service.
Mt. Olive, Oct. 28, 7:30 p.m.; Q. C. after service.
Sumrall, at Sumrall, Oct. 31, 11 a.m.; Q. C., 1:30 p.m.
Main Street, Hattiesburg, Oct. 31, 7:30 p.m.; Q. C. Nov. 8, 7:30 p.m.
Hattiesburg Circuit, at Batson, Nov. 2, 7:30 p.m.; Q. C. after.
Collins, at Collins, Nov. 3, 7:30 p.m.; Q. C. after.
Williamsburg, at Williamsburg, Nov. 4, 7:30 p.m.; Q. C. after.
Waynesboro Circuit, at Hebron, Nov. 7, 11 a.m.; Q. C. 1:30 p.m.
Waynesboro, Nov. 7; Q. C. 3:30 p.m.
Court Street, Hattiesburg, Nov. 7, 7:30 p.m.; Q. C. after.
Magee, Nov. 14, 11 a.m.; Q. C. 2 p.m.
Richton, Nov. 14, 7:30 p.m.; Q. C. after.

Please make out your rolls for the new conference year in triplicate. The Hattiesburg District Victory Rally will be held at Elisville, Nov. 2, at 10 a.m. All pastors, their families; charge Lay Leaders and their families; and all others who wish to come, are expected to attend. Each family is expected to bring a basket dinner. There will be dinner on the ground and recreation and fellowship in the afternoon.

B. L. SUTHERLAND, D. S.

Jackson District—Fourth Round

Canton, First Church, Sept. 12, 11 a.m.
Jackson, Grace, Sept. 12, 7:45 p.m.
Clinton and Ridgeland, at Clinton, Sept. 19, 11 a.m. and 3 p.m.
Greenfield and Richland, at Pearl City, Sept. 19, 7:45 p.m.
Jackson, Galloway Memorial, Sept. 22, 8 p.m.
Benton, at Midway, Sept. 26, 11 a.m. and 2 p.m.
Flora and Benton, at Flora, Sept. 26, 7:45 p.m.
Sharon, at Soules Chapel, Oct. 3, 11 a.m. and 1:30 p.m.
Florence, at Florence, Oct. 3, 7:45 p.m.
Lena, at Lena, Oct. 10, 11 a.m. and 1 p.m.
Walnut Grove, at Walnut Grove, Oct. 10, 4 p.m. and 7:45 p.m.
Homewood, at Carr Church, Oct. 17, 11 a.m. and 1:30 p.m.
Harperville, at Harperville, Oct. 17, 3:30 p.m.
Forest, Oct. 17, 7:45 p.m.
Lake, at Lake, Oct. 20, 11 a.m. and 2 p.m.
Raleigh, at Raleigh, Oct. 22, 11 a.m. and 2 p.m.
Morton, at Morton, Oct. 22, 7:45 p.m.
Brandon, at Brandon, Oct. 24, 11 a.m. and 2 p.m.
Terry, at Forest Hill, Oct. 24, 7:45 p.m.
Carthage Circuit, at Goshen, Oct. 27, 11 a.m. and 1:30 p.m.
Carthage Station, Oct. 27, 7:45 p.m.
Camden, at Conway, Oct. 28, 11 a.m. and 1:30 p.m.
Vaughan, at Ellison, Oct. 31, 11 a.m. and 1:30 p.m.
Canton, North Side, Oct. 31, 7:45 p.m.
Jackson, Millsaps Memorial, Nov. 3, 7:45 p.m.
Pelahatchie-Shiloh, at Pelahatchie, Nov. 7, 11 a.m. and 2 p.m.
Jackson, Capitol Street, Nov. 7, 7:30 p.m.
Jackson, Bessie Shands, Nov. 8, 7:30 p.m.
Jackson, Glendale, Nov. 9, 7:30 p.m.
Madison and Pocahontas, at Pocahontas, Nov. 10, 11 a.m. and 2 p.m.
Mendenhall, at Mendenhall, Nov. 14, 11 a.m. and 1:30 p.m.
Bolton and Raymond, at Raymond, Nov. 14, 6 p.m.
Fannin, at Pearl Chapel, Nov. 14, 7:45 p.m.
The Jackson District "Victory Rally" will be held at Capitol Street Church, Jackson, Oct. 5, at 2 p.m. Pastors will please have all nominations at the Fourth Quarterly Conference in duplicate on the form "Quarterly Conference Roll and Record."

OTTO PORTER, D. S.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Life Members

In two weeks the third quarter of 1943 will close, and we are all anxious to lay upon the altar gifts of thanks for the many blessings which have come to us this year. One very beautiful way to express our thanks to God and our love for special members of our family, or for dear friends, is to give a gift of money to missions in the form of a Life Membership in the Woman's Society of Christian Service.

Miss Ina Thompson, our Conference chairman of Life Memberships, has written the following playlet which can be given in less than thirty minutes and will be most effective in explaining the plan and purpose of Life Memberships:

Playlet

LIFE MEMBERSHIPS

A meeting of the Woman's Society of Christian Service in a small town. Twelve members present. Seated in a semi-circle—two vacant chairs. Vice-president before table in center.

Vice-President—Before we begin our business session, may we bow our heads in a short prayer? Dear Father, we have a vacant chair here—we want you to come and sit with us as we proceed with the business of our Master's kingdom. Your very presence will be an inspiration and we need Thy guiding help. Give us a fuller understanding of Thy work so we may carry it on more efficiently, more spiritually. We would ask Thy special blessings upon our missionaries wherever they are. We thank Thee for Thy goodness and mercy, in Thy name. Amen. (Do not read).

Vice-President—Is there any new business today? You know we are expecting a visitor, and we want to finish before she comes.

1st Woman—Madame President, I have a matter I would like to bring before the society. What do you all think of our planning some special way of honoring our President, who is now at home from the hospital, and maybe can be at our next meeting?

2nd Woman—I would like to have a part in a real nice gift—something that would express our appreciation of all she has meant to our society. We've had so many discouragements; I wonder if we would have a society if it hadn't been for her?

3rd Woman—Yes, Mrs. Thornton is a good leader—one who, herself, always goes to the throne of God for leadership. She is always so eager to see that each one of us has a part in everything. Why, she just makes us feel that we are a vital part of the society. I can't think of anything good enough for her.

4th Woman—How about something we've made—say a piece of linen with a touch of embroidery on it?

Vice-President—I know that she would appreciate that kind of a gift, for we know that love would go into every stitch. But I've been thinking of something she could keep always—a pin that would be a symbol of our love and appreciation of Mrs. Thornton, and at the same time be a contribution to missions.

5th Woman—But where could we get such a pin?

Enters Visitor—I'm sorry I'm late. Hope I'm not interrupting your meeting.

Vice-President—No, indeed. Ladies, this is Mrs. Morse, and she can tell you just what I was talking about. I was telling them about the pin and Life Membership, but I know so little about it. You tell us everything, and maybe we can ask you some questions along.

Visitor—Now, that's just what I'm here for, and I'm sure when everyone understands Life Memberships we'll have a great many more of them. About the time our foreign missionary society was organized, back in 1878—in the South—the women realized they would have to have an appealing method of raising funds to further the Master's Kingdom, and it was suggested that by the payment of \$20 one could be made an Honorary Life Member.

6th Woman—Then she didn't have to pay any more dues?

Visitor—O, yes; you see, this was just a plan for raising money. The first year there were 83 Life Members—today there are thousands, even though the amount has been raised to \$25 for adults. Then for \$15 a youth may be made a Life Member, a junior for \$10, a baby, up to six years, \$5. You see, any person—man, woman, or child—may be made an Honorary Life Member of the Woman's Society of Christian Service.

7th Woman—But tell us, please, Mrs. Morse, how this money is used.

Visitor—It all goes into the general treasury. You see, a Life Membership is threefold; first, it is bestowing honor upon whom honor is due, it is pleasing to God, and it is adding to our funds for carrying on His work. Thus our money lives. Our contributions live in the lives of those who give it for the cause of missions; it lives in the lives of those who carry the message into all the world, and also in the lives of all the millions who are touched by the message of salvation, made possible by sacrificial gifts of missionary-minded women. Don't you agree with me, that a Life Membership is a beautiful way of raising funds?

8th Woman—Where does the pin come in?

Visitor—O, I had almost forgotten that point. You see, with each adult Life Membership there goes a certificate like this, and this beautiful gold pin (show a framed certificate and pin). We are hoping when the war is over to have pins for the youths, juniors, and babies, too.

9th Woman—I'm so glad you have explained Life Membership to us, Mrs. Morse and Madame President. I would like to make a motion that we order a certificate and pin right away for our president.

10th Woman—I second that motion.

Vice-President puts motion, and it is carried.

11th Woman—Just how and when shall we present it?

Visitor—Always magnify Life Memberships by public presentations, and they are so easy to secure, if they are explained. They may be given by loved ones as a birthday gift, a Christmas present, a Mother's Day remembrance, and wouldn't it even make a lovely valentine? For Life Member-

ships are just made up of loving heart-throbs.

12th Woman—We are glad you came, Mrs. Morse. I'm already planning to make my little granddaughter a Baby Life Member.

13th Woman—Mine is a little grandson. Can boy babies be made Life Members, too?

Visitor—Sure. We have a great number of men missionaries, and they were once all boy babies.

Vice-President—Mrs. Morse, we all appreciate your coming, and with this better understanding, I'm sure we'll have more Life Members in our society and throughout the Conference, and now we'll close our meeting with a word of prayer.

RECRUITING FOR POST-WAR RELIEF IN GREECE

Anticipating early relief for Greece from Axis domination, the American Board of Commissioners for Foreign Missions (Congregational-Christian Church) is organizing a self-supporting unit of volunteer workers to carry on, for a period of one year, a social service, relief, and rehabilitation program. Each member of the party will be asked to contribute \$2,500 or to have some church or organization contribute that amount for him; this will provide transportation, living expenses, and some help toward relief in Greece. The party will consist of business men and women, teachers, nurses aides, club leaders, Red Cross workers, and social workers. Those applying should be between 24 and 65 years of age, in good health, and while a knowledge of modern Greece is helpful, it is not required. The party will live at Pierce College, Athens, Greece. The service of the unit will range from conducting a rest house for mothers and children, to running soup kitchens, working in hospitals, assisting in recreational centers and cooperating with government and other relief agencies. It is expected that the party will sail on one of the first boats leaving the United States after the liberation of Greece. President Katherine McElroy, of Pierce College, is now at the church headquarters, 14 Beacon Street, Boston, recruiting the party.

Religion is this transfiguration of all the facts of life: it is the view of all things sub specie aeternitatis, the realization of life as the incarnation of sublime ideals. Such religion is often spoken of as dreamy and impractical; but, until we get more of this ideal element into common life, the work of the world will never be properly done.—Rev. Frank Walters.

You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor, which breaks down the command of the individual over his own life and his own destiny.—Charles Mayo, noted Surgeon.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The Executive Committee of the Woman's Society of Christian Service met in the Hotel Peabody in Memphis at 10 a.m., August 26, 1943, with Mrs. W. H. Ratliff in the chair. Mrs. H. L. Talbert led in worship. Fifteen members were present.

Mrs. Hall reported that our financial report is good.

Mrs. Ratliff made explanation of our Scarritt Scholarship, and on motion of Mrs. H. L. Talbert, with a second by Mrs. Maurice Woodson, the treasurer was authorized to reimburse the girl who had repaid the scholarship fund.

Mrs. Maurice Woodson reported for the Children's Work in the Conference. Her report showed definite improvement.

Mrs. Walter Odom spoke of Missionary Education and Service, explaining the outline of Mission Study for our fall course.

Miss Mamie Jones reported for Literature and Publications. There is an increase in subscriptions in Methodist Woman and World Outlook. Week of Prayer materials will be mailed from her department.

Mrs. Ratliff reported for Supplies in the absence of Mrs. G. B. Blake.

Mrs. J. W. Hollandsworth reported for Christian Social Relations and Local Church Activities. It was suggested that some reports be printed on our page in Advocate. Thirty-six Negro women were sent to the Leadership School in Holly Springs.

Mrs. N. J. Golding reported for Girls and Young Women.

Mrs. Jasper Weber read report of Wesleyan Service Guild. She reports three new Guilds since Conference.

Mrs. L. K. Carlton, of Corinth District, and Mrs. W. G. Gaines, of Sardis-Grenada District, reported for their districts.

Mrs. J. N. Dunn reported for Orphanage Board in interest of octagon coupons.

Mrs. D. W. Whitaker, chairman of Spiritual Life, reported for her department, giving information from Junaluska.

Motion was made by Mrs. Jasper Weber that money be provided by Conference for the president and three key officers, one of them Wesleyan Guild secretary, be sent to Junaluska each year.

Mrs. D. W. Whitaker moved that district seminars be held in place of the fourth zone meeting. After discussion, Mrs. Whitaker, Mrs. Odom, and Mrs. Hollandsworth were asked to work out a program and plan for this session. The motion carried.

Mrs. E. L. Jernigan reported for Life members.

Mrs. H. L. Talbert reported that Louise Killingsworth is coming home soon. She encouraged greater missionary giving.

Afternoon Session

Mrs. Jasper Weber led in prayer, after which the business of the day was resumed.

A letter from Rev. J. Noel Hinson regarding the meeting of Commission on Town and Country Work. The following women were named to this commission: Mrs. D. H. Hall, Mrs. W. R. McCormack, and Mrs. G. B. Blake.

Plans were discussed for the annual meeting, to be held at Wood Junior College in the spring. Date to be set soon.

The situation of Methodist Home was ex-

plained by Mrs. W. H. Ratliff, our representative on the Orphanage Board.

The Executive Committee expressed appreciation of the work done by Mrs. Ratliff for this institution.

Mrs. D. W. Whitaker led the prayer in dismissal.

Respectfully submitted,
MRS. W. H. RATLIFF, President;
MRS. N. N. MAXEY, Secretary.

Personal Letter

Dear Mrs. Ratliff:

Well, I can certainly tell you now that our new president and his wife are here. And, such a couple! You'll like both of them as soon as you see them. Mrs. Waggoner said Miss Day asked her if she wanted to teach and she said she told her, "No, she wanted to be the president's wife and through that make the campus a home for us all, and be campus mother to students and faculty." They have been here since 2:30 Thursday afternoon, and already she is our campus mother.

Really, Mr. and Mrs. Waggoner are just lovely and full of vision, energy and ability, and she has just been in a meeting of the women up there at Lakeside where Mrs. Reynolds, Mrs. Zartman, and some other official were and they have given Mrs. Waggoner every assurance of their support here.

It truly seems that we are already off to a start, except that our faculty isn't complete yet.

Supplies are beginning to come, as one package has come from Sears containing four sheets from the Benoit ladies. The papers enclosed show six were ordered but only four came.

I just know when you ladies really know Mr. and Mrs. Waggoner and their energy and vision begin to show in substantial ways here that something will take place, sure enough. Mrs. Waggoner is delighted that your Conference is to meet here.

Mrs. Sharp writes that you two are meeting here on school opening time. I'm so pleased. Won't we have fun?

The town of Mathiston is having a Welcome Party for the Waggoners tomorrow night. I hope it will prove to be the beginning of a friendlier time for the College and town.

Our farmer picked out a bale of cotton the day the Waggoners came, and Mr. Wag-

goner was here in time to see it ginned and Wood Junior College goes on record as ginning the first bale in Webster County this season. Aren't we proud?

When I can serve you, I shall be happy to. With all good wishes, I am,

Sincerely,
SALLIE PARNELL.

THE PRIVILEGE OF GIVING

By Mrs. Irvin Rowland

"Take care that ye do not your alms before men to be seen of them."

Giving, strangely enough, opens our lives for receiving—not a repayment, but something for greater joy and satisfaction that we have a definite part in the building of the Kingdom of God on earth. Those who open up their hearts by the giving of themselves as well as their possessions leave a highway for appreciation and kindness to travel on.

All things are God's and we are His. Why should we selfishly hoard all the blessings He has entrusted us with? To think only of ourselves and perhaps of our friends is one sure way of denying Christ's universal love. Do not even sinners have their friends? As Christians we must do over and above that—we must give to and love those who seemingly are not deserving or desirous of higher ideals of life. Who are we to judge? God can make of this opportunity a means of character-building to the giver and the seeds of righteousness earnestly sown can bring forth unexpected and most abundant yields.

The more we give, the greater blessed we are. Let us not be influenced by the negligence of others, neither stint because of personal dislike of certain persons. We owe our debt of giving to the Lord, and petty excuses will not stand up under His divine, all-seeing eye.

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For catalogue write

EUGENE J. COLTRANE, President

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Alexandria District

Mrs. T. D. Chapman, District Secretary

Educational seminars are in the air! So says Mrs. G. W. Dameron, Conference Secretary of Missionary Education and Service. In the Alexandria District we are to have this seminar in Alexandria on Tuesday, September 14, beginning at 10 a.m., and closing not later than 3 p.m.

The entire educational program of the Woman's Society will be discussed, with time for questions concerning work. The three new studies for fall and spring will be presented. Text books will be on sale for these studies.

Each society should try to have four special members present, together with all others who can and will attend. The special members are president, secretary of Missionary Education and Service, secretary of Christian Social Relations, and chairman of Spiritual Life.

Letters are being mailed to each society about this important district-wide meeting. Let's try to have a good attendance in spite of tire shortage and gas rationing.

Mrs. R. G. Cruse is the new vice-president of the Woman's Society at Sicily Island.

Mrs. W. H. Parker, Jr., is chairman of Spiritual Life for the Alexandria district. Address, Ville Platte, La., Route 3, Box 83M.

Mrs. Crawford Young is the new zone leader for Zone No. 1, Alexandria district. Address, Campti, La.

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Zone Meeting, Ville Platte

The third quarterly meeting of Zone No. 3 was held at the church in Ville Platte, August 6, 1943. The meeting which was called to order by Mrs. J. L. Ball, zone leader, had the theme, "Woman's Task in Rebuilding a New Earth Wherein Dwell Righteousness." Mrs. W. H. Parker, Jr., conducted the devotional based on the Scripture according to I Corinthians, 3-9, "For we are laborers together with God."

Mrs. G. V. Ketteringham, president of Ville Platte society, welcomed all guests, and expressed the desire that each of us would enjoy and receive many benefits from our day of study. Mrs. Ball responded to this cordial welcome by saying that we were all proud of the Ville Platte organization, and that it was a real inspiration to be with them in their new church.

During the business session, Mrs. Yeagers, secretary pro-tem, read the minutes of the previous meeting, which were accepted as read. Mrs. Ball suggested that vice-chairman of zone, secretary of Supplies, and secretary and treasurer of zone be elected. It was moved and seconded that these officers be elected. The following committee, composed of Mrs. S. Campbell, Mrs. W. H. Parker, and Mrs. Moise, was appointed, to name nominees for same.

In the offering for Baby Special Membership, seven dollars were given.

Mrs. Marvin Watkins, of Bunkie, gave a splendid interpretation of "Woman's Task in Underwriting Peace and Victory in the Post-war World." Following this, Mrs. Sidney Campbell, White Chapel church, answered the question, "What is our task, and

how shall we present the good news to a world torn by the conflicts of this war? One of her many good ideas was, our task is to be co-workers with God.

Mrs. Chapman gave us a message of inspiration and information. She said that we should not fail to give something for China at this time. Mrs. Ball responded with the chairman's message. Pastors and their wives, and guests, were welcomed.

To conclude the morning session, a quiet hour was conducted by Mrs. A. W. Townsend. This program consisted of the singing of consecrated hymns, and stressed the idea that we must have help from above.

The group then went to the home of Mrs. Ketteringham, where a bountifully planned and delicious luncheon was served by the ladies of the Ville Platte society. Everyone enjoyed this hospitality.

The worship program of the afternoon session was directed by Mrs. W. H. Parker, Jr. Mrs. Ball conducted the business session. She stated that the next zone meeting would be held in November at Melville, La.

A zone offering was taken, which amounted to \$5.

The nominating committee reported these nominations: Vice-chairman, Mrs. G. V. Ketteringham; secretary of Supplies for zone, Mrs. Marvin Watkins; secretary-treasurer of zone, Mrs. John Childs. It was moved and seconded that these officers be elected unanimously. This was done.

Mrs. Algy Rose presented an introduction to our fall study, "The Church and America's People." She was assisted by Mrs. John Childs, Mrs. E. Moise, Mrs. H. Delesseps, Mrs. Ball, and Mrs. Yeagers.

A rising vote of thanks was given to the Ville Platte society for their hospitality.

The service of dedication and consecration, led by Mrs. Parker, concluded the day's meeting. Forty-two members and visitors were present.

MRS. L. H. YEAGERS,
Secretary Pro-tem.

• • •

Colfax Woman's Society of Christian Service

Despite the hot weather, the little group of women have met each week at Colfax for their meetings regularly.

Our first Mondays we have enjoyed a Bible lesson given from Leviticus by our pastor's wife, Mrs. E. E. Sylvest, who serves as Spiritual Life leader. The second and third Mondays we have had programs put on by the Committee of Christian Social Relations and Local Church Activities. In these programs we have used the material from "The Peace Packet," also articles from the Methodist Woman and World Outlook.

On the fourth Mondays we have followed programs from year books. These are put on under the supervision of Mrs. M. H. Rogers.

The fifth Mondays are used for socials, and the one in August was a home-coming for our members, and each brought a guest. This meeting was indeed very helpful, as we talked of work to be done with the minority groups who are in our midst at this time.

Our women have also added a beautiful pulpit Bible in memory of our deceased members. A nice baptismal fount was made by one of our young men who serves as a member of the board of stewards.

MRS. P. A. DEAN,
Secretary C. S. R. and L. C. A.

IMMEDIATE RELIEF AND FUTURE SELF-RELIANCE

By Bishop Edwin F. Lee, of Manila-Singapore Area

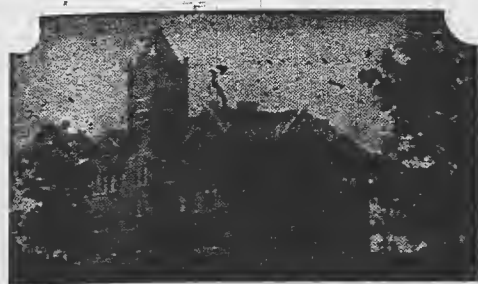
The Good Samaritan was not a professional philanthropist. He evidently was on his way from Jerusalem to Jerico to carry out some business responsibility when he came upon the poor man who had been beaten and robbed and left by the wayside. The narrative records the humanitarian impulse of the Samaritan who gave first-aid, then took the suffering victim to an inn, and with wise forethought left money for his care for a reasonable period of time for recovery. The definite objective was the restoration of the man to normal self-sufficiency.

"Overseas Relief" means aid to those who have been sorely bruised by this terrible war. Insofar as possible, we must scatter aid broadly. General rehabilitation is planned by our Government, so much of the early distress will fortunately be met on a scale somewhat commensurate with its size. All suffering cannot possibly be met, because it is on a scale to stagger the imagination.

Now great numbers of men, women and children are hungry and in general need who before enjoyed comparative wealth. In Batavia, Java, I met a fine young American, whose only possessions were the shirt and shorts he had on when he jumped into the sea as his boat was torpedoed. All Americans left with the American Consul-General what extra clothes they could spare, so that such men could be temporarily outfitted and proceed on a journey to Australia and America. It is sometimes good for individuals to experience personal need and to receive temporary help from friends.

Our Methodist people in America certainly have a rare opportunity (I do not emphasize the responsibility) to send help to our fellow Methodists in the war-torn areas. My thoughts go naturally to our brethren in the Far East. I visualize the needy ones in the Malaysia-Philippines region, not because they are more worthy than others in China and elsewhere, but because their names and faces are ever before me. Letters have come from some of the more fortunate ones who were able to get out of Malaya to Australia, India, or Ceylon. Some require temporary help, because the family funds are inaccessible now. They will later repay amounts advanced, so that others who require longer aid may receive these repaid amounts. One such letter has just reached America, sent by a fine Chinese woman of Singapore, who has reached Chengtu, China, with her two youngest children. Her older children are in Australia. Her husband was

(Continued on page 13)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON SEPTEMBER 19, 1943

By Rev. W. C. Newman

WHEN GOOD MEN SIN

Lesson Text: Numbers 20:1-13; 27-28.

Golden Text: Be angry, but sin not.—Ephesians 4:26. (Moffat)

Let us begin the discussion of this lesson with the honest admission that Christians ought to be and to act differently to other people, but that all too often one cannot distinguish them from other people by their words and attitudes. Perhaps this is because we are not quite willing to set up for ourselves a standard of conduct that is above the ordinary.



W. C. Newman

Yet in other matters this "extraordinariness" is the common desire. All of us want extra privileges, extra pleasure, extra money, extra health, extra power, extra recog-

nition. Only in this one realm of righteousness do our desires lag. We are very willing to be only ordinarily good; we do not "hunger and thirst after righteousness."

And this was the sin of Moses in our story. He was not an adulterer like David, nor a liar like Ananias; he was just as respectable as any of us. As we look at it now his punishment seems too hard for so light a sin. But since we dare not question God's justice we must look deeper to discover the seriousness of his sin.

Sins of the Disposition

The very word "sinner" has come to imply such heinous things that we moderns, decent folks that we are, shrink back from ever admitting ourselves to be in any need of forgiveness from God. When we say "sinner" we immediately think of criminals; we never think of ourselves.

But while the average Methodist congregation is made up of honest, moral people, there is such sin among us that penitence ought to be our constant attitude.

I am speaking of what has been called the "sins of the disposition." Anger, jealousy, racial or class prejudice, chronic ill-will, the critical attitude—against all these Jesus spoke plainly and with unmistakable emphasis. Indeed he made so much of the seriousness of these sins that one would suppose that all Christians would be constantly on guard against them.

But the fact is we are not on guard against them. They are the most difficult problem in most congregations and even in whole annual conferences. These sins of the disposition are more common among us and more hurtful to the church than is crime itself. Let us look at some of their consequences, then we will understand more

fully why Moses' punishment was so great.

They Destroy Fellowship

The Christian church is not dependent upon great sums of money. Some of its noblest chapters have been written in poverty and privation. But the Christian Church is absolutely dependent upon love and fellowship. It has never written a noble chapter at a time when its fellowship was broken by unbrotherly attitudes.

I know an entire church, one that might have been as great a church as there is in either of our conferences, that is so weak as to be almost impotent because a few of its members dislike each other, and express that dislike in various ways. There isn't a dishonest person among them. They are just sinners in disposition.

I know a man whose sons have no respect for religion because all their lives they have listened to their father's bitter criticisms of his fellow church members. He counts himself a loyal and devoted Methodist, but his sin has made religious faith impossible for his own children.

I know ministers whose effectiveness has been or is being greatly lessened because they are habitually critical and fault-finding toward their brother ministers.

Such destruction of the fellowship of the Church defeats the Church, and therefore defeats God for the time being. And it was that kind of thing of which Moses was guilty in our lesson for today. No wonder his punishment was heavy.

And it will be no wonder if some of us suffer terribly for our sins of the disposition which do not seem to us to be wrong.

Well might we penitently pray "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer!"

IMMEDIATE RELIEF AND FUTURE SELF-RELIANCE

(Continued from page 12)

on a boat that the Japanese bombed, and she understands he is a prisoner on the little island of Sungkep, between Java and Singapore. The husband was one of the outstanding physicians of Singapore. He was a lay delegate to our Methodist General Conference in Kansas City in 1928.

I could go on with many such narratives, but I invite you to a typical family in the Philippines. The Rev. Jose Valencia, B.A. (Cornell College, Iowa), B.D. (Drew Theological Seminary), has been one of our most efficient ministers in the Philippines. His lovely wife is a graduate of the Philippine Normal School and holds a teaching certificate which qualifies her for a teaching position in any grade school. They have two bright young children—Jose, Jr., and a daughter named Resurrection, commonly called "Ray." He is superintendent of the large Cagayan-Isabella District of the Northern Philippine Conference. This faithful man came to the United States to study law,

but his conversion while a student at Cornell led him into the Christian ministry. He is one of the nine Filipino district superintendents to whom we have provided \$20 per month toward support and about \$18 for travel. They are supposed to receive an additional \$20 from their districts for support. How they will get along during these troubled days, when the Japanese will embarrass them in every conceivable way, I cannot imagine. I fear that this young wife and her children may not survive the physical hardships. Undoubtedly many of our pastors and members of their families, deaconesses and Bible women, will require not only food and clothing, but medicines. When they have been at least partially restored they will be the best agents to direct the distribution of relief to the members of their congregations and to the people of the communities in general.

Relief service of this kind will be the first task for our missionaries in the fields now under Japanese occupation. It will be necessary to convey the impression of stability as a church which such a service, followed by a resumed missionary program, will produce.

I have purposely refrained from a harrowing description of pitiful lines of suffering people. I have tried to reveal a program whereby we, as a church group, can help to restore the strength of some of our Methodist comrades across the sea, and put them in a position to begin the program of rehabilitation of their own people through and beyond the bread-line stage. Our objective must surely be the abundant life both physical and spiritual, and the emergence of free people in the several countries, who will join with us in building a world that will look back upon the second World War as the last great scourge known to mankind. We seek to be efficient temporary philanthropists, and also permanent builders of a Christian democracy.

World-Wide Communion Sunday, October 3, with its special Fellowship offering, gives us an opportunity to reflect the compassion of the Master for world sufferers. Let us not fail to grasp this privilege.

Husband: As I contemplate the wonders of nature, I realize how insignificant is man.

Wife: Any woman knows that without contemplating.—Atlanta Two Bells.

A failure established only this: that our determination to succeed was not strong enough.—Bovee.

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CANAL STREET . . . N. O., LA.

LAKE CHARLES AREA MINISTERS MEET

The Lake Charles Area Ministerial Association met at Lake Arthur Campground on Tuesday, August 31. The following members, with their families, were present: B. H. Andrews, J. Henry Bowdon, W. H. Bengtson, Luman Douglas, E. P. Drake, E. R. Haug, C. B. Krumnow, T. D. Lipscomb, Sam Nader, C. W. Rodgers, S. H. Yockey, J. A. Bell, Martin Hebert, W. Graham Walker, and James Waltrip. W. H. Giles, Lafayette, and W. R. Corrigan, Texas City, Texas, were also present.

The program was in the form of a round table discussion of the two resolutions pending before the coming session of the Annual Conference.

At the noon hour a delicious chicken dinner was served. The dinner was prepared under the supervision of the Rev. and Mrs. W. H. Bengtson. Mr. and Mrs. Nick Carter, Welsh, furnished ice cream for the occasion.

LUMAN DOUGLAS,

Secretary.

REV. B. H. ANDREWS COM-MENDED

Whereas, Rev. B. H. Andrews is closing his sixth year as district superintendent of the Lake Charles District, and

Whereas, according to the law of our Church, he can no longer serve as district superintendent but must be assigned some other field of service; and

Whereas, he has been such a wonderful leader and counselor, always enthusiastic and helpful in matters both spiritual and financial; and

Whereas, under his direction and capable organization Methodism in this district has made splendid and timely advancement; be it

Resolved, that this quarterly conference go on record with this expression of gratitude for his untiring labors, and we sincerely wish for him and his family success and happiness, and further opportunity to carry on their Christian work. Be it further

Resolved, that these resolutions be included in the minutes of this quarterly conference of the New Iberia charge, and a copy presented to Bro. Andrews, and a copy forwarded to the New Orleans Christian Advocate for publication.

Adopted by the Fourth Quarterly Conference, New Iberia Charge, unanimously.

FOURTH QUARTERLY CONFERENCE, HAMMOND CHARGE

The fourth and last quarterly conference of the year, held by Dr. W. L. Doss, Jr., of the Baton Rouge district, featured last Sunday night's meeting at the First Methodist church.

Highlighting the conference were the reports made by officers, the pastor, Rev. H. D. Marlin, the superannuated ministers, the church treasurer, and the chairman of the board of stewards. Reports revealed a most prosperous condition to obtained, with the budget being increased 33 1-3 per cent

and the salary of the pastor increased to \$3,000 per annum.

The report by the pastor reflected steady progress during his first year here. The Rev. R. S. Walton, superannuated minister, who resides just east of Hammond on the Covington-Hammond highway, reported his active participation in carrying the gospel message not only to members of his faith, but to a number of Baptist churches of this area, especially at Albany, a few miles west of Hammond. The Rev. George P. White, also superannuated, could not be present Sunday night owing to physical infirmities, but his report was read, in which he asked for the prayers of the conference. He lives on his little farm in southeast Hammond, and he served churches, as did the Rev. Mr. Walton, for more than a half century before being placed on the superannuated list.

Dr. Doss considered all the reports carefully, propounded many questions and received answers indicating efficiency in each department of the church, along with steady progress. The report of the nominating committee, composed of Dr. M. C. Wiginton, Rev. H. D. Marlin, C. C. Lipscomb, and George B. Campbell, was approved by the conference. The following nominations were approved:

Board of Stewards—Dr. M. C. Wiginton, chairman; C. C. Lipscomb, O. P. Waldrep, Henry May, Clyde E. Pittman, W. J. Wylie, Roy Alford, Paul Kornegay, Van F. Miller, E. H. Scott, Herman Ferrell, George B. Campbell, Dr. E. E. White, Wm. S. Guedry, E. H. Fisher, R. Norval Garrett, Carl Cutrer, and Z. Z. Linton.

Trustees—O. P. Waldrep and H. H. McCain; district stewards, O. P. Waldrep and Henry May; treasurer, Roy Alford; lay delegate to Annual Conference, Henry May; alternate, E. H. Fisher; superintendent of church school, E. H. Scott; communion steward, Van Miller; recording steward, George B. Campbell; superintendent adult department of Sunday School, Mrs. E. H. Fisher; superintendent of young people's department, Miss Carrie Round; superintendent children's department, Mrs. H. D. Marlin; director Golden Cross, Miss Carrie Moore; president Epworth League to be named.—Condensed from Hammond Vindicator.

AN APPRECIATIVE SUBSCRIBER

I agree with Mr. M. Lytle, of Gulfport, that our conscience smites us to do things, for I have been anxious to express my appreciation for several weeks for the splendid reading of good writers, seeing a few

names of our former pastors of the Ebenezer charge and the beautiful poem written by Bro. R. S. Lawson. The Liberty Chapel members read it with pride and reminiscence.

The weekly Sunday School lessons prepared by Rev. W. C. Newman are helpful and greatly enjoyed. How true were his words on "The Way to Restoration."

MRS. NELLIE BOYD.

Lexington, Miss.

MRS. J. W. ALLEN

The Methodist church of Long Beach, Miss., has been called upon to mourn the loss of one of its oldest members, Mrs. J. W. Allen, who died on August 21, 1943, having just passed her 70th birthday.

For nearly forty years Mrs. Allen had been faithful, loyal and true to this little church.

Her entire life was one of devotion to the Master. The home was a home of prayer.

To the aged and faithful husband we extend sympathy and prayers; to the son we commend a mother's faith and loyalty, and pray that there may be an unbroken family in the home above.

G. P. McKEOWN, Pastor.

NORTH BATON ROUGE CHARGE

The North Baton Rouge Methodist church was organized shortly before the Annual Conference with a charter membership of 63. Our present membership is only 82, but we have a large Methodist constituency in this rapidly-expanding industrial area on the outskirts of Baton Rouge. Our budget for this year included \$1,500 for the pastor's salary. The church is purchasing the parsonage through the F.H.A. One corner lot next to the parsonage was donated by Mr. and Mrs. J. H. Cain, of Leesville and Baton Rouge. The congregation purchased three lots behind the parsonage and facing the main drive in North Highlands as a site for our church.

At present we are holding services in the North Highlands school, but we are applying for priority assistance to construct an educational building that will serve all of our needs for the duration. This building is so planned that its auditorium can be divided for educational purposes when we are able to erect a sanctuary in front of it. We hope to have this completed shortly after our next Annual Conference.

D. T. WILLIAMS.



NORTH BATON ROUGE PARSONAGE

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FELDER'S CAMPGROUND OBSERVES ITS CENTENNIAL

The annual Felder's campmeeting in Pike County, Miss., was held August 6-15, 1943, on the site made memorable by many years of similar services. Rev. Van R Landrum, superintendent of the Brookhaven District, was the main helper this year, preaching at most of the regular services, while Rev. F. E. Dement, pastor of the LaBranch Street Church in McComb, had direction of the song services. Other preachers at the regular services were: Rev. L. L. Felder, of the Central Texas Conference, a native of this community; Rev. F. E. Dement, Rev. H. L. Daniels, pastor of the Pearl River Avenue church in McComb; Rev. J. W. Moore, pastor at Centenary, McComb; Rev. J. S. Conner, pastor at Tylertown; Rev. B. T. Bishop, pastor of the Friendship Baptist church.

A Vacation Church School was held each morning from Monday through Friday, Mrs. L. B. Felder, director, with thirty-eight on roll and thirty certificates. On Tuesday the Tri-County sub-district meeting of the Methodist Youth Fellowship held an all-day rally at the campground, attending the regular worship service at eleven o'clock and having their program in the afternoon. More than fifty fine young people were in attendance.

On Thursday, August 12, the centennial of the campmeeting was observed with appropriate services. At eleven o'clock Bishop J. Lloyd Decell, of Birmingham, a native of the Brookhaven district, preached an inspiring and enjoyable sermon to a large number of his friends, both ministerial and lay. Ministers present for this day, in addition to those mentioned above, were Rev. J. B. Cain, of Columbia, who read at the morning service a history of the campground and a list of pastors and presiding elders who have served this area from 1811 until the present time; Rev. W. M. Sullivan, of Magnolia, who led a service of reminiscences in the afternoon; Rev. M. L. McCormick, of Brookhaven, who was reared near the campground; Rev. S. B. Watkins, Auburn; Rev. L. P. Anders, Woodville; Rev. R. A. Allums, of Gloster, and Rev. F. M. Casey, of Foxworth.

This historical paper traced the development of Methodism in South Mississippi from its beginning in 1799 and its subsequent spread into the valleys of Pearl River, Bogue Chitto River, and Topisaw Creek. The campground was first established in 1843, near Quin's Bridge on Bogue Chitto, by John Felder, Christian Hoover, Hardy Thompson, David Winborne, Matthew McEwen, Samuel Whitworth, Archie McEwen, and Silas Catching. Later it was moved to its present site. During the Civil War the tabernacle was burned and the tents were torn away. In 1881 the campground was rebuilt and has continued until the present time. The Felder family of Pike County have always been leaders in the movement and the campground bears their name. During much of its history it has been called Topisaw, the name of a creek on which it is situated. In early records it was known as Otoposa Campground. Before the coming of the white man to what is now the State of Mississippi there was a small Indian tribe known as Toposas Indians, from

which the creek probably takes its name.

Several hundred people attended the services this year and many renewed their vows of consecration at the altars of this historic place. Six persons were received into the church as a result of these services.

T. E. NICHOLSON, Pastor.

SEASHORE METHODIST ASSEMBLY

Dear Dr. Duren: I thought perhaps the readers of the Advocate would be interested in reading of our campground Sunday School which Dr. Brown and I have conducted every summer for many years. It was difficult to go on without him, but the need for services of some kind seemed great, having only camp meeting this year and evening preaching during August.

We used to have from 75 to 150 attend, but of course this year was different, the cottages nearly all being occupied by soldiers, their young wives and babies, only a few of the old residents coming, and those only staying a week or two. Consequently we only numbered from 44 to 66, but the cooperation was splendid. We had as teachers and musicians Rev. and Mrs. Van Val-

kenburg and their daughter, Miss Mattie Rodd, Mrs. Charles Redding, Mrs. Hoff, Mrs. A. J. Borts, of Memphis; Mrs. Harold Legeai, of New Orleans; Mr. and Mrs. Monogom, of Tupelo, and Mrs. J. A. Bishop and Mr. C. O. Chalmers cooperated in every way.

Our offerings were so wonderful we were enabled to send money to the China Relief Fund, the persecuted Jews, our missions in Africa and Cuba, Moore Community House, Back Bay Mission, MacDonel Wesley House, St. Mark's, and Mercy Memorial Home-Hospital. We also contributed to camp meeting and had the piano tuned. Last year we bought 100 hymn books.

I wish to give tribute where tribute is due and want to express our appreciation of having Rev. Mr. Van Valkenburg reside on the Grounds, for he has not only taught the Bible class and preached when asked, but has baptized babies, visited sick and strangers, and we feel that we have a real pastor. Don't you think our summer work has been worth while?

Cordially,
MRS. GEORGE S. BROWN.

Honest toil is holy service, faithful work is praise and prayer.—Van Dyke.

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In one compact booklet . . . the cleverest thing you've ever seen—a flip of the wrist is all it needs to change its character completely.

Look at it one way and there's everything a lady should know about how to use her electric helpers in the home. Turn it over and it becomes just what the man of the house was looking for—chock full of directions and hints on the care and maintenance of the electrical equipment that he wants to last for the duration.

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Vicksburg District—Fourth Round
 Centerville, at Centerville, Sept. 12, a.m.; Q. C. Oct. 25, p.m.
 Gloster, at Crosby, Sept. 12, p.m.; Q. C. Oct. 25, 3 p.m.
 Edwards, at Edwards, Sept. 19, a.m.
 Gibson Memorial, Sept. 19, p.m.; Q. C. Nov. 10, p.m.
 Mayersville, at Valey Park, Sept. 26, a.m.
 Angulla, at Catchings, Sept. 26, p.m.; Q. C. 2 p.m.
 Fayette, Oct. 3, a.m.
 Roxie, at Roxie, Oct. 3, p.m.
 Silver City, at Silver City, Oct. 10, a.m.
 Eden, at Eden, Oct. 10, p.m.; Q. C. 4 p.m.
 Lorman, at Cane Ridge, Oct. 17, a.m.
 Hermanville, at Sarepta, Oct. 17, 4 p.m.
 Washington, at Washington, Oct. 24, a.m.
 Natchez, Oct. 24, p.m.
 Rolling Fork, Oct. 28, p.m.
 Woodville, at Woodville, Oct. 31, a.m.
 Port Gibson, Oct. 31, p.m.
 Yazoo City, Nov. 3, p.m.
 Louise and Holly Bluff, at Holly Bluff, Nov. 7, a.m.
 Sataitia, at Sataitia, Nov. 7, p.m.
 Crawford Street, Nov. 14, a.m.; Q. C. Nov. 9, p.m.
 Oak Ridge, at Porters Chapel, Nov. 14, 3 p.m.
 (Unless otherwise indicated, where preaching is at the morning hour the conference will be at 2 p.m., and at the evening hour after the service.)
 The District VICTORY RALLY will be held at Crawford Street Church, Sept. 23, beginning at 10 a.m.
 O. S. LEWIS, D. S.

JULIUS EUGENE WILSON BRIDGES

Mr. Julius Eugene Wilson Bridges, son of Mr. J. J. Bridges and Martha Ann Day Bridges, was born in St. Helena Parish, April 10, 1857. He passed to his eternal home on December 25, 1942, having spent his entire life in the parish in which he was born nearly 85 years ago.

He was married to Miss Sarah Winnfried Hutchinson on April 12, 1876, and to them were born 10 children, nine of whom survive him. The nine consist of four sons and five daughters. The sons are N. B., J. F., C. W., and N. S. Bridges, all of the Pine Ridge community of St. Helena Parish. The five daughters are Mrs. Frank Newland, Clinton, La.; Mrs. B. D. Watson (wife of Rev. B. D. Watson), Shreveport, La., and Misses Winnie, Lula, and Ruth Bridges, now living in the old home in St. Helena Parish. Mrs. Bridges and one child having preceded him in death.

Bro. Bridges united with the Methodist Church on profession of faith in 1881. When the Pine Ridge Methodist church was later organized he became a charter member of the organization. He served as its trustee for 45 years, and for 36 years he was an active member of the board of stewards, holding the place of an honorary steward at his death. For fifty years he was a subscriber and reader of the New Orleans Christian Advocate.

His funeral services were held at the family residence in St. Helena Parish, Monday, 11 a.m., December 28, 1942, by his pastor, Rev. P. W. Sibley, assisted by Rev. F. S. Flurry and Rev. R. T. Pickett. The interment was in the Hutchinson cemetery.

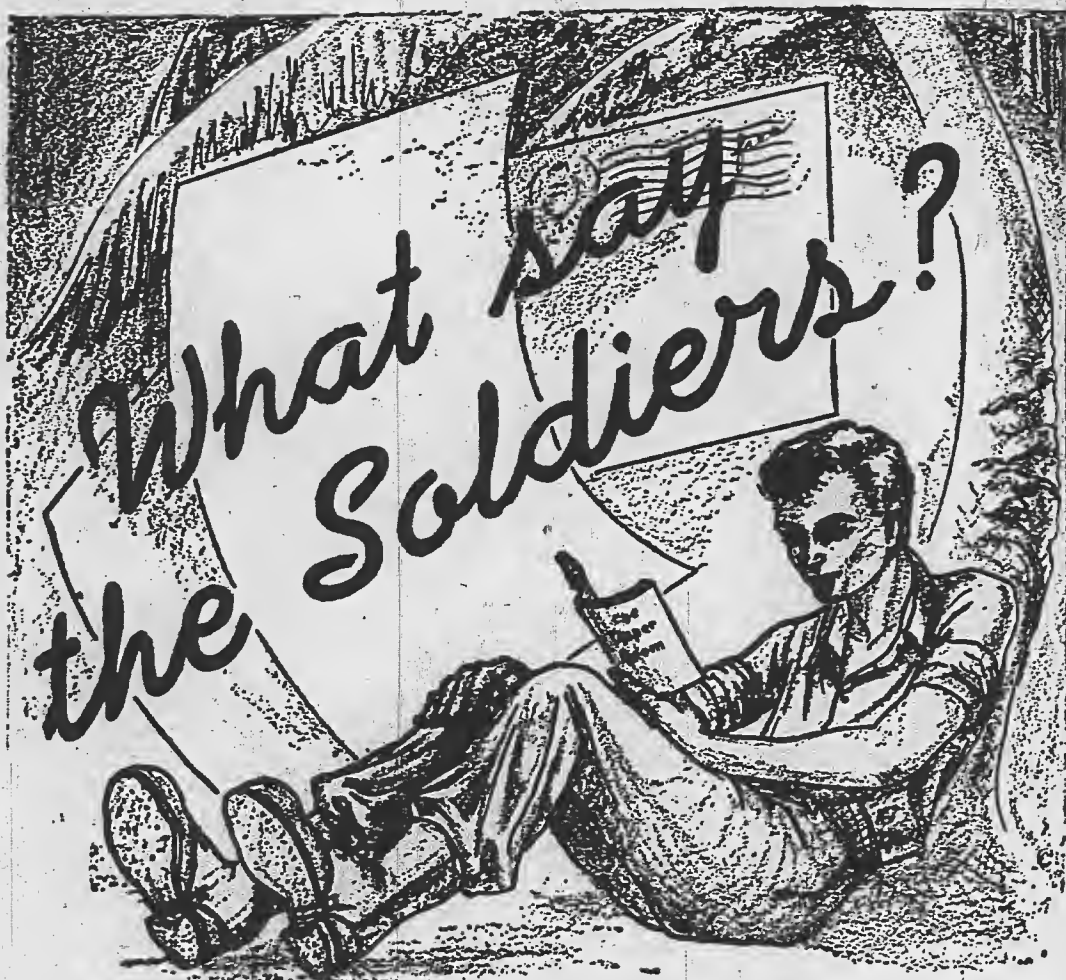
The writer has known Bro. Bridges since 1913, several times being entertained in his home, where he found a cordial welcome and a Christian hospitality by every member of the family. My experience with Bro. Bridges and his family often reminded me of what a neighbor of my early years said it takes to make a successful man—"He is a married man, who owns a good farm or some other productive, legitimate business, and into whose home a child is born about every two years; the children are taught by the parents, and their teachers, both of church and state, so that they become good, industrious citizens and Christian men and women."

Bro. Bridges was just such a man, and would God that we had more men like him!
 R. S. WALTON.

God alone can form and paint a flower; any foolish child can pick it to pieces.—J. M. Gibbon.

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring

out of the spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.—President Woodrow Wilson, August, 1923.



...about The Upper Room...

"I read that little book. Isn't it strange how it lifts you out of the mud?"

"To get such wonderful thoughts after tiring days among men that are plenty rough because of dangers they face constantly, is like a drink of cool water on a hot summer day."

"This quarter's number has just arrived and from reports has been proving very popular. May I express my sincere appreciation of your interest and support of the spiritual welfare of our men, which contributes so much to the strengthening of character and the building of morale."—C. H. Bonesteel, Major General, U. S. Army.

"I am on a transport, and our last army complement disembarked our ship to go right into the beachhead operations at..... You can imagine that The Upper Room, being the only devotional material at hand, was in high demand. Now we are ready to be off again. We can use 200 or 300 copies, and I can assure you of the most avid hearts I have ever known."—D. H. Railsback, Chaplain, USNR.

"The men all like the booklet immensely. They go rapidly in the hospital, and one soldier has found his way into the church by reading The Upper Room and the Pocket Prayer Book, which were left on his bed."—Chas. L. Carpenter, Chaplain.

"The Upper Room is being widely read by the men in my group. It appears to be the favorite of all devotional booklets."—Mervin W. McGladrey, Chaplain.

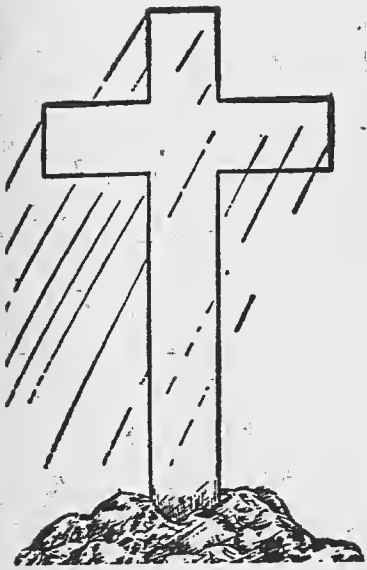
You can help to send The Upper Room to service men through your contribution to our Chaplain's Fund.

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New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Farewell, O valorous souls, to whom we trust
Our treasure, our magnificence of ships,
In the wind's anger and the billow's lust,
When steel is crumpled and when timber
rips.
We know, when the wind howls, that you
are there
Awake, on guard, for our sakes, every-
where.
—John Masefield.

THE PRAYER-ROOM TODAY

Thou, O my God, art ever new. In Thee
alone have I that which can stay me up
for ever; Thou alone art the food of my
soul. Thou alone art inexhaustible, and
ever offerest to me something new to know,
something new to love. And so on for
eternity I shall ever be a little child be-
ginning to be taught the rudiments of Thy
infinite divine nature. For Thou art Thy-
self the only substance in this universe of
shadows, and the heaven in which blessed
spirits live and rejoice. My God, I take
Thee for my portion. Amen.
—J. H. Newman.

Unchanged

By Clyde Edwin Tuck

The world has little changed since Christ was here,
For now, as then, it is a place of strife,
Where over nations hangs the specter fear,
Forgetting that in Him is peace and life.

Here still is sown the dragon's teeth of hate,
Although He taught that only love can last,
That vengeance reaps the whirlwind soon or late,
That greed-built thrones soon vanish in the past.

But we have heeded not the words He spoke.
We spurned the warning that our wars should cease,
And nations still must bear the tyrant's yoke
Until they find in Him the way to peace.

It was to save a world like this Christ came;
He showed us that the superman was he
Who lived for truth and kept his heart aflame
With love of service, making others free.



WALLET OF THE WEEK



SCOTS KIRK IN THE DESERT is the name by which a little stone church at Geneifa in the Near East is known. It is a memorial to the Scotsmen who have fallen in that theater of war. It was built by Scottish soldier workmen, in traditional Scottish style, and has stained glass memorial windows. The communion table, pulpit, and lecterns are memorials to the chaplains who fell in that field of military operations. The ceremony of dedication followed the traditional practice of the Church of Scotland.

* * *

THE BISHOP OF CHELMSFORD is reported as saying to an assembly of Anglican churchmen meeting in London recently, that ten per cent of the people of England are sincerely attached to the Christian religion. Thirty per cent are kindly disposed. Fifty per cent are indifferent, and the remaining ten per cent are opposed. It would not be possible for an American to disprove such an utterance, but such a statement coming from such an eminent ecclesiastic has an ominous sound to say the least.

* * *

THE SOVIET UNION is said to have issued an order exempting all German Mennonites, inhabitants of the autonomous Volga Republic, from military service. As is well known, the members of this sect are among the most uncompromising objectors to participation in war, but many of the objectors thus released from military duty are already giving aid as nurses and as interpreters in German prison camps. This is another gesture of Russian liberality respecting Christian views and convictions.

* * *

GENERALISSIMO CHIANG KAI-SHEK, who is reported to have been elected President of China, is quoted as saying to the National Christian Council of China: "We still need and welcome Christians from other lands who will serve the people of China with true sympathy and devotion just as they would serve their own people." The Council approved the establishment of a "fraternal commission" to promote goodwill and understanding among the Far Eastern countries when the war is over.

* * *

SHELDON JACKSON, a Presbyterian minister and graduate of Union College, New York, first did work in the hospitals of the Civil War in Alabama and Tennessee. He then went to the Rocky Mountains, where he did mission work, and then on to the Pacific Northwest, where he did the same type of mission work. In 1877 he went to Alaska and opened mission work at Wrangell and Sitka, and became the educational pioneer in what was then a land of great natural wealth, but of equally great spiritual and intellectual poverty. In an area one-fifth that of the United States and without a single schoolhouse, he undertook an educational program for more than thirty thousand natives upon a Government appropriation of \$25,000.

IN ALL THE AFRICAN CONTINENT only a remnant of the native populations enjoy the luxury of the Scriptures in their own tongue. Occasionally the news of a new translation into an African tongue is heralded, but there are now ninety-eight known tongues without the Message of Life. Missionary authorities say that the actual number of tribes without the Scriptures is four times the number given, and despite their contacts and alliance with Christian lands they famish for the Word which is the foundation of Christian civilization.

* * *

THE NORWEGIAN FREE CHURCHES are said to have met with many difficulties in the maintenance of their worship. The Germans have requisitioned their halls and churches, and in some places churches of different kinds have a single room in which to worship. At Trondheim, only the Methodist church is available for the use of the Free Churches. It furnishes a place of worship for the Methodists, the Baptists, the Mission churches, and the Salvation Army on Sundays, and for a schedule of religious activities throughout the week.

* * *

A NEW REVISED VERSION of the English Bible is said to be under way. It is to be known as the "Confraternity Edition," and seems to be under the sponsorship of the Catholic Biblical Association of America. The work of revision is being directed by the Most Rev. Edwin V. O'Hara, who is Chairman of the Confraternity of Christian Doctrine. It is to be a Catholic version, of course, but Protestants will be interested in the outcome of this as of all other efforts to make clearer and more vital the truth which was originally committed to a tongue which has dropped out of use.

* * *

AMERICAN CHOIRS AND CHOIR LEADERS, according to Prof. Gustave A. Lehman, of Colgate-Rochester Divinity School, are finding it necessary to follow the example of industry, business and education by calling back into service the older men and women, and to start a program of intensive training for early high school age and children's groups. War industries have drawn off many and the constant shifting of military and industrial personnel have left no other course for those who would maintain even a skeleton of the choirs to which they have been accustomed.

* * *

THE SOUTHERN BAPTISTS are sometimes charged with being less fraternal than other sects, but it is seldom said that they lack aggressiveness, or loyalty to the cardinal doctrines of their Church. At the annual meeting of the Foreign Mission Conference recently, a resolution was adopted providing for a plan to purchase a shortwave radio station, powerful enough to reach all nations with a daily gospel program. To what degree such a method of evangelism might be effective is, perhaps, debatable, but the spirit of the Christian pioneer is in its faith and daring. It will be a relief from beer, beer.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

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EDITORIAL

THE COUNTRY CHURCH

The most unjust libel ever uttered against the country church is to call it a rural church—a congregation of rustics, as compared with the culture and convention assumed by the city unit. It seems to imply a paternalistic willingness to do what may be possible to bring the country church up to the conventional pattern of the city congregation rather than to a fuller commitment to the Christ of the Church. In our opinion, the country church always suffers when it consents to become the ward of the urban church, with its money, its too often compromised standards of Christian conduct, and its lack of loyalty to the institutions and the means of grace through which Christianity has expressed itself for nearly two thousand years.

It is true that the country church has often been deficient in culture, and its ministry has sometimes lacked a great intellectual horizon. But, despite those limitations, we have known there some of the noblest saints we ever met. And those ministers of modest attainments have not failed their people in evangelistic fervor and personal effort. As a consequence, those same country churches have been the feeders without which the urban church might have had far less occasion for pride. More significant than any flow of manpower toward the centers of population is the fact that the country church and the country parsonage have been the chief dependence of the city for its pulpit supply. The late Rev. T. W. Dye, of the North Mississippi Conference, used to say of the ministerial sterility of the Delta, that it had appropriated the words of the psalmist: "I will look unto the hills from which cometh my help." He meant that wealth and culture create a sense of self-sufficiency, and that they rarely produce a prophet of righteousness and truth, or at least a supply which makes such localities ecclesiastically self-supporting.

It is true that the line of demarkation between city and country grows steadily dimmer. Modern transportation has had much to do with the change. We believe, however, that the country church still has a worthy and worthwhile contribution to make to the city church. It represents the very antithesis of the compromises of ideals and morals reflected in city life. It represents the most dependable bloc of American citizenship in its attitude toward moral and social reforms, especially in its attitude toward liquor. And, despite every contaminating influence, it still retains the flavor of apostolic faith and devotion which may ultimately become the means of saving the apostate city church from itself. We count the little country church in which we grew up,

one of the greatest assets in our life, and our problem through the years has been to prove ourself worthy of that church of unsung fame.

OVERMUCH BACK-SEAT DRIVING

We have already spoken frankly about the confusion and bickering in Washington political circles which has been and still is causing a measure of disgust in the minds of many right-thinking people. Along with that state of affairs another activity is aggravating the already complicated situation. We refer to the practice of promiscuous "back-seat driving." By this we mean those who make an effort to fix public policy by a negative process, or by injecting their own plans and ideas into the discussion. They are affected by those policies as citizens, but they have no administrative responsibility for public policy. Much of it is an annoying exhibition of "squatter" statesmanship.

It is not our purpose to enter into a discussion of any particular instance of this back-seat driving, and we only mention examples to make our comment understandable. One group pictures Secretary Hull as a social fossil and a representative of capitalism. Another would fill the pantry of the whole world from the American larder and tidy up backward and disheveled civilizations at American cost. Others rush into the fray for the defense of their heroes against the cynical realism of the rightists, and to repel the charge that the leftists are starry-eyed dreamers of Utopian impossibilities. Others still decry the delay in establishing a second front in Europe, and what have you?

We would not presume to say that any or all of the propositions are utterly without value, but neither do we believe that they visualize the whole scene. There is in some of them evidence of a wholesome political philosophy which any good citizen can support. Let it be remembered, however, that national progress is not achieved by a patch-work method, but by a constructive correlating of every social, political and economic factor involved. A confusion of tongues and the activities of irresponsible "squatter" statesmen seem to us to promise little for constructive effort and for the future of America. Most of these back-seat drivers seem to us to be feverishly tending a patch and losing the world.

If government has value, it should at least have the opportunity to govern within the limits of Constitutional authority and for practical ends. Political back-seat driving distracts the minds of those responsible for administration and raises the fear in some that they may be "sent to the showers" when another election day rolls

around. The morale of the rank and file of the American people is not helped by self-appointed mentors of public policy.

We will be perfectly frank and say that we quite agree with the conservative views attributed to Secretary Hull, and we do not know any sufficient reason for imposing an erratic and nullifying factor upon the head of the Department of State. Remembering the reaction at the close of the last war, we feel that relief commitments for the after-war period should be conservative and cautious, lest we find ourselves faced with another unhappy situation.

THE ADVOCATE ADDRESS

It is important that our friends use our street and zone address. Recently the Central Edition of the *Christian Advocate* carried a communication from Chaplain Oakley Lee which was intended for this paper, but which probably had an incomplete address. A communication from Chaplain M. D. Fulkerson is over-due and we fear that it may have gone astray also. Please address all communication to W. L. Duren, Editor, or to the New Orleans Christian Advocate, 512 Camp Street, New Orleans 12, La.

SPECIAL ISSUE NEXT WEEK

Our issue of September 30, will feature Tupelo, the meeting place of the North Mississippi Conference. Such a featuring of the host city and church is both a courtesy and a right due those who undertake the entertainment of a Conference in these difficult days. As will be seen, the business men of Tupelo have made this special issue possible. We feel sure that our friends will be patient with us and we assure them that we purpose to publish material from our territory at the earliest moment possible. The editor has great pleasure in renewing fellowship through this special issue with the people whom he served for a quadrennium which ended thirty years ago.

CENSORSHIP RESTRICTIONS

We received recently a complaint from one of our chaplains whose overseas address we deleted from a published statement. We made the deletion because we so understood our instructions. The foreign mails department of the post office here thought that we might publish such an address if it did not name a foreign city.

We have had no unpleasant experience with the censors. We now have, however, a communication in which all unit numbers and APO numbers are deleted. This means that our original interpretation was correct. Please do not ask us to print such numbers unless they are specifically passed upon by the censor, and do not be offended with us when we fail to print them. Remember, this is war, and the safety of our men in the Armed Forces must be first in our thought. We suggest that anyone interested in a friend overseas write some member of his family for his address, or consult the local draft board.

POST-WAR PROGRAMMES

On every hand today there are prophets, prognosticators, pre-viewers, who are viewing with alarm. At almost every public meeting there is a speaker who comes forth with a complete set of blue-prints for a post-war world.

Each one of these prophets and seers of the future speaks with the voice of authority upon the subject of the world that is going to be. He not only knows just what the world is going to need, but he knows how the need is to be supplied. And the field of his knowledge is usually not restricted to one phase. He knows a panacea for the political maladjustments of society, the religious misunderstandings, all the racial difficulties. In other words, he has a chart and a plan by which international relations can be formalized and reduced to utmost simplicity. The good neighbor policy can be applied on a global scale. Or, if he happens to be an advocate of the theory of economic self-sufficiency, he will prove to you by other charts and blue-prints that the future world will not tolerate anything resembling the good neighbor policy.



Dr. A. P. Hamilton

Now, almost anybody will agree that, as far as we can, not only as individuals but as nations, we should try to anticipate and plan for the kind of world we want to live in after the war. We should try in every way known to the ingenuity of man to set up machinery for an enduring peace, something that will make it impossible to have recurring holocausts such as this and the first World War.

But anything that goes beyond broad outlines of policy and principle is bound to prove futile.

It is almost impossible to predict just what sort of situation is going to eventuate from this war.

Some of us can remember how it was said in the last World War, that our returning soldiers were going to demand this in religion and that in politics, and so on through the whole range of organized society.

But, as it turned out, too many of them seemed interested in the bonus, while reforms in church and state could wait.

All the fine idealism that we felt for a new world seemed to go by default. Let us hope and work to the end that it shall not be so this time.

But in order to do this we must keep our feet on the ground and not let our enthusiasm dissolve into thin air.

And we must commit ourselves, as church members and as good citizens, to a programme that has some hope of realization.

We certainly have sufficient consecrated leadership in church and state that is at the same time realistic enough to attack the problems ahead of us, with some expectation of bringing order out of chaos in the building of a post-war world.

A. P. H.

An old, bent, broken leper stood up in a Christmas gathering in India, and said: "If I were offered the choice between a suffering body and Christ, I would say, 'Leave me, my poor body; give me Christ.'"

—Selected.

A STATEMENT FROM THE BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH SOUTH.

In recent months the newspapers reported an investigation of E. H. Rollins & Son, of New York, by the Securities Exchange Commission, which concerned some of the funds of the Board of Missions of the former Methodist Episcopal Church, South. Officers and attorneys of the Board attended the hearings, but it was deemed inappropriate to issue any statement while the hearing was in progress. The hearings have now been terminated, but we are informed that months may elapse before judgment is rendered, and it now seems advisable to inform interested people of the salient facts in the case.

1. The case was not against the Board of Missions but against the firm of E. H. Rollins & Son, through which the Board had invested some of its permanent funds. This hearing by the Securities Exchange Commission, charged that the firm had violated some of the rules and regulations of that Commission and in general charged that E. H. Rollins & Son had made a larger profit from its dealings with the Board than was permissible under ordinary practices. The officers of the Board cooperated with the Commission in every way.

2. The funds which were thus invested were not current funds derived from the benevolent apportionments or World Service collections, but permanent funds placed in the Board's hands for specific purposes and which must at all times be profitably invested. The investments were not speculative in nature. There were no "marginal operations." The purpose of the investments was not to make a profit through the increase in the price of securities, but only to protect the funds and derive a fair and legitimate interest thereon.

3. No funds were lost in these investments, and no bond held by the Board defaulted in payment of the interest. All the funds are now, and have always been, safe. No charges of any kind have ever been made against the Board or its officers in this respect. At one time the press published a statement that certain "rebates," or "refunds," were made by E. H. Rollins & Son to the treasurer of the General Section of the Board of Missions. It was, however, shown that all funds sent by the company to the treasurer had been paid into the proper accounts of the Board. A statement, or "stipulation," to this effect was actually written into the records of the case.

4. The treasurers have always been under bond and their books audited each year by certified public accountants. A special audit has been made since the beginning of the investigation in question. The audits have always shown that the books were in order, funds accounted for and operations well conducted. These audits are available to any interested person.

5. Not only have all the funds of the Board been protected but there has been a fair and even liberal return on the same, not only in the regular payment of the interest on the investments but also in the increase in the value of the bonds themselves. In fact, there are few trust accounts in the United States that show a better record of enhancement and return than has been true of the investments of the Board of Missions during the entire period covered by the investigation of the Securities Exchange Commission, and it should be emphasized that a profit on the

body of investments, while naturally gratifying, was more or less incidental. The object of the investments was not to secure such profit but to protect the funds and secure the regular interest.

6. It is the contention of the Securities Exchange Commission that the Board should have secured an even larger return, that E. H. Rollins & Son made a larger profit than it should have made. In the absence of any findings by the Securities Exchange Commission, we must reserve our judgment. If the findings, when issued, should justify this contention and it is proven that E. H. Rollins & Son did actually make an excessive profit from its dealings with the Board, immediate steps will be taken to secure a proper refund or reimbursement.

Executive Committee of the Board of Missions, Methodist Episcopal Church, South.

Bishop A. Frank Smith, Bishop Arthur J. Moore, Bishop J. L. Decell, Mrs. J. W. Perry, Mrs. Homer Tatum, Miss Mabel K. Howell, Rev. W. B. West, Rev. G. M. Davenport, Rev. W. G. Cram.

MUSIC'S CHARMS

By Chaplain Oakley Lee

Somewhere in England.—When a group of American troops stationed here learned that Yehudi Menuhin was to give them a concert, they received the news with mixed pleasure and consternation. The town halls were not large enough to hold the crowd that would surely come to hear one of the world's greatest violinists.

By Wednesday before the Friday night concert, 100 more tickets were in circulation than there were seats in the building that had been secured. Reconnaissance revealed one building that would accommodate the crowd. It was the Methodist church.

The pastor and congregation gave their permission, a piano was borrowed and a local tuner donated his services; blackout curtains that had been stored were hung up again by a hard-working group of soldiers who had only a few hours to make the improvised music hall suitable for the needs of the distinguished musician, and at last the job was completed. Now invitations were sent to all the Allied services, the WRENS, ATs, WAAFs, and the Home Guards.

Captain Arthur B. Hunt, former music chairman of the Greater New York Federation of Churches, introduced the program, and for an hour the old structure that knew the strains of the great hymns of the church, rang with the melodies of Bach, Dvorak, Schubert, and others. Yehudi Menuhin's Stradivarius spoke in music that knew no barriers of race, country, or creed. It was a symbol of true democracy.

The writer, a Methodist chaplain from the Louisiana Conference, in expressing appreciation for the gift of the artist to the American men and women in service here, said, "You have said tonight what I have been trying to say for years. It was a wonderful sermon."

WITH
THE
PASTORS

WORLD SERVICE PROMOTION

By Charles O. Ransford

Receipts on the World Service apportionments for the fiscal year ending May 31,

1943, were \$4,838,686.71, an increase for the year of \$514,536.68, which was 11.9 per cent more than the previous year.

This advancement was due to the promotional service of the World Service Commission, with which the connexional officers and bishops, district superintendents, and pastors cooperated.

The goal for 1943-44 is an increase of 13.9 per cent, making a total, if attained, in these last years of the quadrennium of 25 per cent.

Our times demand church advancement in every service. We may have an increase in church and church school attendance and better preaching by our pastors, and better teaching in our church schools without the expenditure of an additional dollar, but we cannot have advancement in spiritual services, love, and loyalty without the manifestation of new graces in Christian liberality.

In this day when war expenditures daily are in the billions of dollars, an increase in World Service offerings of \$514,536.68 in the church is indeed a very small sum.

Religious advancement is not shut up to the expenditure of dollars and cents, whether large or small. Religious advancement is in Christian graces and services for world evangelization, social service, and Christianization.

More work for less money is done by the church than all other human agencies. War expenditures are consumed in the destruction of life and military equipment and the people of populated centers of civilization and their property and wealth.

A clear perspective of the present world situation should shame all Christian people in their indifference and selfish use of their money and possessions.

If the immense sums now wastefully spent for war could be diverted to Christian use, we might change the tempers and attitudes of men and nations, and, in the conversion, make a new world of peace and right living.

We shall not secure the needed increase in World Service offerings without an intelligent study of the whole world situation. We must acquaint ourselves with the present disasters and the possible disasters attendant on a world war.

It would be marvelous should our churches and Christian institutions escape hindrances and losses and an extensive disruption with all the world at war. Our churches and colleges, hospitals and social service, with our essential service, including the endowments now, and that should be accumulated, are suffering beyond all human comprehension.

The church just now has no greater need than an awakening to a sense of its own financial needs. Still more, there is need of awakening all the people lest by a perversion of their earnings they become covetous or selfish in extravagant and luxurious living.

The opposite of worldliness is Christian faith. The opposite of covetousness and sinful waste of wealth is altruistic services through our gifts and charities.

A study of the possible uses of consecrated wealth, and a like study of the possible waste of wealth in the ruin of manhood and womanhood is the first step in the study of how to promote Christian giving.

Our local church needs are usually maintained and all expenses are paid. World Service is not an expense. World Service is the consecration of wealth in service for a world in need—the world that Jesus Christ died to save.

CONFERENCE NEWS AND PERSONALS

Corporal D. H. Boddie, son of Rev. D. B. Boddie, who spent a term of service overseas, is now on leave, spending the time with his parents at Morgan City, La.

Rev. J. E. Roberts, pastor at Chester, Miss., has our grateful appreciation for his splendid loyalty to the Advocate cause. He is one of the many men who do not fall us.

Miss Lucy Simpson writes that she is now back at her school work at Bryant, Miss., and that she is enjoying the change, but after the respite she finds the work much changed.

Rev. J. R. Strozier, pastor at Pine Grove, La., reports continued progress in his work. The regular services are very satisfactory and the Sunday School is making good progress.

Rev. R. C. Nanney reports good revival meetings on the Courtland, Miss., charge, and that he is expecting to be able to pay every claim in full at the fourth quarterly conference.

Rev. S. M. Butts, Conference Evangelist for North Mississippi, wrote under date of September 9 that he was in a great revival at Okolona. We hope to have a fuller report of the meeting later.

Miss Mary Bynum, of Rayne Memorial Church, New Orleans, has left Waynesville and will be at the Battery Park Hotel, in Asheville, N. C., until September 27, when she will return home.

Mrs. Frances Bradshaw, writing from Bentonla, Miss., says: "It is with appreciation and pleasure that I am sending in my renewal to the Advocate. It is a great help to my spiritual life in these troubled times."

Rev. O. S. Lewis, district superintendent at Vicksburg, Miss., writes that he is now engaged in his fourth round of quarterly conferences. His District Victory Rally is being held at Crawford Street, Vicksburg, today.

Rev. E. W. Day, Advocate representative for the Ruston District, has repeated the splendid achievement of last year, in co-operation with Dr. Raulins. The Ruston District is over again with a better margin than ever.

Mrs. K. W. Dodson, who has been making her home at Ruston, writes that she is leaving Ruston, and that she will make her home in the future with her eldest son, Kavanaugh, Jr., 506 South Parkway Drive, El Dorado, Ark.

Rev. Carl Lueg sends us a card on which he says: "At least we have a Christian in our family. Mark Christian arrived yesterday." Bro. Lueg says that mother and babe are doing well and that he is holding up by the hardest.

Rev. Virgil D. Morris, pastor at Homer, La., is carrying through on an amazing schedule of church activities, even for him. Training schools, men's luncheons, Youth activities, Bible Conference, and Stewardship Institutes are either just past or in prospect.

Rev. J. T. Garrett, pastor at Chatham, La., reports his work as making satisfactory progress. Forty-one members have been received into the various churches. All financial obligations have been met, and he has

a record subscription list to the New Orleans Christian Advocate.

The Hammond Vindicator carries a news notice to the effect that Rev. R. S. Walton, retired, has been appointed to serve Kentwood Methodist Church until Conference. This appointment was made necessary by the release of Rev. Luther Booth for chaplaincy service in the Navy.

Eighth Street Church, New Orleans, was struck by lightning recently, the bolt breaking a hole through the roof and the ceiling, causing considerable damage both by the lightning and the rain which followed. We are glad to say, however, that the damage was fully covered by insurance.

Rev. J. N. Lambert, pastor of Nebo charge, Mississippi Conference, has three sons in the service to whom the Advocate is his weekly messenger. We trust that these splendid young men may be able to keep in touch with the home folk and also find inspiration for the difficult days of service.

Rev. T. E. Hightower, pastor of Hattiesburg circuit, has been carrying on an extensive program of improvement, which included the decoration of the interior of the Oak Grove church at an expense of \$75, and a remodeling of the Batson church at a total cost of \$575. Best of all, he reports money in hand to pay all costs at the completion of the work.

Rev. Harold S. Bailey, a local preacher from Franklin, La., writes that he has entered Centenary College. He expects to complete his education for the work of the ministry in the itinerant ranks. He has work which he feels will enable him to earn support for his family while he takes his work at Centenary. Bro. Brown's license was renewed at the recent session of the New Orleans District Conference.

One of the younger ministers of our territory, whose name we withhold because his message was not for publication, has this word: "I like the sound evangelical note in your 'Advocate,' something deplorably lacking in much of our Methodist literature." He is one of our intelligent young men, and he feels distressed because of the tone of apostasy and unitarianism too manifest in the literature offerings of the Church.

Mrs. R. M. Brown, whose husband is pastor at Arcadia, writes that they are coming to the close of their fifth year "in one of the nicest spots in Louisiana." Bro. Brown and Mr. Marsall Woodard have \$4,000 in cash for a new parsonage, and they are hoping to add a substantial amount to that so that when materials may be had

for its construction the building may become a reality. Chaplain Alfred Brown, their son, has been stationed at Mare Island, California, since June, and is looking forward to the day when he may be placed aboard a ship for service afloat.

CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE

Louisiana Pastors: Please get all Church Extension applications for loans or conditional donations in to the undersigned as soon as possible. In any event, the applications should be in my hands by November 1st. Applications may be had on request.

VIRGIL MORRIS, Secretary,
Box 153, Homer, La.

WESLEYAN COLLEGE GETS SCHOLARSHIPS

President N. C. McPherson has announced the gift of \$10,000 by Madame H. H. Kung as a permanent scholarship fund in memory of the late DuPont Guerri, who was the president of Wesleyan at the time the Soong sisters were students there. In addition to the fund, the laymen of the South Georgia Conference propose to create a scholarship fund this, the laymen of the South Georgia Conference of \$16,000 to honor Madame Chiang Kai-shek, and Mrs. W. H. Hightower, of Thomas-ton, Ga., is providing a scholarship for 1943-44 in honor of Mrs. H. H. Kung, who was her classmate, Eling Soong. A Chung-ling Soong Sun scholarship will be provided by the class of 1913, of which Madame Sun was a member. As is well known, the Soong sisters were students at Wesleyan and they are not only Methodist leaders in China, but are among the most famous Methodist leaders of the world.

PELAHATCHIE, MISS., CHARGE

Dear Dr. Duren: We have completed our round of revival meetings on the Pelahatchie-Shiloh charge, Jackson District, Mississippi Conference. We have received twenty-four members; sixteen were on profession of faith. There were many who reconsecrated their lives to Christ. We feel that we have had some real revivals on the charge. The following preachers assisted us in these meetings: Rev. R. E. Case, at Polkville; Rev. Waddell Roberts, at the Shiloh Camp Meeting, assisted by Rev. William Fulham; Rev. R. M. Matheny, at Lodebar, and Rev. H. L. Daniels, at Pelahatchie.

Taking into consideration the fact that we came here without a parsonage to live in and that we have purchased and repaired



some property for a parsonage, at a cost of a little more than \$3,600, and that the budgets of all the churches on the charge were increased over last year, and that we owe no debts, and that all finances are up to date, and that one church has been repainted, we feel that we have had a successful year thus far. I think the best thing that I can say about the work is, there seems to be a perfect harmony among the churches on the charge.

Then taking into consideration the reports of the two charges, which were reorganized to form the Brandon and the Pelahatchie-Shiloh charge, with reference to the subscribers to the New Orleans Christian Advocate, we find a rather substantial increase in subscriptions on both charges.

We felt that we should write this information to you, as it is of interest to the Church. However, we are not writing this letter for publication. If you wish to use any of this information in the personal column you are at liberty to do so.

Yours in the service,

R. I. MOORE, Pastor.

PREACHERS' MEETING, EAST END OF THE LAKE CHARLES DISTRICT

The preachers of the East End of the Lake Charles District met in Lafayette, Monday, August 30, at the First Methodist church. Present were: Bros. Anders, Andrews, Collins, Faulk, Giles, Grambling, Hine, Holladay, Staples, Sewell. Rev. W. H. Bengtson, Welsh, and Rev. E. P. Drake, Jennings, were visitors.

The meeting was called to order at 10.35 a.m. by Rev. R. H. Staples, chairman, who opened the meeting with a responsive reading, followed by a prayer. The minutes were then read and approved.

The program for the morning was a discussion led by Rev. J. B. Grambling, which centered around two important questions to be discussed at the coming Annual Conference. The first question discussed was a report and recommendations offered at the last Annual Conference and referred to the next for further study, namely, the legal status of the property of the Methodist Church institutions in the State of Louisiana. The second question discussed was the time of meeting of Annual Conference after the Annual Conference of 1943. This brought forth much discussion, but the final opinion by a large majority was some time in September.

Bro. Grambling asked Rev. W. H. Giles if nearby churches could help with the entertainment of the delegates to the Annual Conference to be held in Lafayette in November. The offer was gratefully accepted.

Bro. Giles stated that a new location had been obtained for the student work of the Wesley Foundation. This work calls for about \$2,000 a year. Part of this amount has been cared for, but about \$600 is not yet in sight. The ministers present stated that they would be glad to help in this matter and they felt sure the churches would respond to this good cause.

Rev. D. F. Anders reported that the Advocate campaign had been completed at Rayne with a total of 26 subscriptions. The work is moving forward in every department. All finances are paid monthly. The Vacation Church School was held the first week in September.

Crowley church will observe the month of September as Stewardship Cultivation

Month and the month of October as Tithe Enlistment Month.

A meeting was held at the Methodist church at Bayou Chene. Rev. A. A. Collins, of Eunice, did the preaching, and the attendance was good.

The benediction was pronounced at 12:30 by Rev. W. H. Bengtson, and the group went to the Evangeline Hotel for dinner, guests of Bro. Giles.

J. H. SEWELL, Secretary.

CHANGING THE DATE OF ANNUAL CONFERENCE

The General Commission on World Service and Finance has asked that each Annual Conference adopt a uniform fiscal year, to close May 31st.

This should be acted on early in the Conference session, so our plans for the coming year may be made accordingly.

If this plan is adopted, and sentiment seems to be in favor of it, there is no valid reason why Annual Conference could not be changed to summer.

Now, when money is easy to raise, is the logical time to make the change. I believe every charge in our Conference could raise half of its claims by May 31st, and inaugurate the new plan of finance.

Changing the date of Annual Conference to summer, in August, for instance, would have definite advantages:

1. To the Local Church—The pastor would move, when the summer slump is on and the program is relaxed. It would not interfere as much with the local church program, if the pastors were to move at this time.

Several pastors who did move this year, during the summer, testify that it is the best possible time to move. I found that true in my own experience one summer, when I had to move at the close of August.

From the beginning of the school year until Mother's Day is the busy season in church life. It would be far better for the pastor to be on the job, acquainted with the people and the situation, and ready to go, before this busy season of the Church calendar begins.

2. To the Pastor and his Family—I think the convenience of the pastor and his family are secondary to the welfare of the Church. Of course, this is one thing to be considered, however. The children of the parsonage would not have their school session broken into if the pastors were to move in the summer. The entire family is not as apt to get sick, moving in summer, as when they have to move in cold, rainy weather.

I expect to vote for a uniform fiscal year, which we have long needed, and then I see no reason why we should not change Annual Conference to summer.

Sincerely yours,

HENRY A. RICKEY.

LETTER FROM CHAPLAIN A. P. SMITH

Dear Dr. Daren: Just a short message to let you know I have not forgotten the Louisiana Conference, of which I am a member. I hope to be in port during the session of the Annual Conference and perhaps attend a few days.

Since completing the course at the Harvard Chaplain School I have been assigned aboard an Army Transport. No doubt the Army thought I belonged aboard a ship,

since I have had two years' experience aboard vessels of the Merchant Marine Service.

As I am the only chaplain on the Transport, I have to take care of worship services for all faiths. At 8:45 a.m. on Sundays I conduct a Catholic service, singing hymns, preaching a sermon, and having a Catholic soldier lead the congregation in the "Rosary." Then at 9:45 we have the Protestant service. We also have a Sunday vesper service, and on most voyages have daily devotions. I have found many devout men, many of them able and willing to lead devotions, and I always use them in our daily services. In some instances we have chaplains on board who are en route overseas with their units and they always assist in the services. For instance, this trip we had two Catholic chaplains and one Jewish chaplain, and we had daily services for all faiths. There has been a happy cooperation between chaplains and men of the different faiths. If I had time and the space I could tell some interesting stories along that line.

Sometimes our ship is the only one carrying a chaplain among the numerous ships in the convoy. On Sunday we run up the Church Flag above the Stars and Stripes during divine services. I often think that it brings blessings to men on the other ships when they see the Cross flying on our ship and to know that worship services are going on in the convoy. No doubt many men worship with us although at a distance from us.

It is quite interesting and helpful to me to visit churches in the ports to which we go. I always try to look up a Methodist church, and in most instances I have been able to find one and have a visit with the pastor.

This was intended to be a short message and I see it is now quite lengthy. Give my regards to my friends, and may God bless the work being carried on in His name.

Sincerely,

ALVIN P. SMITH,

Transport Chaplain.

PICTURES OLD AND NEW INDIA

"In a recent copy of an Indian photography magazine there is an arresting picture," says the Rev. Marion L. Kumler, Methodist missionary in Raewind, Punjab, India. "It is a picture of an old Moghul palace falling into disrepair. Along the side silhouetted against the 'departing glory' of the sun one can see the pierced marble balustrade.

"The picture, as its name, 'Departing Glory,' implies, has a double meaning. It is fitting that the old Moghul palace should be taken against the setting sun, for its day is finished, as is the old India which is represented with its inequalities, its castes, its pomp and show against the background of squalor and human misery. There is a new India arising. It has been slow, as though a weary giant were merely tossing in his sleep and could not arouse himself. But in these days of world crisis the awakening is becoming more rapid. The war is affecting the humblest villager. India is becoming industrialized. Slowly and with great cost, through the mists of confusion and suspicion, India is preparing herself to take her place among the nations of the world.

"Fortunately, the old has irretrievably departed. The new has not yet come. And in the twilight between, in the midst of the change and flow of events, the church of Christ has a message for mankind."

MERIDIAN DISTRICT NEWS

The pastors and lay leaders of the Meridian District met in Central Church, in Meridian, Miss., Wednesday, September 15, at 1:00 p.m., after having met in conference with officers and other workers of the W. S. C. S. at 10:00 a.m.

Mrs. J. C. Porter presided in the woman's conference. Thirty-eight of the forty-seven auxiliaries in the district were represented. Reports showed that the society is making most excellent progress.

All the pastors of the district, except Geo. H. Jones and Bryan Judge, were present. Bro. Jones has recently been elected editorial secretary of the General Commission on Evangelism, and is making plans to move to Nashville at an early date. That was the cause of his absence. Bro. Judge has just "married a wife, and therefore could not come."

The reports of the pastors show that progress is being made in all departments of church work. Every pastor present stated that he expects all financial obligations to be paid in full before the session of the Annual Conference, November 18. Bro. J. L. Neill reported for Bros. Jones and Bryan, saying that the charges they serve will pay in full.

Seven hundred and sixty one members have been added to the church to date, 425 of these on profession of faith. Philadelphia circuit leads in the number received on profession of faith, having received 41. Collinsville has 22, Meridian, Central, 28; East End, 22; Hawkins Memorial, 22. Every charge reported some additions.

Ten charges have paid the full amount of askings for Benevolences. They are: Central, East End, Fifth Street, Hawkins Memorial, 34th Avenue, Newton, Philadelphia, Quitman, and Shubuta.

The following have paid the full amount of their acceptance on Benevolences and all other connectional claims: Cleveland, Collinsville, Decatur, DeSoto, Enterprise-Stonewall, Pachuta, and Union.

It will be remembered that in June, 1942, H. W. F. Vaughan, pastor at Decatur, was appointed Chaplain in the U. S. Army, and D. R. O'Conner was appointed pastor of Decatur. Then in April, 1943, Bro. O'Conner was appointed Chaplain of U. S. Navy, and Dr. Glen Massingale was appointed pastor of Decatur. Notwithstanding these disturbances, Decatur has made marvelous progress, has been elevated to a full-time station, and increased the pastor's salary. All financial obligations have been paid to date, with \$900 surplus in the bank.

DeSoto charge was left to be supplied at Conference, 1942. The next day after Conference adjourned, Bro. J. L. Neill, district superintendent, appointed Roger Cameron (Ac.S.) as pastor of this charge. Despite the loss suffered because of the burning of the Long Bell Saw Mill at Crandall, the pastor's salary was increased. To date the salary has been paid in full, with \$200 surplus, and more to follow, and all other financial obligations have been paid in full, with improvements made on the parsonage and all the churches that compose the circuit.

In the afternoon of the day of this magnificent district rally, a Bible Conference was opened in Central Church, with Dr. Henry Morrison Johnson, of the Candler School of Theology, Emory University, Ga., as speaker. This conference will continue through Wednesday, Thursday and Friday, with two lectures each day.

It is only two months until Conference meets, and it looks as though this district

will make the best report ever made.
T. J. O'Neil, Reporter.

KEMPER COUNTY MINISTERS GROUP

Dear Dr. Duren: The Kemper County Group Ministry asks me to give you a short report of some of the work being done in our county.

Kemper county has twenty-five Methodist churches with five resident pastors. About a year and a half ago, the district superintendent, Rev. J. L. Neill, helped organize the pastors under the Group Ministry Plan, and for the past year, the rural deaconess has been working with them. Religious surveys have been completed in the majority of the churches. For the past year, goals were set up including church improvement, leadership education work, better music, and vacation schools.

Since last September there have been 22 leadership education classes, the majority accredited schools, twenty-three revivals with a good number of additions, and twelve Vacation Church Schools (five the year before). Eleven churches have secured new Cokesbury Worship Hymnals, or replenished their supply, and some have learned all of a list of twelve songs that were suggested to be learned. Along lines of church improvement, window panes have been replaced, shades and lamps secured, doors repaired, pulpits painted, altars built, new roofs put on, and painting done inside and out. Twelve churches have made some improvement, and three more have money in hand for that purpose. One new church has been dedicated during the year, and another constructed and to be dedicated in October. We have five new W. S. C. S., making a total of fourteen. These are doing some excellent work.

A Youth Camp for the district was held at E. M. J. C. campus at Scooba one week in July. New Youth Fellowships have been organized and many interesting activities are carried on by them. We have an active sub-district organization.

A monthly news letter of church activities over the county goes to each pastor, president of W. S. C. S., chairman of board of stewards, Church School superintendent, and Youth Fellowship president.

In cooperation with the agencies in the county, we are planning for a Rural Life Conference in October.

We are thankful for the cooperation of the good people of this county, indebted to Bro. Neill and to Rev. I. H. Sells for their encouragement and help, and grateful to the Lord for the privilege of working at the task of Kingdom building.

CATHERINE EZELL, Reporter.

STERLINGTON ON THE OUACHITA

Dear Dr. Duren: The work goes forward in a fine way. This is a delightful people with whom to work. You know the great way in which they entertained the district conference. (Thanks about that good editorial in your—our—paper about it). Well, that is characteristic of the big-mindedness of our people here. There is nothing small or petty about them.

Along with raising the pastor's salary over 45 per cent, the amount for benevolences will represent an increase of over 50 per cent. Then the special offerings have been liberal. The largest offering by far ever given for the Orphanage at Ruston was

made at Easter—\$151. We have received twenty-nine into church membership since Conference, nine by baptism and vow, and twenty by certificate of transfer. We have received members from the Episcopal, Baptist, Christian, Presbyterian, and Methodist churches. Ours is truly a community Methodist church. And there has not been that great increase in population yet, either. Most all of the new members are people who have lived here for several years. We hope to receive several more before the meeting of our Annual Conference. Four infants have been dedicated to the Lord in baptism.

How thankful in a great situation like this one is for the catholicity of Methodism—surely a church just about big enough for God!

About \$1,000 has been spent on the church building and parsonage, by far the largest amount having been spent on the parsonage. And all is paid for.

We have had no special revival effort, but we have had at our Methodist Men's meetings, and during our Week of Dedication, outstanding speakers, like our Conference lay leader, Judge Walker, of Ruston; Rev. A. M. Serex, Ph.D., of First Church, Monroe; Rev. C. Karlos Smith, of West Monroe; Chaplain F. F. Hubbell, of Selma Field; Mr. Fred Stricklin, teacher in Ouachita high school, and an outstanding layman in First Methodist Church, West Monroe; Mr. E. C. Gibson, an outstanding layman of First Methodist Church, Monroe; Mr. Rose, an outstanding layman of First Methodist Church, Bastrop; Mrs. Collins, of First Church, Monroe, and Rev. Miss Lea Joyner, of Grayson. Our Board of Education last night voted to invite Rev. Henry Rickey, of Tallulah, to come and conduct a clinic on the Adult Work of the Church right after the meeting of the Annual Conference. We have had this year Mrs. Roy Scales, of Shreveport, in a clinic on the Children's Work of the Church. Both the president and vice-president of our Methodist Men's organization were present at our board meeting last night, along with the chairman of our board of stewards, who is active in our Methodist Men's organization, and they volunteered that the Methodist men would back the clinic in a special way. The Woman's Society of Christian Service will back it in a fine spirit of cooperation, as will the newly organized Parents Fellowship of Work and Study.

Three of our Intermediates attended our District Christian Adventure Camp, along with the pastor, who was an instructor and director of the camp choir. Two of our Seniors attended the North Louisiana Young People's Camp, at Caney Lake. Seven of our boys attended Boy Scout Camp. With the greater vision and enthusiasm born of their experiences the Methodist Youth Fellowship has instituted quite a recreational program. One of the unique things about that is that one of our outstanding laymen had suggested some such program shortly upon my arrival here. Later the Board of Education looked in that direction, but the actual carrying through of the vision has come from the young people themselves, with the help of their adult counselors.

Thirty-two new houses are being built right near our church, meaning that we have a good deal to look forward to for another year. The revival spirit among us seems to be rising.

Our daughter, Adona Jeannette, who graduated at L. S. U. last spring, has gone to teach in Tioga high school. Tioga is a suburb of Pineville-Alexandria. From her

letters she is getting quite a thrill out of her work. She loves the idea of teaching.

Well, I did not intend to write a history, and I have not. This is too incomplete for that.

Prayerfully yours,
HOWARD E. PFOST.

SOME REFLECTIONS OF A RETIRED METHODIST PREACHER

By Rev. Luke E. Alford

True faith in Christ does not become stale and sour as the years pass by, but grows brighter and more comforting to one as he advances in years.

Fifty-one years ago this month, I was granted a license to preach. Within about ten days I left home to enter Millsaps College to prepare myself for the work of a minister. According to the records of that institution, I was the first licensed preacher to receive a diploma from Millsaps College. W. B. Jones, a class-mate of mine, was licensed to preach some years later.

God was real to me when I entered Millsaps College, and when I was admitted into the Conference. But He means a great deal more to me today than He did at that time. I gave forty years to the work of an itinerant minister, keeping inviolate the vow I assumed when I was admitted into full connection in 1899, in Crawford Street Methodist Church, Vicksburg, Bishop W. W. Duncan presiding and Dr. C. G. Andrews acting as secretary. Last November, in the same church where I assumed the vow to go where those in authority said go, I asked to be released from that vow in harmony with the present law of the Church. There has not been an hour since that request was granted that I have felt I asked for it too soon. I have seen some preachers that seemed to grow sour and resentful when they reached the age that younger men were advanced and they were not retained in the chief appointments. But not so with this retired preacher.

I know that God can use the forty-year-old preacher for doing some things, that the seventy-year-old man is not fitted for doing.

And I also know that God can reveal some things to the 70-year-old man who stays in fellowship with the Christ that the 40-year-old man will not take time to hear and see.

The Gospel according to John, his three Epistles, and the Book of Revelation, which reveal the deeper things of the spirit, the Sonship of Christ, and His daily presence with the believer in the person of the Holy Spirit were written, according to the opinion of many, after he had reached seventy years of age, and the Book of Revelation after he was a forcibly retired preacher, having been banished to the Isle of Patmos, and was possibly past eighty years of age.

This year has been one of peace and joy in fellowship with God and the friends I have made down through the years.

Again retiring, while body, mind and spirit are still in good working order, I have been able to pinch-hit for sick preachers and others who had to be absent from their pulpits for various reasons. I have had enough of that kind of work to do to keep voice, heart, and mind in fairly good condition.

It is time now to bring Mrs. Alford into this picture, for she was present at the Vicksburg Conference in 1899, when I took the vow to go, and she has willingly gone

with me through the years.

This first year of retirement has given us our first opportunity to really appreciate and enjoy our children and grandchildren. For during the first 20 years of our itinerant work my salary ranged from \$175 the first year to \$1,200 the 20th year; an average of \$800. During this time, five children were born in the parsonage, and two of the oldest graduated from high school in this 20th year. During this time Mrs. Alford had undergone two major operations in New Orleans. We had to work so hard and economize so closely during those years to stay out of debt that we really did not have time to enjoy the children as we would like to have done. How we did it I hardly know. During the next twenty-five years the salary was better, averaged \$2,500. We had the sixth child born the year following, in 1919. We managed to get all six of these children through a four-year course in college and helped two of them through professional schools.

Now we are living in Jackson, where the two married daughters live, and we appreciate the three sons as we could not during the time we were so busy providing for their development.

We hear a good deal today about the four freedoms—freedom from fear, freedom from want, freedom of speech, and freedom to worship. I think I am enjoying those four freedoms. I have nothing to fear; I am not in want; I can talk as much as I desire; and I can worship God both privately and in the public congregation. True religion prepares a person for the abundant life here, and Jesus has prepared the place for the abundant life when we go hence.

The nation, and the state, as well as the Church, has taken the position that when a man reaches sixty-five years of age he should be released from certain obligations. I do not have to pay a poll tax now. I can fish or hunt anywhere in the state without buying a license.

The first part of life, rightly lived, makes the latter part of life a joy and delight. Don't pity this retired preacher. Rejoice with him.

J. H. THATCHER—A PERSONAL TRIBUTE

Permit me, if you please, space in the Advocate to say a few words in regards to my friend, Mr. Joseph Hunter Thatcher, of Houma, La., who passed from this life to the life that is to be.

When I was appointed pastor of the Houma church in the fall of 1917, Mr. Thatcher's name was the first one to be added to the roll, by transfer. I had known him in Mansfield before. From then until his death we were on the most intimate terms. Serving as pastor there for ten years, we were in daily contact with each other. He served as chairman of the board of stewards, Church School superintendent and treasurer, and took an active part in the building of the church, and was always interested in all its activities. A short poem he wrote tells more than I can, in fewer words:

MY CREED

"I thank God I am a Christian.
Let me live and die that way.
There is no place like heaven,
That gives me peace for which I pray.
It keeps my heart filled with love,
Burning bright to lead the way;
Holds me steadfast to my Saviour,
From which path don't let me stray.

I thank God I'm a Christian.
Let me live and die that way."

Bro. Thatcher was twice married, two children by his first marriage—J. Hunter Thatcher, of Monroe, and Mrs. Claire C. Clark, of Shreveport. Miss Dora Thatcher, of Washington, D. C., is by his second marriage. All the children and his wife, Mrs. Dora Sutliff Thatcher, survive him. The church and the community as a whole shall miss him in their affairs.

Sincerely yours,
F. J. McCOY.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom and love, has called our beloved friend and co-worker, Virginia Gates, from her earthly home, to a life of rest and joy, of hallowed service and abounding praise; therefore be it

Resolved, by the Young People's Department of the Court Street Methodist Church:

That in the death of Virginia Gates, we have been called upon to part with one of our best and most worthy members, whose sweet smile, helpful words and quiet unassuming Christian life were an inspiration to those with whom she came in contact. The memory of her noble Christian life, like a sweet fragrance, will linger with us through the coming years. She performed faithfully her allotted tasks, and met fearlessly every obstacle, as she pressed forward along life's pathway.

That while we bow in humble recognition of the fact that an allwise Providence attends our lives and orders all things for the best; nevertheless the truth remains that Virginia Gates is with us no more, though her influence still remains as a monument to a short life well spent. She has dropped from the ranks and joined the great army above.

That,
"We cannot say, and will not say
That she is dead, she is just away,
And you—Oh you, who the wildest yearn
For the old time step and the glad return—
Think of her faring on, as dear
In the love of There as the love of Here;
Think of her still as the same, we say;
She is not dead—she is just away."

Be it further Resolved that a copy of these resolutions be placed on file in the Young People's Department of Court Street Methodist Church; that a copy be sent to the family, and one be sent to the New Orleans Christian Advocate.

YOUNG PEOPLE'S DEPARTMENT,
Court Street Methodist Church
GLORIA COLEMAN,
SARA ANN RAMSEY,
HELEN L. CAMERON.

Remember that the theory of democracy assumes a far higher level of good sense, judgment, honest purpose, devotion to the public welfare in the citizen of a free country, than is either looked for or needed in the subject of a despotic monarchy or of an oligarchy.—James Bryce.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

1943 Educational Conferences and Seminars

The Study Committee of the Mississippi Conference W. S. C. S. has held an Educational Conference and Seminar in each of the six districts of the Conference. The attendance was beyond expectation, with the Meridian district leading. The approximate attendance was as follows: Brookhaven district, 50; Hattiesburg district, 70; Jackson district, 85; Meridian district, 150; Seashore district, 90; Vicksburg district, 65.

The theme for the day was, "For He hath made of one blood all nations." (Acts 17:26).

The purpose: "To show the inter-relationship of study and action and how the whole, to be effective, must be impelled by the spirit of Christ to redeem every area of life."

The day's program began with the worship service, "The Brotherhood of Mankind," (Rev. 21:1-11; 22:1-2). Mrs. E. E. McKeithen conducted this service at three of the meetings. In Gulfport, Mrs. Fulton led; in Hattiesburg, Rev. L. D. Haughton; in Meridian, Miss Catherine Ezell.

Following the worship service, Mrs. E. V. Perry, secretary of Missionary Education and Service; Mrs. Stanley Wilson, secretary of Christian Social Relations and Local Church Activities, and Mrs. E. E. McKeithen, chairman of Spiritual Life, who compose the Conference Study Committee, told how these three areas must be interrelated if the study program is to be effective.

The greater part of the day was given to a "work shop," showing how any study must be developed from these three angles and, as a basis for the demonstration, the fall topic of study was used.

In making any study there are several things which we want to know: 1. Why we are making the study. 2. The problem to be faced. 3. The background. 4. The people. 5. Religion. 6. What the church is doing about it. 7. What we, in the local church and community, can do.

So, the purpose of the fall study, "The Church and America's Peoples," will be:

1. To know the United States in this crisis.

2. To understand the causes of tensions in our country and to discover ways of lessening them.

3. To understand and appreciate its peoples.

4. To understand their attitudes toward our institutions and ideals.

5. To find out to what extent racial elements in our nation are assimilated.

6. To come to an understanding as to how minority groups are made.

7. To provide some understanding of the place of religion in the lives of minorities in the U. S. A.

8. To gain new insights into the responsibility of the local church.

9. To arouse an interest in the future work of the church with these peoples for the good of all.

10. To bring about intelligent, cooperative, Christian social action.

11. To aid the members of the society and the local church to discover their re-

sponsibility for action as a result of this study.

During the seminars in the six districts the groups worked out an outline for five lessons which may be combined into four or expanded into six lessons, as follows:

Lesson No. 1—"Who Are We?"

I. In this class? Community? State? Nation?

II. Why would people want to come to the U. S. A.?

III. Has the U. S. A. a reputation for tolerance?

a. What is a minority group?

b. What is a race?

c. What do we have in mind when we talk of "tensions" or "minority" groups?

d. List some of these groups.

IV. Make case studies of some of our minority groups—Mexican, Jew, Pole, Italian, Japanese, Negro—as to: 1. Personal background. 2. What has the U. S. A. done for him? 3. What does the U. S. A. mean to him? 4. What does religion mean to him?

V. Discuss: Can we count on our minority groups in this crisis?

Worship: Sermon on the Mount (see page 4 of text).

Action: 1. Examine ourselves, personally, to discover the cause for our "anti" attitudes. 2. Seek to change the attitudes of those in our homes. 3. Make a survey of our community to find how many different nationalities or races, and whether all groups have the same opportunities in the community—education, health, housing, etc. 4. Cultivate the friendship of someone of another race or nationality.

Lesson No. 2—"Makers of the U. S. A."

I. Colonial Period. (See list in text). Study Anglo-Saxon, Scotch-Irish and Negro:

1. What distinctive contributions did the Colonists make to American culture?

2. To early American religion?

3. Did the Negro make any distinctive contribution?

II. Breathing Spell.

III. Early Immigration: (see list in text). Study as to:

a. Number who came.

b. Causes for coming.

c. Where located.

d. Early occupation.

e. Whether they rose to other occupations.

f. Whether assimilated.

g. Loyalties to old religions.

h. Cultural contributions.

IV. Discuss: Is any group in the U. S. A. entitled to say, "This country belongs to us—we are the charter members?"

Worship: Paul's Concept of Unity in Diversity (I Cor. 12:12-26) or the Essential Oneness of Christ (Rev. 5:13, 7:9).

Action: Discover contributions made to local community or state by persons of different nationalities and races.

Lesson No. 3—"The Melting Pot"

I. Changes in types of immigration after 1880. (see list in text). Discuss each group as to: 1. How and why they came.

2. Cultural background in native land. 3. Economic accomplishments in U. S. A. 4.

Religious background. 5. Characteristic contributions to the U. S. A.

II. Contrast immigrants of past sixty years with early immigrants as to: 1. Religion. 2. Forms of government. 3. Educational opportunities. 4. Economic status, etc.

Worship: Patriotic, using "America," the salute to the flag, etc. Or "A Christian's Part in Building a New World Order." (Use leaflet, "The Crusade for a New World Order").

Action: Look into the "melting pot" of your community—is the mixture in the pot smooth or is it curdled? If it has curdled, perhaps too much hate has been put into the mixture; it can only be made smooth by dropping in a large lump of Christian love and understanding. Are there persons of other nationalities or races in your community? What have you, as a Christian, done to help them to become part of the community? Have you allowed them to make their contribution to your community?

Lesson No. 4—"The U. S. A. Today"

I. Is the pattern of the U. S. A. static or progressive? 1. Give effect of the "quota" system on present immigration. 2. What was done in 1882 to Chinese immigration? 3. What about Japanese immigration? 4. Why were these immigrants treated differently?

II. To what extent are we achieving amalgamation? Assimilation? What groups have not been assimilated? What are the factors that tend to separate minorities?

III. What makes a person an American?

IV. Americans—First, second, and third generation.

V. What is the religion of the third generation? Discuss.

VI. What does this mean for religion and the church?

Worship: Arranged from contributions of different nationalities: Psalm 90 (Jew). Hymn, "O, God, Our Help in Ages Past," (English). Prayer from Kagawa, (Japanese). Spiritual, (Negro). Worship Center, picture, (Italian), etc.

Action: 1. Write congressmen concerning repeal of Chinese Exclusion Act. 2. Seek to assimilate those of different groups in your community (in our camp areas we are having both assimilation and amalgamation). 3. Make note of press and radio news which tends to create hate instead of understanding.

Lesson No. 5—"The Church and Social Action"

I. Religious life of minority groups.

II. Work of the transplanted churches as to first, second, and third generations.

III. What is the Methodist Church doing for minority groups?

IV. What stand has our church and the Division taken in regard to Chinese Exclusion?

V. What is the Methodist Church doing to serve the Japanese in Relocation Centers?

VI. What is the church in my community doing to make the U. S. A. really united?

VII. What can I do in my own neighborhood as a Christian?

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

News You Will be Glad to Hear!

Miss Louise Killingsworth is scheduled to sail on the Gripsholm and will arrive in December.

Miss Carrie Brown sends greetings to North Mississippi Conference.

September Program of Work

1. Business.
2. Plan—
 - a. For Fall Mission Study. Text, "We Who Are America," price 60 cents, Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Outline should be in your hands. If not, write Mrs. Walter Odom, Durant.
 - b. Check Life Membership.
 - c. Check Student Fund.
 - d. Order your "Week of Prayer Literature." Mails are slow and material is limited. A late order may not be filled. 6 for 35 cents.
3. Send boxes of Supplies or cash to one or more items on supply list, page 51, of Conference Minutes. All money to Mrs. D. H. Hall, New Albany, Miss. Send report of all supplies to Mrs. G. B. Blake, Houlka, Miss.
4. Monthly program, with items from the Methodist Woman. Items: "Sharing Christian Education With Cuba," "An Open Letter from Puerto Rico," "Renewing the Inner Life."

* * *

Recommended Action in Connection With the Topic, "The Church and America's Peoples"

1. Daily prayer for the development of a Christian attitude toward all of America's people.
2. Make a study of your community. Use for reference "My Community, My Church, and Me," by Hallenbach-Friendship Press, New York City. Price 35 cents.
3. Discover how much illiteracy there is in your community. Prepare yourself and offer to teach some one to read.
4. Plan for some celebration or observance of Race Relations Week in February.
5. Legislation to support in the interest of America's peoples.
 - a. HR2839—a bill designed to permit the entrance of Chinese into our country on a quota basis, and to grant them citizenship privileges.
 - b. S637—the Thomas-Hill Bill, supporting Federal Aid to Education.
 - c. Continue to urge the passage of anti-poll tax legislation when Congress reconvenes in the fall.

* * *

Recommended Action in Connection With the Topic, "The Problem of Suffering"

1. Daily prayer that we may achieve an intelligent, sympathetic understanding of human suffering and need which will bring us to a recognition of our responsibility for helping to alleviate that suffering.
2. Close cooperation with the Bishop's Crusade for a New World Order to be launched this fall.

3. Continue studies in planning for peace, that as Christians and Methodists, through attitudes, convictions, and conduct, we may share in creating a world situation in which there can never again be the tragic suffering experienced by millions today.

4. Support HR2893—a Bill designed to allow the Chinese to enter our country on a quota basis, and to grant them citizenship privileges.

5. Make an intelligent effort to abolish the sale and use of liquor in your own community.

6. Support absentee Bill in regard to liquor—HR2082.

* * *

Reports

In another two weeks your third quarter's reports will have to be made out. Do you answer all the questions, or do you just fill out the ones you are particularly interested in? Mrs. Hollandsworth sends you the following report as a splendid example both of work done and blank filled out. Every question is answered. You may have done just as good work, but it takes a report to let your officer know about it. Other reports like this one will be given you from time to time. This one is from Cleveland and was filled out by Mrs. E. T. Clark, secretary of Christian Social Relations.

Report for Quarter Ending June 30th, 1943

Name of Church, Cleveland, Miss., District, Greenville; Conference, North Mississippi; Jurisdiction, Southeastern; Number of society members, 100; city church, town (population under 10,000) town.

1. Does your society have an active committee on Christian Social Relations and Local Church Activities? Yes; No. members on committee, 3; No. committee meetings this quarter, 3.

2. Describe briefly local church or community projects undertaken this quarter: (a) Recreation and rest room for country women and children that come into town on Saturday afternoon; (b) Contributed magazines for U. S. O. centers in Army Camps; (c) Sent Negro woman to Holly Springs for course in Young People's training, July 19-23, 1943.

Total cash money spent this quarter on local church and community projects by your society—one hundred dollars to renovate and furnish recreation room for women.

3. List studies promoted by your com-

mittee on Christian Social Relations and Local Church Activities this quarter: (a) Informal studies—Rural churches, child labor and juvenile rehabilitation to prevent delinquency; (b) Approved study courses: Planning for Peace. What other groups in your church participated in the studies? Four circles of our auxiliary—by study being presented and discussed in three meetings monthly.

4. What special cooperative projects has your society participated in this quarter? With other church groups? World's Day of Prayer Service? Sending a box of clothes to Malvina Center. Distributing magazines and church literature to rural churches and communities.

With other community agencies? Assisted in obtaining food and clothing and medical aid for an expectant mother, whose husband is in the army, until her pay from government arrived.

5. What other methods have been used to promote the program of Christian Social Relations and Local Church Activities through the entire church constituency? One program given monthly at our general meeting; discussions at Circle meeting.


6. What has been the most outstanding work of your society this quarter in the area of Christian Social Relations and Local Church Activities? The recreation and rest room opened for country women and children so they can rest, have cool water and a comfortable place to leave children for a nap during the intense heat on Saturday, or while waiting for their husbands.

Secretary of Christian Social Relations,

MRS. E. T. CLARK,
Cleveland, Miss.

"Evangelism is not the only business of the Church, but it is the Church's first business. What Jesus made primary, His Church today dare not make secondary."—Department of Evangelism of the Federal Council of Churches.

HEADQUARTERS



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For catalogue write

EUGENE J. COLTRANE, President

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

The Wesleyan Service Guild of First Methodist Church, Baton Rouge, makes a good pledge to the work of the Society of Christian Service, through the local society. In addition, this Guild has a number of projects of its own. By the end of next year, its Scarritt Scholarship will be ready for some young person to use in attending Scarritt, as this fund is more than half-completed now.

This year the Guild has already given one Life Membership to its treasurer, Mrs. Fred Beard; furnished sixty small sheets for one of the new nursery schools in the city; sent a large number of subscriptions to good magazines to convalescent service men in one of the large hospitals of the country, through the Red Cross; helped a Scarritt graduate to make the trip to New York for her consecration service; sent money to the chaplain of the Charity Hospital in New Orleans for any use which he sees fit to make of it for the comfort of the patients he is serving; paid \$50 (twice the amount pledged) toward the retirement of the church debt, helping make possible the dedication of the church on July 17.

The Wesleyan Service Guild sent its president as a delegate to the Louisiana Conference of the Woman's Society of Christian Service, held at Monroe in the spring of 1943. In the early summer, through the interest and assistance of the president of the First Church Society of Christian Service and members of one of the circles, the Guild was privileged to hear Mrs. Godfrey while she was in the state holding district meetings of the society. This was a supper meeting and proved both enjoyable and inspirational as well as informational. Several members of the Wesleyan Service Guild of the Istrouma church were also present at this meeting.

Five members of this Wesleyan Service Guild—Miss Lillian Kennedy, Miss Ruby Brian, Miss Eleanor Fleming, Mrs. Lily Mae Taylor, and Miss Mary Searles—attended the Conference Wesleyan Service Guild held in Alexandria on Sunday, August 15. At this conference, Mrs. J. B. Pollard, Conference W. S. C. S. president; Miss Grace Lawson, Conference Guild Secretary, and Miss Marian Lela Norris, National Executive Secretary of the Guild, were the speakers. It was a real privilege to meet and hear of the work of the Guilds from other parts of the state, and to hear the challenging messages of the three leaders who had brought the group together. It was good, too, for every representative there to catch a vision of the bigness of Wesleyan Service Guild work from an over-all standpoint, to be challenged by the tremendous possibilities in this great organization, and to be brought to realize the responsibilities facing this business women's organization for drawing to itself for Christ the great body of employed women who need and are needed by the Guild.

Those who attended tried to bring back to the Guild something of the inspiration and strength which they received from the meeting. Last week several of the delegates were invited to attend the monthly meeting of the Istrouma Wesleyan Service Guild

and bring to that Guild reflections from the conference. This Istrouma Guild has a small membership, but they had a good attendance, on a percentage basis, and are undertaking some very worthwhile projects. Mrs. Zula Williams is the president.

First Church Wesleyan Service Guild meets once a month, either in the church parlor or in the homes of members. The home meetings seem more popular with the membership. The program material of the Woman's Society is used, including the Bible and Mission study books. It is not attempted to have all the subject matter program on the evenings when a study book is given. Worship services are well planned and serious thought and preparation are given to every phase of the program.

MARY SEARLES.

* * *

Thus far, only one zone meeting has been held in the Baton Rouge district during the third quarter.

Zone 3, with Mrs. B. L. Kinchen, leader, met at Live Oak Church for an afternoon meeting on August 25. The attendance was very good. The theme for the afternoon, "Open Mine Eyes that I May See," was very helpfully developed.

Mrs. W. E. Trice, wife of the pastor of University church, gave a most challenging devotional.

Rev. Mr. Tatum discussed the great need of a church building on or near L. S. U. campus.

Mrs. S. J. Fairchild spoke on Special Memberships.

At the close of the meeting it was decided that the adult membership given by the zone would go to Mrs. Davis Braud, president of the society at Meadow's Chapel.

A delightful social hour was enjoyed by all. Delicious refreshments were passed by members of the hostess society.

* * *

Department of Young Women and Girls' Work

Mrs. E. A. Sartor, Secretary

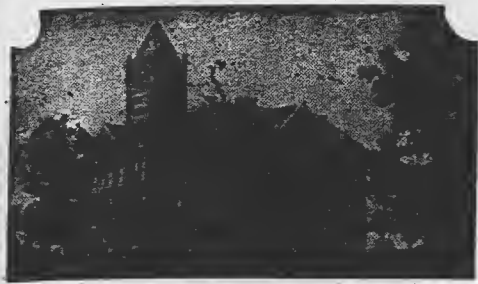
The month of September marks an important milestone for the Woman's Society of Christian Service of the Louisiana Conference, for it is the third birthday of this organization. Many societies will be celebrating this event with grateful hearts that we have been able to accomplish so much in spite of the many difficulties which have confronted us on every hand. As the fall season approaches there comes to each of us the urge to begin our work anew and make an extra effort to bring the year's work to a successful close. I should like to talk to you awhile about our work with youth, especially the girls and young women of our Conference.

While the Woman's Society is celebrating its third birthday, the Department of Young Women's and Girls' Work is just two years old this month. It was not until the fall of 1941 that we were given the green light in this department and told to go ahead with the new unified plans for the missionary education of Methodist youth. As we review the activities and experiences of these two years, we find that much progress has been

made along all lines of youth work, although many problems yet remain to be solved. Ours is a cooperative piece of work and, as has been said, it is extremely difficult to get a clearcut picture of the work being done with our girls' groups owing to the fact that much of it is involved in other phases of youth work in our churches. But this is as it should be. Read the By-laws of the Woman's Society of Christian Service in Handbook, Revised Guide, Sec. 9, page 53, which states: "The Secretary of Young Women's and Girls' Work shall cooperate in the total program of missionary education in the local church in harmony with the plans and programs of the Conference Woman's Society of Christian Service and of the Woman's Division." One aspect of the total plan calls for the setting up of Interest Groups of girls (15-17) and Young Women (18-23) to study the purpose and function of the Woman's Society of Christian Service. The following quotations from a letter received from our Jurisdiction Secretary of Young Women's and Girls' Work seeks to clarify the statement about Interest Groups. "May we again call attention to the fact that the plan for Youth Work carries a definite statement that full-term Interest Groups for young women and girls are a part of the Youth Program. Other Short-term Interest Groups for special study along missionary lines for both boys and girls, may be formed as desired, but Interest Groups for girls are continuous. This group is not an organization but the plan states, 'Study intensively the work of the Woman's Society of Christian Service.' This group is also part of the World Friendship Commission, but I do not believe we should delay work with youth until the Commission is formed. At the Dallas Meeting of South Central Jurisdiction Woman's Society of Christian Service we urged that the Interest Groups for girls be formed in each church where a Woman's Society is organized, but at the same time we continue to bring about the organization of the Methodist Youth Fellowship." Let us take a look at statistics as given at our last Woman's Conference held in Monroe (1942). There were 252 Societies reported while there were only 67 active Secretaries of Young Women's and Girls' Work and only 23 Interest Groups using program material sent out by Woman's Division. Now as your secretary sees it our problem as missionary women is to get behind this work and see that each Woman's Society of Christian Service in the Conference elects a woman for this office who is vitally interested in the Missionary program, one who works with youth in the Church School (preferably a Sunday School teacher). She must be enthusiastic enough about the work to thoroughly inform herself concerning it.

Very soon now your nominating committee will be hard at work selecting the officers for the coming year. These women have a great responsibility but we must realize our obligation to cooperate with our newly elected leaders. The very future of our missionary work depends on trained leadership, consequently so much depends on the offi-

(Continued on page 12)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 26, 1943

By Rev. W. C. Newman

OUR PART IN THE MAKING OF THE NATION

Lesson Text: Deuteronomy 11:13-25.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people. Proverbs 14:34.

Some of our Sunday School lessons are general in their application, having reference only to wrongs which we did not make, evils for which we are not responsible, and suggesting remedies which we have no power or opportunity to employ.

But this is a lesson for the average man, the private citizen, the young and the old, the soldier and the civilian, the office holder and the voter. It offers to suggest what we can do in making our nation great.

Many Sunday School lessons are rightfully of the crusading spirit, seeking to initiate reforms in government, economics, social attitudes, or international policy.

This lesson is personal, seeking only to point up one's Christian duty to our own country in peace as well as in war.

And it is altogether fitting and wise that we turn back for our basis of discussion to Israel, the nation that tried so hard to establish the rule of righteousness and God-worship in its national life.

Others will deal with the background of the Scriptures; I shall only ask "What can we do in the making of our nation?"

We Can Be Really Democratic

Do I mean to suggest that we of America are not willing to have a real Democracy in this "land of the free?" That is exactly what I mean.

Many of us want special privileges for ourselves and our own class, but are unwilling for these privileges to be equally shared by every other person in the land. This is the real cause of the current battle between Capital and Labor, Agriculture and Industry, Business and the New Deal, Republicans and Democrats. Each is seeking his own good, and that of his own small group.

But special privilege is not Democracy. If Jehovah's Witnesses can be prohibited from preaching and distributing their pamphlets on our streets, so can Methodists be prohibited, and Democracy thus frustrated. If loyal Japanese Americans can be put in concentration camps in this country, so can loyal white Americans, and thus personal freedom destroyed. If any one group of Americans is refused the rights of a citizen, the time may come when our group will be refused those rights, and all freedom of thought and worship and conscience destroyed.

So the Christian citizen, by his fair and just attitudes toward all races and groups in this land, must preserve the spirit of Democracy lest we lose Democracy itself.

We Can Place A High Value On Law And Honor

Democracy is absolutely dependent upon character in its leaders and in its citizens. A dictatorship can get along with evil, lies, corruption, and injustice for a time, if only they have able dictators. But since Democratic leaders are elected by the people, and are dependent upon the following of the people for their power and effectiveness, both leaders and people must be men of character else the nation itself cannot stand.

Over and over in Israel's history the prophets kept saying this to the people. When our lesson today declares for God that "if ye shall hearken diligently to my commandments . . . I will give the rain of your land in its season," it was not just a promise of prosperity in exchange for servile worship. It was a statement of the broader principle that no democratic nation can live long in sin. And that statement of principle is borne out again and again in the history, not only of Israel, but of other nations as well.

The people in general did not listen to these old prophets—and the nations were destroyed. Will the people of America listen? If not, history will surely repeat itself here. A nation of drunkards, political grafters, debauchees, Godless men, can meet only one fate—destruction.

We Can Give Our Nation a Vital Religion

No danger from enemies in Europe or Asia is greater than the danger our nation faces from its own inner rottenness. If we cannot find salvation from our flagrant Godlessness we will have fought a war in vain, and the lives of our young men will have been sacrificed futilely.

Yet the common consensus of opinion, both from the enemies and from the friends of the Church in this country, is that it is not spiritually powerful enough, good enough, to bring salvation to our people.

The Bishops' Crusade, the Youth Crusade, nor Christian Education have shown this power, although the money collected in some of these was considerable. Let us now address all the machinery and all the spiritual knowledge and strength of Methodism to bringing about a quiet, sane, but mighty religious movement in America.

LOUISIANA W. S. C. S.

(Continued from page 12)

cer who directs our Youth Work. We must not fail here.

The new program material is now ready for Young Women's and Girls' groups. Secretaries of Young Women's and Girls' Work are urged to order "Youth Packet" 1943-44, Price 65 cents, which contains the program booklet, "Youth in a World of Opportunity" having twelve worship serv-

ices and twelve programs for an interest group of girls in the Commission on World Friendship to study the work of the Woman's Society of Christian Service September 1943 through August 1944. (Single copies of program 45 cts.). We urge ordering entire Youth Packet. It is our hope that in this study the girls may feel the challenge of high resolve and purpose.

Other Approved Studies

"We urge that each local church provide some time during the year for a study of the Missionary Education Movement texts. This study may be as an elective on Sunday morning or Sunday evening, or as the study for special-interest groups of boys and girls meeting at some other designated time. It is recommended that each commission plan for such an interest group unless these materials are being used in the Sunday program. The texts are as follows:

For Seniors (15-17 years):

Home Missions

Strong as the People, by Emily Parker Simon (60 cents).

Discussion and Program Suggestions for Seniors for use with **Strong as the People**, by Edward H. Bonsall, Jr. (25 cents).

Fun and Festival Among America's Peoples, by Katherine F. Rohrbough (25 cts.).

Foreign Missions

The Trumpet of a Prophecy, by Richard T. Baker (60 cts.).

Discussion and Program Suggestions for Seniors for use with **The Trumpet of a Prophecy**, by Dorothy Nyland (25 cts.).

For Young People (18-23 years):

Home Missions

We Who Are America, by Kenneth D. Miller (60 cts.).

Discussion and Program Suggestions for use with We Who Are America, by Frances Dunlap Heron (25 cts.).

Foreign Missions

For All of Life, by William H. and Charlotte V. Wiser (60 cts.).

Discussion and Program Suggestions for Young People for use with **For All of Life**, by Edward Ouellette (25 cts.).

The third quarters report will soon be due. Your secretary is most anxious to receive them on time, so mail early, using new report blanks found in Corresponding Secretary's book.

As we look forward to another year of Youth Work in our Societies, we are keenly aware of the responsibility which is ours. If we are to help our young people catch the vision of what it means to become citizens of a World Christian Community, and no one will deny that we are thinking global terms in these days, we must help them to prepare mentally and spiritually for this important task. Surely nothing less than this would be worthy of the Great Enterprise in which we as Christian Women are engaged.

THE CHRISTIAN FIRESIDE

THE DONKEY

By Rev. Vivian T. Pomeroy, D.D.

It is queer that I can remember a donkey after ever so many years, but I can; and I remember how I went for a drive with him and a Girl I knew. Perhaps it is the Girl who makes me remember the donkey; but, anyway, it was in my college days, when I was spending part of the vacation in a lovely country place; and the donkey belonged to the people with whom I stayed. The donkey's name was Ehud. I did not make up this name for him; it was his name. The original Ehud is a character in the Bible most of you probably would not know if you were asked for "Information Please." I might not have known it without the help of the donkey. The Bible Ehud can be found in the Book of Judges; he was the second of the judges, and was a sort of single-handed commando who did a dashing deed with a dagger. You need not read it, even though it is in the Bible, for there are quite enough dreadful things to read today without that. Ehud the donkey sometimes spent his time in a stable with an ivy tree spreading in great clumps over the roof. In the stable a large brown rat kept him company at night. But mostly Ehud wandered about the village green, munching grass and reaching out with his wobbly upper lip for sweet things. Only now and then was he harnessed and made to pull an old carriage, which was very like a sofa for two—or three at a squeeze.

Well, the story is that one day this Girl, whom I knew, harnessed Ehud, and we set off to drive along the wild sweet lanes. "Where shall we go?" she said. "I don't mind," I answered, lighting my pipe in the manner of a real college man. "Go where you like. No roads lead anywhere down here." So we jogged along to nowhere. I cannot tell you how beautiful it all was; how the sea kept on appearing below us; how the startled birds flew out of the woods; how the tall flowers, called foxgloves, were so thick in the hedges that they looked like regiments of soldiers; how the winds swayed them and they seemed to be saluting us as we drove by.

Ehud plodded on, and we were pulled behind him for a long time. Here and there we stopped; then went on again, until it was time to go home. Now, as I have told you, we had no idea how we came. In that country place there were hundreds of little winding roads, all lovely and lonely, all

sweet and flowery, and leading nowhere. But we turned Ehud's head in the opposite direction, and we ambled along. You always amble with a donkey, you know. "Where are we?" asked the Girl. "Don't ask me, I don't care," I said. "We're lost," said the Girl. Ehud went on, ambling. "There's a road!" cried the Girl. "It looks as if it leads somewhere; let's try it." And she pulled the left rein of Ehud. Ehud stopped—stopped dead. And for all we could do, he would not budge another inch.

And then, I regret to remember, I soon lost patience, picked up a stick and laid it thick on Ehud. It was no good. We dragged and pushed until our arms ached. Ehud would not turn down that road. "I've heard donkeys are stupid; but this donkey!" said the Girl. "No more donkeys for me!" said I. We looked at the sun going down red, and at the sky becoming palest green. "We'll just sit still," said the Girl, "and let this stupid Ehud go where he likes; he'll go somewhere, I suppose." So we sat comfortably in the old carriage like a sofa, and Ehud started off at a trot along a road which we felt sure led straight away from the house where we belonged.

The road grew dim. The bright stars came out one by one, and a little moon over the trees. We passed a cottage. "That cottage looks like—" said the Girl. "Can it be?" I said. On went Ehud. "Can it be?" I said again. "Is Ehud not so stupid after all?"

More and more familiar became the landmarks. Closer and closer the smell of the sea. And then round a corner and on to the village green, where the daisies still were shining in the evening light, trotted Mr. Ehud. By the garden gate he stopped, and we got out.

"O, Ehud! I'm so sorry," said the Girl; and Ehud's lip wobbled expectantly. "Forgive me that whopper I gave you with the stick, Ehud," I said. "You knew best."

And now, after ever so many years, I feel like saying: "By Jerusalem! There's nothing on earth so patient and sensible as a donkey."—Reprinted by special permission of the author and the Christian Leader.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Worship: "The Responsibility of Knowing—Is It Nothing to You?" (James 4:17).

Action: Since we have made this study and have the responsibility of knowing that two-thirds of the population of Mississippi above the age of 9 years does not claim any church relationship; that we have two congressmen on the committee on immigration and naturalization who can do something about the Chinese Exclusion Act; that there are 15,121 foreign-born persons in Mississippi; that all groups in Mississippi do not have equal opportunities for education, health, etc.; that all groups in Mississippi do not have "the four freedoms"; unless we do something about it, the study will have failed in its purpose.

The district secretaries presided at the conferences, and interesting events took place. At the Seashore District Meeting, Mrs. R. E. Johnson, Mrs. L. J. Power, and Mrs. Stewart were presented Life Memberships, and the little daughter of Rev. and

Mrs. E. E. Samples was presented a Baby Life Membership. At the Hattiesburg meeting, Mrs. R. H. Rollings, Mrs. A. R. Wally, and Miss Jessie Deen were presented Life Memberships. At the Meridian meeting, the little daughter of Mrs. Edith Castle Carraway was presented a Life Membership. Mrs. Carraway's husband is serving with the armed forces of the U. S. A.

It was possible at four of the meetings for the new secretary of Young Women and Girls' Work (to be known soon as Youth Work) to be present and to speak to the women. Mrs. Charles Ratcliffe, in the few weeks since she accepted this office, has given much time and thought to the work, and she challenged the women to take home to study the problems of youth and to give their time and efforts to meeting these problems through the church.

At the Meridian meeting, Mrs. J. B. Pearson, secretary of Wesleyan Service Guilds, spoke on that work.

Each meeting closed with a consecration service, when the women pledged themselves to meet the challenge of the Christian's responsibility in building a new world order. Mrs. McKeithen led three of the services, and the others were led by Mrs. John Cirlot, Mrs. E. E. Deen, and Mrs. L. O. Todd.

MRS. MARY S. CRAWFORD

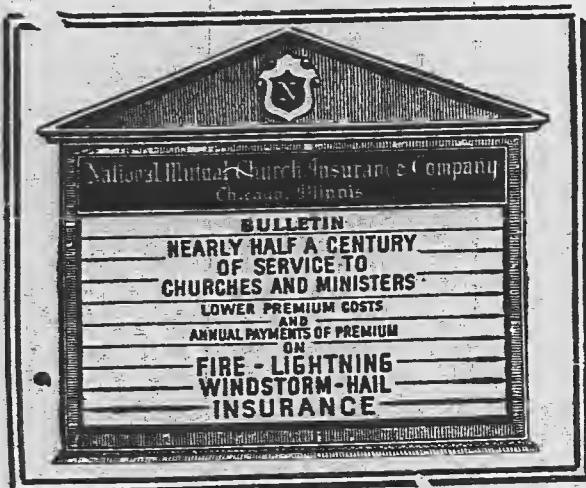
Sunday, September 5, heaven became wealthier by one saint, for on that day Mrs. Mary Small Crawford went there to take up her abode. Mrs. Crawford was born on December 11, 1871, in the little community of Evergreen, La. Her father was Thomas Small, and her mother Isabella McCullum, dropping the Mc and keeping only the Cul-lum. Mrs. Crawford married Seth Bouton Crawford, and they took up their residence in Franklin in 1893, living in their own little home all those years. She was a devout Methodist from her youth, and was informed in matters of the church and the Holy Scripture as few are in this day. Her loyalty to her Church and its Christ, did not falter even though she has lived alone for the past sixteen years. Her solitude only enriched her life and beautified her spirit. There is a vacant spot in our church which must forever remain so, but we are all the wiser and better because she has passed this way. She, like Job, "came down to the grave like a shock of corn," mature in every way, especially in spirit. Her convictions and principles were those of one who has walked with God and learned to know His mind. By his leadership, she has treated heartache and sorrow, joy and peace with the same spirit. Her faith was that of a mature Christian who has settled everything through long hours of searching the Scripture, a vital prayer-life, and sincere meditation.

Though it was my pleasure as her pastor to be with her and repeat the life-giving promises during her last hours, she needed no minister to assure her that God is ever present to care for His own. She is the "Last leaf on the tree," leaving no children, sisters, or brothers; but as her pastor, I pray that she has left many scriptural children. Her mantle has fallen, gently fluttering to earth, and surely some fine youth will take it up.

JOLLY B. HARPER, P. C.

Education is only like good culture; it changes the size, but not the sort.

—Henry Ward Beecher.



J. P. SKOLFIELD—AN APPRECIATION

J. P. Skolfield, a life-long resident of East Baton Rouge Parish, departed this life in his 83rd year at Baton Rouge on August 24, 1943.

He is survived by his widow, Mrs. Estelle Hamil Skolfield, a son, Wilson, U. S. Army, now in England; a daughter-in-law, Mrs. Wilson P. Skolfield, of Baton Rouge; a nephew, W. A. Skolfield, of Norco, La.; a niece, Mrs. Hart Littell, of Lafayette, La.

Funeral services were conducted by his pastor, the Rev. John H. Crowe, assisted by the Rev. John B. Koelemay, assistant pastor of the First Methodist Church of Baton Rouge. Interment was in Roselawn cemetery.

Mr. Skolfield was born on a plantation near Baton Rouge on November 27, 1860. He was converted and joined the Blackwater Methodist church while still a youth. Until he moved to Baton Rouge, some thirty-five years ago, he was a leader in the work of this small country church, which had been built by members of his family.

Upon moving to Baton Rouge, he transferred his membership to the First Methodist church of that city.

Mr. Skolfield was a devout and active Christian; loyal to his church, and staunch in its faith. His gentle kindness, sympathy, and understanding endeared him to countless friends. For four score and three years he lived serenely and happily, for he loved God and his fellow-man. His devoted wife, son, and daughter will miss him most of all. But they and his many friends stand not at the brink of unfathomable darkness, but on the shore looking toward that horizon of eternal light of God's mercy and goodness.

A FRIEND.

MRS. MARY JANE SEBASTIAN 1857-1943

After a lingering illness of several years Mrs. Mary Jane Sebastian entered into rest in the early hours of a lovely summer evening on August 24, 1943, in the little village of Benson, Louisiana. Quietly and gently as she had lived her spirit took wings, leaving a tired and weary body, to enter the 'house of the Lord where she will dwell forever.'

It was given to her to live a long and useful life. For eighty-six years she blessed our world; for sixty-eight of these eighty-six years she enriched her home by her devotion and fidelity to those whom she loved. Truly, she was one of earth's choice spirits.

It was a rare privilege to number Mother Sebastian among one's friends. Her unfailing spirit of cheerfulness was like a tonic in days when the whole world seemed sad and gloomy. An inner radiance cast its glow upon her very countenance in good days and in bad, and never once did we see it grow dim or fail. She had discovered long since that one of the choice fruits of the spirit-filled life is joy. She shared that joy with all those who came under her gracious influence.

Mother Sebastian was a woman of faith, a deep abiding faith, a faith born of her unfailing trust in God. And that faith never failed her, not even in the days when life was slowly ebbing away and her mind had grown weary and tired. God was to her the one unshaken reality in the midst of a world that is being shaken to its very foundations; and she was conscious of God's sustaining grace unto the end. And in that faith she quietly slipped away 'to where beyond these voices there is peace.'

Mother Sebastian loved the church of which she was a loyal member since early

childhood. As long as health and strength permitted she took an active part in the work of the church. And she did it gladly and willingly; not because it was a duty to perform but a privilege to enjoy. Surely her physical presence in the sanctuary will be missed, but her spirit will continue to linger in it as long as the church stands.

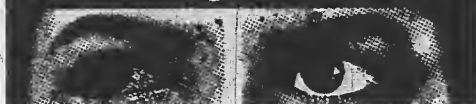
And now she has gone to a place called Home, where we never grow old nor weary, where we no more know pain and sorrow, where 'Nearer my God to Thee' is no longer a hymn of hope, but a glorious and endless experience.

Riches of heavenly grace she now enjoys; and rich graces and blessings of Christ's gospel shall comfort the hearts of all who knew and loved her.

JOHN J. RASMUSSEN.

September 8, 1943.

EYE COMFORT



The above picture illustrates how
**JOHN R. DICKEY'S
OLD RELIABLE EYE WASH**

helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

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FALSE TEETH

Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

World Wide
COMMUNION Sunday
OCTOBER 3, 1943

Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.

FELLOWSHIP OF SUFFERING AND SERVICE

DR. O. W. AUMAN, Treas., 740 RUSH STREET, CHICAGO, ILL.

MY CHURCH
ministers to
**WAR SUFFERERS
AND OUR
YOUTH IN SERVICE**



The Book of Books

IN THE LANGUAGE OF TODAY

Now, perhaps more than ever before, there is desperate need for the great messages of the Bible. But, today as never before, if the Bible is to have power with people, its meaning must be sharp and clear. It must be in language that is immediately understood.

The modern translations described on this page are based on recent study of history and archaeology and written in the familiar language of today. They are not intended to replace the King James Version, but rather to be a supplement in bringing about a clearer understanding of God's Word.

The Goodspeed Translation

The American translation—the Old Testament by J. M. P. Smith, revised in 1935, and the New Testament and Apocrypha (the fourteen books excluded from the Authorized Version) by Edgar J. Goodspeed. Order *The Complete Bible* and specify binding.

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A brand new book just published. In addition to the King James and Goodspeed translations printed in parallel columns, Dr. Goodspeed has written invaluable introductions to each book and explanatory notes. Attractively bound in blue cloth, stamped in gold. **\$2.00**

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CLOTH Ideal for the classroom or home bookshelf, this edition has sturdy black cloth covers. Its thin paper pages are edged in dusty rose. **\$3.50**

PARALLEL NEW TESTAMENT

In parallel columns, the new and old versions—Moffatt's famous translation printed, verse by verse, alongside the King James Version. Bound in black cloth covers, stamped in gold. **\$1.25**

Compare these three translations of Matthew 6:2

King James

Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

Goodspeed

So when you are going to give to charity, do not blow trumpet before yourself, as the hypocrites do in the synagogues and the streets, to make people praise them! I tell you, that is all the reward they will get!

Moffatt

When you give alms, make no flourish of trumpets like the hypocrites in the synagogues and the streets, so as to win applause from men; I tell you truly, they do get their reward.



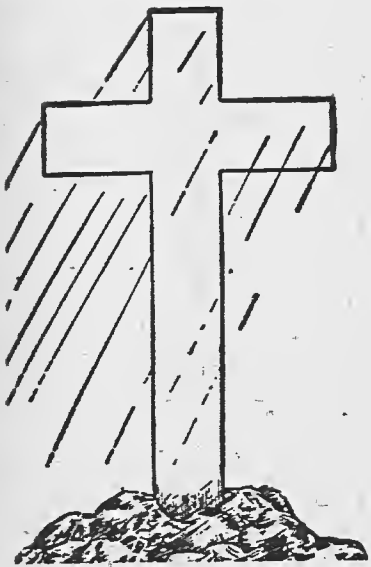
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CHRISTIAN ADVOCATE



THE LIVING CHURCH

Into our lives comes grace to endure, to conquer, to keep climbing ever higher toward that personal knowledge of God and of goodness which is eternal life, when we live and walk by faith, going on and keeping time as if seeing him who is invisible.—William Pierson Merrill.

THE PRAYER-ROOM TODAY

Father, forgive me that I have lived at so great a distance from Thee. Forgive me that all my thoughts and ways have been so different from Thine. Forgive me that so little of Thy likeness has been seen in me. Yet I would come to Thee afresh in Jesus Christ my Saviour. Accept me again for His sake, and help me to dwell henceforth with Him and with Thee, that so the likeness of Thy Son, Thy image in Him, may come to appear even in me. Amen.

North Mississippi Conference
Welcome Edition



BISHOP W. W. PEELE, President



WALLET OF THE WEEK



THE AUSTRALIAN MUD-SKIPPER is one of the freakish creatures of the "down-under" continent. It is both a fish and a creature of the muddy flats bordering the water. It has gills for the water and a breathing apparatus in its tail. It skips over the ooze by the flip of its tail and can even climb onto the roots of mangrove trees by means of its pectoral fins. Its periscopic eyes seem specially contrived to be a means of protection when it comes out of the water for a bask in the sunshine. It is known to science as the perioththalmus.

* * *

GERMAN S. S. EXAMINATIONS, according to *Spiritual Issues of the War*, point unmistakably to a form of allegiance which recognizes the state, not God. They emphasize the supremacy of the community, not the individual; freedom of religion so long as it does not oppose the state; Naziism as an unalterable program; Catholic and Evangelical teaching as irreconcilable with National Socialism; and German culture as antedating Christian culture by thousands of years. It teaches that the Catholic political and economic claim-to-power is merely disguised in Christian teaching.

* * *

A PAIN-RELIEVING DRUG which is non-habit-forming has long been sought by the medical profession. For each new pain-killer drug, the public is assured that it has no tendency toward addiction, but the claim has not been altogether borne out. Recently a new synthetic product called Demerol has been developed, in which the use of one million tablets and two hundred thousand "shots" are said to have indicated no tendency to create a dependence upon itself. It is said to be the equal of morphine in analgesic and sedative properties, and to be superior in some other respects.

* * *

THE FIELD MUSEUM, founded by Marshall Field I, is henceforth to be known as the Chicago Museum of Natural History. The Field family gave a total of more than twelve million dollars to the enterprise. According to President Hutchins of Chicago University, the museum is henceforth to change from a "curio cabinet to an integrated part of an educational system dedicated to the teaching of the art of living." The Museum was chartered as the Columbian Museum of Chicago and it took the name of Field a year later.

* * *

VALENTIA ROY MITZ, a Ukranian, said in a lecture recently at Arcadia, Florida, concerning drink in the army: "In Russia, if a woman offers a soldier liquor she has to serve six months in prison; if she gives it to him she is shot. There can be no drinking while war is on, for men must be strong, healthy and fully possessed of every whit of their strength and ability." Russia has learned that sober soldiers can fight better than drinking soldiers. Will the Government at Washington ever learn that lesson, or would they rather lose unnecessarily thousands of service men by drink, and even lose the war, than to lose their booze?—Baptist Standard.

THE RE-ESTABLISHMENT OF RELIGION in Russia seems to be well on the way to becoming a reality. The re-establishment of the Orthodox Church and the presence of an Anglican Church mission, headed by the Archbishop of York, for ecclesiastical discussions with Orthodox Church leaders is a step which few people could foresee or even hope for even as recently as two years ago. Sergius, the new Patriarch of the Orthodox Church, is seventy-eight years old and he was installed as primate only a fortnight ago.

* * *

CHRISTIAN COLLABORATION between Catholics and Protestants of Hungary seems to have been made necessary by the exigencies faced by all forms of faith in that unhappy land. The joint activity proposed is not to be concerned with the historic religious difference between the two groups, but is rather to be a promotion of a oneness of attitude and spirit. In such a spirit they propose to approach together the problems common to Christian society as a whole, and as a means of preserving Christianity itself from the desolations of war.

* * *

THE RUSSIAN AMBASSADOR TO MEXICO, speaking at a press conference in Mexico City, is quoted as saying that the Soviet Government intends to maintain the separation of church and state in that country. He declared that "the clergy of all faiths in Russia have shown a highly patriotic attitude and the government proposes to maintain the separation of church and state under conditions of tolerance and unreserved religious liberty." Such religious independence may be difficult for the Russians to implement, but its meaning will be readily understood in the West.

* * *

THE NAZI INVASION OF THE VATICAN will be resented by Catholics and Protestants alike. Not for the same reason, nor in the same degree, perhaps, but because it is a revelation of Nazi attitude toward all religion. The closing of St. Peter's Cathedral to the Catholic throngs of Vatican City and the frowning guns in St. Peter's Square can have but one meaning. The ultimate safety of the Pontiff, in view of the desperate deeds of the dictators in conquered countries, may well be considered a question which only time and Nazi desperation can answer.

* * *

POMPEII AND HERCULANEUM, whose destruction resulted from an eruption of Vesuvius in 79 A.D., are called to mind by the baptism of fire to which Naples is being subjected. It is said that it was not known that Vesuvius was a volcano until it broke forth in the fury which destroyed the two ancient cities at its base. After their destruction, the memory of Pompeii and Herculaneum was blotted out completely for approximately sixteen hundred years, when the remains were discovered by accident. Relics were found in a well which led to the excavations by which the tragic story of the lost cities was recovered.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH

The Church, which once loomed large in Christian philosophy, today represents a very tenuous line in the thinking of many who owe allegiance to it. Its enemies, such as Nazi Germany, understand perfectly well what is its importance in the Christian movement. They know that it represents the pooled power resulting from man's experience of the Divine life. But to many, who are at least committed to it as an organized form of religious life, it appears to be a mechanical device for applying a potential which is human and social rather than spiritual. In such a situation, it seems to us that both the Church and the individual suffer.

This evaluation of the Church seems to be partly an unconscious result of the partitioning of its activity. In that way we develop technicians and specialists who come to view the Church as an instrument for achieving particular ends rather than as a fountain choosing channels for the fulfillment of its own aims and ideals. It tends to transfer authority from the principal to the agent and in that way we have interpretations of the Church which range all the way from evangelistic and promotional interest to raising a collection.

It seems to us that one of the greatest calamities that could befall the Church is for it to be regarded as an instrument for accomplishing a variety of tasks rather than as the reservoir of the experience of Divine power and purpose. If the Church of any time be only a conventional instrument designed for ecclesiastical purposes, it is dated and subject to every change indicated by human necessity or caprice. Its changelessness and its power rest upon its embodiment of the divine purpose for world redemption. Every individual enlisted under its banner should represent an experience of salvation and a training fitting him to be a part of the ground crew in His enterprise for the conquest of the world. Any other understanding of the Church makes it a medley of special interests without unity or the recognition of eternal design. The Church is the citadel of redemptive purpose and power.

PREACHERS AND TEACHERS

There is much discussion in the newspaper, over the radio, from the platform, of post-war plans and permanent peace. The peace conference will presumably be composed of military men, business leaders, and political chiefs. There will be few, if any, ecclesiastics or pedagogues selected to help solve the staggering problems that will involve the destinies of men for generations to come. Yet, the best thinkers in these two fields, working hand in hand will have much influence, directly or



B. P. Brooks

our teachers.

There are many reasons why this is true. Our spiritual and educational leaders are educated men and women. They are trained definitely to develop the mental and spiritual characters of those who are to be the statesmen of tomorrow. They are in almost daily contact with these young people in the period when character is moulded. They, themselves, have a vision of a world that should be and, if prompted by ideals of right and truth and justice and spiritual goodwill, can transplant these ideals into the hearts and consciences of those whom they instruct.

Dr. Willis Sutton tells a beautiful story. He said he had great difficulty in deciding what he was going to do in life. When he saw his father harvesting the beautiful fields of waving corn, he said he wanted to be a farmer. When he saw the bridges spanning the great Mississippi River, he knew he wanted to be an engineer. His uncle was a country doctor. This uncle used to take him on his rounds. When he saw him relieving the suffering of his fellowman, administering to their physical needs, he felt that he must be a doctor. In turn, he wanted to be a lawyer, a preacher, a statesman, he wanted to write a book. Being of a religious nature, he knelt one night and asked for Divine guidance. It seemed that, as he knelt, a light came into the room and a voice came that said, "Would you like to do them all?" When he replied that he would, the voice said, "Just be a teacher." Some boy would write his book and it would be a better book than he had ever thought of. Some girl would paint his picture. Someone else would be the doctor and someone else would be the lawyer.

The same story could be told of the preacher. He must be all things to all men. He, with the aid of the teacher, holds the destiny of mankind in his hand. Theirs together is a heaven-endowed responsibility, a God-given opportunity. America and the world hang breathless to see how well they accept the challenge.

B. P. B.

NORTH MISSISSIPPI CONFERENCE NUMBER



THE FIRST METHODIST CHURCH AND EDUCATIONAL BUILDING, TUPELO, MISS.

Greetings:

North Mississippi Conference

The City of Tupelo, the Pastor and Membership of the First Methodist Church, greet you. We bid you welcome. The city is yours. We are honored above measure to have the messengers of Jesus Christ and the officials in the Kingdom of God as our guests. You will bring us a blessing. Pray for and love us. May God bless you each one.

TUPELO METHODISM

Pastors' reports to the quarterly conference show a need for room and equipment since 1909. In the pastorate of Dr. Bradley a committee was appointed to buy the Y. M. C. A. Dr. Hall reported plans in the making for relief of congestion. C. C. Alexander started a building campaign. J. T. Lewis had a large subscription list and several thousand dollars in cash toward a \$150,000 church. Dr. Brooks appointed a committee to buy the former Y. M. C. A. property; he also had an architect to draw plans for an Education Building back of the church.

For the third time a committee was appointed in 1939 to buy the former Y. M. C. A., and it was successful. The property could not be delivered until 1941.

A Building Committee was appointed as follows: P. K. Thomas, N. B. Buchanan, Roy Bogan, L. G. Milan, Sr.; F. L. Spight, Sr.

Edwin B. Phillips, Memphis, was employed as architect. Modern plans were carefully drawn and accepted.

A drive for funds was completed in 1939. There have been 453 contributions, representing 961 members. \$3,500 was the largest sum paid; five cents was the smallest. Four little children did not miss a time bringing their building fund envelopes for three

years. Such interest and cooperation finished the work without debt.

The 1936 tornado blew the steeple off the church. An artistic tower has replaced it. The inside of the church is new from wall to wall. There is a beautiful new carpet on the floor. There is also a west entrance to match the east entrance.

WAR-TIME CONSTRUCTION

We started building in mid-January, 1942. Therefore WPB allowed us to continue, since their restrictions did not apply to work in progress.

Much of our material was purchased in advance. There was a quantity of salvage used in construction and turned in on the scrap drives. The number of pounds of metal scrap, kind for kind, given on the scrap drives, exceeded the number of pounds of new metal purchased.

There are many things yet to be done. An enclosed and landscaped back lot for outdoor services, electric wall plugs, fans, suitable tables and chairs, outside finish, tower chimes, new and larger organ, are all in our future plans.

The quarters are convenient, attractive, and we are making good use of them.

DEDICATION

The Educational Building will be dedicated Wednesday, November 3, 1943, at 10:30 a.m. Bishop Peele will deliver the sermon. Former pastors are expected. Visiting preachers are welcome.

FINANCES

The financial growth of our church is reflected in the total sum raised at ten-year intervals: 1868 it was \$200. 1878 it was \$981. 1888 it was \$1,170. 1898 it was \$2,378. 1908 it was \$5,015. 1918 it was \$8,935. 1928 it was \$18,154. 1938 it was \$13,995. For the current year, 1943, it will come close to \$35,000.

MEMBERS

The growth in members is given for the census years:

Year	Members	Population
1940	1,423	8,212
1930	976	6,361
1920	801	5,055
1910	480	3,881
1900	179	2,118
1890	132	1,477
1880	207	1,008

Organized in 1868 with 9 members. The percentage gained for the church is greater than that for the city.

CHURCH SCHOOL

The Church School growth by decades is compared with membership as follows:

Year	School	Church
1880	91	207
1890	114	132
1900	148	179
1910	785	480
1920	541	801
1930	776	976
1940	793	1,423

So long as the membership of the church was small, the Church School was commensurate. For thirty years the school has been crowded and could not grow. The modern Educational Building is designed for every need and will care for a school of 800 attendance. It is our aim to have every



THE FORMER STRUCTURE—THE FIRST METHODIST CHURCH, TUPELO, MISS.

church member a member of the Church School. The attendance is increasing. We do not expect to reach capacity attendance for some time. We do hope for an enrollment of 1,200 and an attendance of 600 in the near future.

PERSONALIA

J. C. MOORE, JR.

Mr. Moore is General Superintendent of the Church School, completing his fourth year. Tireless, conscientious worker, he gives full attention to the development of a standard and program which will get the best results for the church and the people.

J. H. LEDYARD

Mr. Ledyard was one of the most active churchmen and citizens of Tupelo for a number of years. He was Sunday School Superintendent from 1910 until 1924. During this time the school had its greatest period of development in numbers, average attendance, organization and general usefulness. Mr. Ledyard was a member of the General Sunday School Board from its organization till the date it became the Board of Education. This Board had the direction of thousands of Sunday Schools in the Southern Methodist Church. In the years of his membership the Sunday School had its greatest development in the South.

MRS. CHARLES BETTS

President of the Woman's Society of Christian Service. There are nine circles. Everyone of the 397 women of the church is assigned to membership in one of these circles. There are numerous local activities, a full program, a sustained interest in the work, a good attendance at the scheduled meetings, a worthy budget, and a strong church loyalty. This group, so efficiently led by Mrs. Betts, numbers some of the most talented women in North Mississippi—educated, cultured, and with a good background.

P. K. THOMAS

Mr. Thomas has been a steward in the First Methodist church, Tupelo, for a number of years. Besides being one of the most progressive citizens and successful business men of the city, he is an aggressive churchman, who is proud of his church and wants it to be active. Mr. Thomas is chairman of the building committee, which has com-



REV. N. J. GOLDING

District Superintendent, Aberdeen District,

pleted its task and is ready to dedicate the Educational Building; also chairman of the Reception Committee for the entertainment of the North Mississippi Conference in 1943.

STANLEY R. HINDS

Chairman of the Board of Stewards of the First Methodist Church, Tupelo. This Board uses a thorough business method in handling church affairs. Weekly offering envelopes, quarterly statements, a carefully made budget providing all things needed, with the church offerings dignified and raised to a status of worship are parts of a well working system.

MRS. A. E. BERKLEY

Mrs. Berkley is known to all of Tupelo as "Nell." Letters addressed to her as "Nell" are delivered. The term is one of respect and love. For more than 35 years she taught the Beginners in the Tupelo Methodist Sunday School, and did such an excellent job that her influence is living in the character of middle-aged people, youth, and little children. She retired in 1939.

A. E. BERKLEY

(Picture not available)

Mr. Berkley is known as "Jake" to the citizens of Tupelo. It is a term of respect and friendship. He was treasurer of the Board of Stewards for 30 years, retiring in



REV. W. A. TYSON

Pastor, the First Methodist Church, Tupelo, Miss.

1939. He has been the Communion Steward for more than 40 years; he is completing his 30th year as secretary and treasurer of the Church School; he has been a steward for more than 40 years, and in all of that time has not missed a quarterly conference or a meeting of the Board of Stewards. For over 30 years he looked after the property to see that it was well cared for. His labors have been abundant; his loyalty refreshing; his faithfulness inspiring.

THREE NONAGENARIANS

Perhaps no other church in our state has three ladies in its membership who are nonagenarians. Our Tupelo church not only has such a blessing, but these "young ladies" have been of large usefulness and fruitful Christian lives. They are Mrs. Georgia Allen, Mrs. Virginia Thomas, and Mrs. Anna Trice. (Mrs. Trice went to heaven after this was written).

MRS. ANNA TRICE

(Photo not available)

Mrs. Trice was born at Tibbee, near Columbus, Miss., December 27, 1853, and died August 28, 1943. She taught in the

public schools of Tupelo for 25 years; she also taught in the public schools of Nettleton, Verona and Lee County for several years, a total of nearly half a century. Mrs.

STANLEY R. HINDS
Chairman, Board of Stewards

Trice was a graduate of the Columbus Female College, June 28, 1870. Many of the leading business men of Tupelo had their first public school training under her teaching. For many years she was a faithful member of the First Methodist church.

MRS. VIRGINIA THOMAS

Mrs. Thomas was born at Terre Bona, near Palmetto, Pontotoc County, Miss., Feb. 7, 1851. She has been devotedly religious all of her life, and is one of those old-fashioned mothers celebrated in song, poetry, and sermon. A profile view makes you think of Whistler's mother. Rev. Bowen Burt, of the North Mississippi Conference, is a grandson. Professor Virginia Thomas, of Millsaps College, is a granddaughter. Mr. P. K. Thomas, one of the leading business men of Tupelo, is a son. There is a large family of children and grandchildren, all of them religious, and each one devoted to Mrs. Thomas. With a keen mind, she is humorous, smiles, gives good testimony, and looks to the future.

MRS. GEORGIA ALLEN

Mrs. Allen was born at Richmond, Lee County, Miss., on August 3, 1852. For a long time she has been a member of the First Methodist church of Tupelo. Her distinguished husband was the nationally famous Congressman, Private John Allen. It is a joy to look at her Bible. There are hundreds of marked passages in it, pages well used, with so much of it committed to memory. One of her great delights has been church attendance. Her church, her pastor, her friends, are dear to her.

PRESIDING ELDERS

The years of major service given.

1868-1882—No record. 1883-6, R. G. Porter. 1887-90, Amos Kendall. 1891-3, J. B. Stone. 1894, W. S. Lagrone. 1895-8, S. M. Thames. 1899, J. M. Wyatt. 1900-2, W. W. Woollard. 1903-4, J. C. Park. 1905-8, J. H. Mitchell. 1909-11, J. H. Felts. 1912, J. E. Cunningham. 1913-16, J. W. Bell. 1917-19, T. H. Lipscomb. 1920-3, T. H. Dorsey. 1924-7, L. P. Wasson. 1928-30, E. N. Broyles. 1931-4, T. H. Dorsey. 1935-8, W. P. Buhrman. 1939-43, N. J. Golding.

OUR PASTORS

The years of major service given.

1868, E. B. Plummer. 1869, W. L. Kistler. 1870, R. G. Porter. 1871, M. M. Dunn. 1872, Thos. L. Duke. 1873-4, J. A. Peebles. 1875-8, J. B. Stone.

1879-82, R. G. Porter. 1883-4, J. B. Stone. 1885, A. P. Sage. 1886, J. M. Wyatt. 1887, E. L. Spraggins. 1888-9, Eugene Johnson. 1890-1, N. G. Augustus. 1892-4, E. H. Moon, died and was succeeded in 1894 by J. W. Honnell.

1865-6, W. T. J. Sullivan. 1897-8, R. A. Meek. 1899-00, S. B. Myers. 1901-4, J. A. Bowen. 1905-6, T. W. Lewis. 1907, W. C. Black. 1908, J. H. Felts. 1909, W. W. Woolard. 1910-13, W. L. Duren.

1914-15, J. C. Park. 1916-19, O. W. Bradley. 1920-3, J. A. Hall, who died and was succeeded in 1923-5 by C. C. Alexander. 1926-27, J. T. Lewis. 1928-30, Carroll Varner. 1931-3, W. B. Buhrman. 1934-8, H. F. Brooks. 1939-43, W. A. Tyson.

Successful men of distinction and leadership have served this church, among them Dr. Meek, Dr. Bradley, Dr. Sullivan, Dr. Bowen, Dr. Lewis, and Dr. Duren.

Former pastors who are alive today are O. W. Bradley, Dr. Buhrman, Dr. Duren, N. G. Augustus, Dr. Meek, and J. H. Felts.

TUPELO CHURCHES

The First Presbyterian—Dr. S. E. McFadden, pastor.

The First Christian—Rev. W. D. Cardwell, pastor.

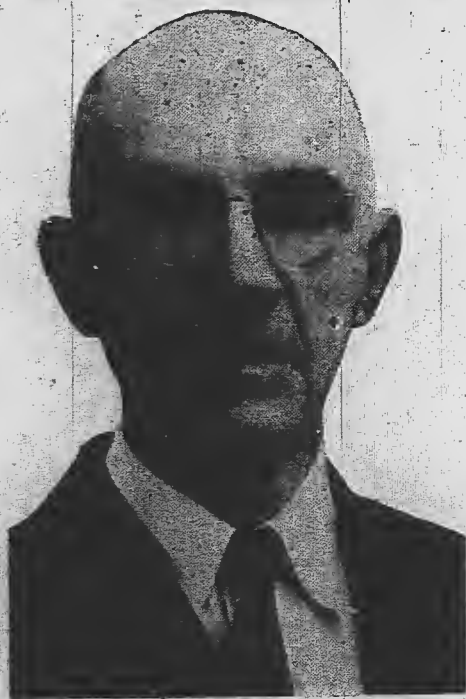
The Calvary Baptist—Dr. F. M. Powell, pastor.

The First Baptist—Dr. H. R. Holcomb, pastor.

The All Saints Episcopal—Rev. J. W. Emerson, rector.

NONE BUT DELEGATES

In former years it was our pleasure to invite everyone to be our guests. This year we cannot entertain anyone but members of the Conference and members of the Boards. Please do not think it will be all right to bring someone anyway and that we



J. H. LEDYARD

will take care of them. We can not. No servants, rationed food and gas, and general war conditions make this necessary. We regret it. But we are going to have a good

time and you are going to have a good time. You will be a blessing to us, and we want to be a blessing to you.

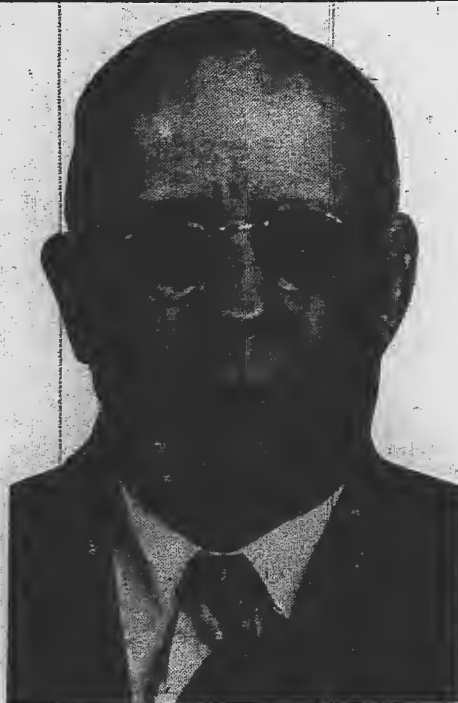
OUR GUESTS OF HONOR

In appreciation of their years of service for God and our Church, we regard the retired ministers as our guests of honor.

Ranking high in our affection and appreciation is the rural preacher, "the circuit rider." Our Church designates each one of these as a guest of honor also.

YOUR ENTERTAINMENT

War conditions keep us from doing many things. Therefore we have asked you to name your room mate, tell when and how you will come to Tupelo, and let us know at once what we can do for your pleasure. Do this now. And please do not ask us to make changes after you have been provided for.



S. J. HIGH

Please let your host use your ration book while you are here. Please do not ask us to entertain anyone not a member of the Conference. We regret that we are forced to ask this. We know you and we are sure you will understand and cooperate. We will have a great Conference and we will do our best to make you have a good time.

L. G. MILAM,
Chairman, Entertainment Com.

UPON ARRIVAL

When you are given the name and address of your host, please notify him when you will arrive. When you get to Tupelo, please go directly to the home assigned. If you

have any difficulty in finding your way, please report to the Reception Room in the Education Building. Someone will show you the way.



P. K. THOMAS

BOARD AND COMMITTEE ROOMS

Assigned as follows:

Bishop and Cabinet, Pastor's Study.

Board of Education, Junior Department, Room One, Floor 2.

Book Room, the Chapman Class Room, Floor 1.

Evangelism, Intermediate Room 2, Floor 3.

Hospitals and Home, Intermediate Room 3, Floor 3.

Ministerial Training, Senior Room 2, Floor 3.

Missions and Church Extension, Business Men's Room, Floor 1.

Temperance, Intermediate Room 2, Floor 3.

World Service and Finance, Young Adult Room 2, Floor 3.

Statistical Secretary, Primary Room 2, Floor 2.

Conference Relations, Senior Room 3, Floor 3.

Conference Claimants, Young Adult Room 3, Floor 3.

Memoirs, Junior 2, Floor 2.

Lay Activities, Philathea Room, Floor 1.

Sabbath Observance, Belle Bennett Room, Floor 2.

Information, Foundation Class, Floor 1.

District Conference Records, Junior Room 3, Floor 2.

Courtesy, Senior Room 4, Floor 3.

Accepted Supplies, Senior Room 1, Floor 3.

All Groups, page 9 of Journal, Primary Rooms 1 and 2, Floor 2.

Treasurer, Chapman Class.

Brotherhood, Beginner Room A, Floor 2.



Christian Literature, Beginner Room B, Floor 2.

Public Worship, Study.

Dining Rooms, third floor, northeast corner.

Every Committee and Board can be accommodated in our church.

SPONSORS

This "Welcome" edition of the New Orleans Christian Advocate is sponsored by the firms listed below:

Citizens State Bank.

Herbert K. Brasfield, Jeweler.

The Bank of Tupelo.

W. E. Pegues, Furniture and Funeral Director.

Tupelo Hardware Co.

Mid-South Manufacturing Co.

Tupelo Floral Corporation.

Leake & Goodlett, Lumber and Builder's Material.

Gravlee Lumber Co., Everything to Build With.

Milam Manufacturing Co., Children's Garments.

Coca-Cola Bottling Works.

Betts Market and Grocery Co.

Ballard Coal Co.

Nehi Bottling Co.

Reed Bros., Mfg. Work Clothes. Wholesale Dry Goods.

Tupelo Steam Laundry.

400 Service Station, H. B. Lawhorn.

Hinds Bros. & Co., Men's Clothes.

People's Bank & Trust Co.

T. K. & E' Drug Co.

Glasgow Drug Co.

Pryor's, Ladies Wearing Apparel.

Copeland-Shaw, Wholesale Groceries.

Hardin's Bakery.

L. P. McCarty & Son, Jr., Wholesale Groceries.

King Grocery Co., Wholesale Groceries.

Spight's Department Store.

Hotel Tupelo.

Jeff Davis Hotel.

Mike's Cafe.

BUSINESS FIRMS

Tupelo has enjoyed the reputation of a good trade center. The business and profes-

Wholesale grocery stores, 6; Physicians and surgeons, 16; Lawyers, 18.

Dentists, 5; Veterinarians, 3; Manufacturers, 9; Feed stores, 4; Furniture stores, 5; Accounting firms, 1; Banks, 3; Sheet metal and heating, 2; Barber shops, 13.

Architects, 1; Beauty shops, 12; Automobile accessories, 8; Automobile dealers, 4; Bottling companies, 4; Cleaners, 6; Delicatessen, 1; Electric appliances, 7; Fish hatchery, 1; Gas and oil, wholesale, 8.

Gasoline stations, 37; Plumbers, 1; Printers, 3; Real Estate, 6; Restaurants, 33; Schools, 8; Shoe repairs, 3; Theatres, 2; Tinsmiths, 1; Bakers, 1; Blacksmiths, 3.

Daily papers, 2; Brokers, 10; Building and Loan Associations, 1; Cabinet works, 2; Contractors, 18; Compress, 1; Gins, 3; Cotton seed mills, 1; Electric fixtures, 3; Fertilizer, 2; Florists, 2; Hospital, 1; Hotels, 5; Wholesale meat companies, 2; Machine shops, 2; Organizations, 20.

OUR FARMS

By Paul Keller

Lee County, Mississippi, is located in the heart of the rich agricultural section of



MRS. GEORGIA ALLEN

North Mississippi. This county is farmed by 6,700 farm families, a great majority of whom are farm owners. Lee County has a variety of fertile lime soils that produce a fine quality of cotton and high yields of alfalfa, oats, corn, truck crops, hay and pasture crops.

The leading cash crop is cotton, with an annual average production of around 30,000 bales. Lee County is one of the top-ranking counties in Mississippi in corn production, with an annual average production of well over one million bushels.

Dairying is the leading agricultural pursuit in the diversified live-at-home program. The sixteen retail dairies deliver 6,500 quarts of milk daily in the town of Tupelo, besides other towns, and the Carnation Company's processing plant receives about 90,000 pounds of milk daily. The sale of high quality producing cows to centralized retail milk markets has been developed. Two local commission firms hold weekly auctions. These are reported to be among the largest in the nation. The Lee County Jersey Cattle Club is one of the leading county clubs in the nation. More Jersey cattle were registered in 1942 with new Lee County farmers than any other county in the United States.

The North Mississippi Livestock Association employs a full time field man to promote better livestock feeding and growing.



MRS. A. E. BERKLEY

OUR HEROES

The following men are in the Armed Service of our country:

Thomas C. Adams, George Fletcher Adams, Marshall C. Adams, R. S. Armstrong, W. Herbert Armstrong, Britt Armstrong, W. B. Austin, Geo. William Baker.

James David Baker, Joe M. Baker, Felix M. Black, Thomas A. Boggan, Edgar W. Boggan, W. T. Booth, Taft Bowen, Ernest L. Bowen, Albert G. Bowen, Jr.; Clifton L. Brown, Raymond Bryant.

Roy Bryson, Charles R. Bryson, David S. Burnett, George N. Bristow, Jr.; John H. Caldwell, David B. Camp, Dudley R. Carr, James Chappell, William H. Chappell, S. T. Clark, C. D. Clark.

Claude F. Clayton, James A. Coleman, Jr.; Redie T. Crenshaw, Jr.; George Cunningham.

C. D. Daniel, Watt Daniel, Norman Dement, Wm. A. Denny, Harold T. Edgington, John W. Elmore, Horace O'Neal Evans, John D. Evans, Chas. A. Evans, Jr.

Lawrence M. Ford, Ernest T. Felts, Watkins Ferguson, James C. Green, Jess D. Green, William R. Gardner, W. L. Gullett, Jr.; Leroy Grissom, Finley E. Hall.

Wm. Hall, Henderson Hall, Frank Harvey, Jr.; Jerry D. Hays, Jr.; George Herring, Robert Hinds, W. L. Howard, R. G. Houston, Jr.; Travis H. Hicks, W. C. Hines, Gene Holcomb.

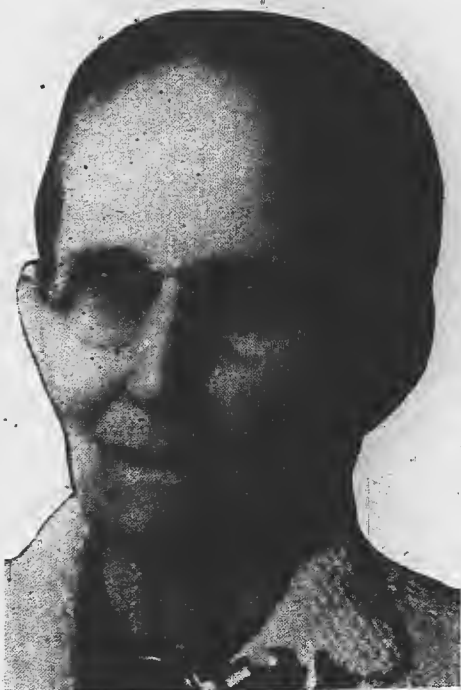
James C. Jackson, G. Marvin Jenkins, James Luther Johnson, Bill Joyner, James Jernigan, Roy Arthur Kelly, E. E. Kelly, Robert D. Kirk, Jr.; F. M. Laney, Jr.

Andrew Jackson Lee, Ernest W. Leech, Joseph L. Lewis, Robert M. Lewis, Jesse D. Lewis, James G. Lewis, Raymond S. Lewis, George D. Lofton, S. E. Lumpkin.

James E. Mason, Morris V. May, George F. Maynard, Robert Maynard, J. E. McCord, Jr.; Bill McCord, Jack McGuire, Robert McNutt, Gerald C. Meek, Guy Mitchell, W. P. Mitchell.

J. B. Monaghan, Joseph Allen Montgomery, Earl Moore, A. F. Moore, Haiden M. Moore, Chas. B. Murff, Frank Murff.

J. Eugene Murff, Jr.; William L. Morrow, George W. Mullins, William Foster Newell, George O'Callaghan (deceased), James O'Callaghan, Michael C. O'Donnell, Lowell N. Otto, Enoch O'Shields.



MRS. VIRGINIA THOMAS

sional opportunities are listed, in part, as follows:

Retail dry goods merchants, 15; Jewelers, 3; Retail grocery stores, 45; Drug stores, 4;

Jack Phillips, Joe A. Phillips, Pete Platt, W. H. Porter, Chas. D. Pou, George R. Powell, Jr.; Fred B. Powell, Frank C. Pound, David O. Puckett, George E. Patrick, Daniel R. Patrick, Jimmy Patrick.

Louis C. Raines, F. B. Raper, Jr.; LeRoy Ray, Wm. R. Reed, Robert W. Reed, Jr.; Jack Reed, Robert W. Reedy, Chas. A. Reynolds, William Norwood Riley, Harris D. Riley, Jr.

J. Gayle Rogers, Guy Richardson, James M. Richardson, Paul A. Robertson, Jr.; Harry Rutherford, Jack M. Reese.

Robert Sadler, H. S. Stanley, Jr.; Robert Oliver Smith, Landon Jerome Smith, Leon A. Smith, Harry Smith, Richard L. Smith, James Harry Smith, Byron T. Shuttleworth, Ed M. Stiles.

Henry A. Taylor, Kenneth DeKalb Terrell, J. M. Thomas, W. W. Trice, Sam E. Tyson, Jerry N. Troy, Jr.; David C. Troy, William F. Tate.

Alfred C. Walker, J. A. Wascom, Monroe S. Woodward, Jr.; Heber Whitesides, David P. Whiteside, Joseph B. Whiteside, Lester E. Wilson, James C. Williams, John Wax, Dan Harvey Wylie, Thomas A. Young.

One of our young ladies has enlisted with the WAACS—Miss Lynn Garber.

PERSONAL NOTES AND INCIDENTS

Chaplain K. S. Tucker has been transferred and is now located at Fort Custer, Mich., Hq. 1661 St.S.U.

Rev. Geo. P. White was host to his family and friends at a dinner celebrating his 77th birthday on September 19.

Rev. P. H. Fontaine, retired member of the Louisiana Conference, has left Kentwood, La., and is now located at Way, Miss.

Chaplain Aubrey C. Walley has been transferred and is now located at March Field, California, 1886 Bn. Engineering Aviation.

Miss Elizabeth Cavin, who has been at Scarritt College, Nashville, is now working with the Church School Extension Board in New Orleans.



J. C. MOORE, JR.,
Church School Superintendent

Bob Grambling, son of Rev. and Mrs. J. B. Grambling, is stationed at Ellington Field, Texas, where he is an instructor of code in the Pre-Flight Navigation School.

EXPLANATION

The briefness of the sketches in the Tupelo publicity made it impossible to keep them with the cuts without spoiling the mechanical effect of the issue. They are, therefore, dispersed throughout the paper.

Rev. A. L. Davenport reports a good year with the people of Vaiden and West, Miss. He says it now appears that they might report everything in full at Conference.

Rev. A. Frank Matthews, pastor at Lisbon, La., has been spending three weeks on vacation in Southern California, but expects to be back at his post of duty for next Sunday.

Rev. A. D. George reports a good meeting at Glenmora, La., in which he had the assistance of Rev. R. M. Bentley, of Pineville. He says that the church was greatly uplifted by the meeting.



MISS ALICE BENDING
Director of Christian Education, the First Methodist Church, Tupelo, Miss.

Rev. W. W. Brunner, pastor at Swiftown, Miss., says that he has had the best year of the three in which he has served the good people of that charge, and that things look hopeful for a good financial windup.

Rev. James R. Strozier reports a successful year's work on the Pine Grove charge, notwithstanding his hindrances from illness. Next week he will be assisted by Rev. Fred Flurry in a meeting at Pitkins Chapel.

Chaplain David Tarver, of the Louisiana Conference, is now stationed at Camp Claiborne, La. Mrs. Tarver has been employed by the Board as Director of Religious Education of First Church, Alexandria.

Rev. C. C. Clark, First Church, Gulfport, writes: "I congratulate you on the splendid record you have made for the circulation of the Advocate. You really saw some dark days, but we all rejoice now that the skies are brighter."

Rev. George H. Jones, recently elected editorial secretary of the General Commission on Evangelism, has left Newton, Miss., to begin work on October 1 in his new position. His new address will be 708 Medical Arts Bldg., Nashville 3, Tenn.

Reports to the recent session of the New

Orleans District Conference showed 375 received on profession of faith, 514 by other methods, and a total membership of 8,674. Apportionments accepted, though a little



MRS. CHARLES BETTS
President W. S. C. S.

less than the previous year, are well up to date, and the payments of retired ministers are in advance of last year.

First Church, Corinth, under the leadership of Rev. W. C. Newman, is considering a campaign for gathering money for the construction of a new church structure when the war shall be over. The proposition has not aroused much enthusiasm as yet, but it is hoped that the widespread movement for new construction may not miss the city of Northeast Mississippi with a classic name.

Dr. W. A. Tyson, pastor at Tupelo and the host of the coming session of the North Mississippi Conference, has been called to Georgia on account of the serious illness of his mother. His many friends in our territory will be distressed to know of his sorrow and will not fail to remember mother and son. Dr. Tyson has done a monumental work at Tupelo, and the Board is asking for his return for another year.

BELMONT, MISS.

Although we moved to the Belmont charge during mid-summer, the people have been very gracious to us. They accepted us with a fine spirit, we are delighted with the cooperation of the good people on this charge. We have already had our fourth quarterly conference September 21, and every item was paid out in full.

M. NASH HAMILL

PROVENCAL, LA., CHARGE

Rev. W. F. Ragsdale reports that he has finished painting the church at Provencal and that it is greatly improved in appearance. All apportionments are practically paid in full, and he is closing out the Conference year with a clean slate. A new well for the parsonage has been completed and all windows and doors have been screened.

CHAPLAIN JESSE F. WATSON

Friends in this community will be interested to know that the Rev. Jesse F. Watson, former local Methodist pastor, is now located at Fort Devons, Mass., where he is

undergoing training as a chaplain in the U. S. Army, he having volunteered for service some time ago.—From Conservative, of Carrollton, Miss.

REV. BENTLEY SLOANE TO LEAVE FIRST CHURCH, SHREVEPORT

Rev. Bentley Sloane has notified the bishop and the district superintendent that he desires an appointment as a full pastor at the forthcoming Conference. He has served in the Little Rock, Oklahoma, and Louisiana Conferences—six years at First Church, Little Rock; four years at Boston Avenue, Tulsa; and six years at First Church, Shreveport, as associate minister and director of Christian Education. He holds degrees from Centenary College, Southern Methodist University, and is now a graduate student of Duke and more recently of the University of Chicago. He has served in churches with Dr. H. D. Knickerbocker, Bishop W. C. Martin, Dr. C. M. Reeves, Dr. C. C. Grimes, Dr. Forney Hutchinson, and Dr. Dana Dawson.

CHAPLAIN WARE'S WORK APPRECIATED

Dear Dr. Duren: Recently I was a patient in Shreveport Charity Hospital and became acquainted with Rev. R. T. Ware, and learned of the wonderful work he is doing as hospital chaplain. A few minutes' talk and a good paper to read meant much to me and I praised this work without knowing its extent. It was when I heard that his kind offers of help meant more than words of cheer and prayer with the discouraged; maybe it was the fare home, many times it was clothing for infants, often it was something special needed for an aged person or a handicapped child. Like Christ, he ministered to physical needs as well as spiritual.

I pray God's blessings on Rev. Mr. Ware and those who are helping him carry on this work.

Sincerely,
MRS. VALLIE BROWNING.

Logansport, La.

SHALL WE INCLUDE BETTER SUPPORT FOR RETIRED MINISTERS IN OUR POST WAR PROGRAM?

By Dr. A. T. McIlwain

All who are giving any thought to the future program of the Church have reason to believe that a large financial program is in the making for the post-war period of our Church. Surely this is what every forward-looking Methodist would expect and desire. We hear it said on every side that we will be in a new world following this global war, and that means that no ordinary program will be sufficient for an aggressive Church such as the Methodist Church.

We also have reason to believe that the major emphasis in this program will be upon missions, both home and foreign. This, too, is what every true Methodist would like to see. The Methodist Church has always been a missionary Church, and if we lose our missionary spirit we will, and ought to, die. God has never been able to use a church that did not have the missionary spirit, and surely the missionary spirit is needed today more than ever before.

We may also expect special emphasis to be placed upon Christian Education. Again this emphasis will meet with the approval of all true Methodists. Methodism has al-

NOTE

It is the custom of the office to send out September and October expiration notices at the end of the Advocate campaign. October expirations have gone out a week early, but no one will lose anything. It is the policy of the paper to treat every subscriber absolutely right.

ways believed in and promoted Christian education, through the local Church schools and our colleges and universities. We think of Methodism as a great evangelistic movement, which is true, but a study of our history reveals the fact that from the beginning we have emphasized Christian education.

But there is another long-neglected obligation to which the Methodist Church needs to give serious consideration in connection with any major financial campaign. I am thinking of a more adequate and stable support for our retired ministers. About twenty years ago the former Southern Church set



MRS. S. B. HAYMAN
Church Secretary, the First Methodist
Church, Tupelo, Miss.
the North Mississippi Conference

out to meet this long-neglected obligation by raising a large endowment. This effort followed two Church-wide financial campaigns, and it was remarkable that it succeeded as well as it did. It is the conviction of this writer that the needs of the retired ministers of our Church should have equal consideration along with other worthy and pressing claims in our next Church-wide financial campaign. I believe that such a campaign is timely for the following reasons:

1. There is a Church-wide conscience at this point. The Church is ready to do something worthwhile for the retired men, as never before. During the special effort, led by the late Dr. L. E. Todd, we heard much about the "Forgotten Man"—the retired minister. As suggested above, that campaign failed to reach its financial goal, but it created a Church-wide conscience on better superannuate support. The "Forgotten Man" of special effort days is no longer with us. The retired minister and his needs are very much in the limelight today. There was never a better time to do something adequate and permanent than now.

2. The money is here. There is more money in circulation today, and perhaps will be for several years, than ever before in

history. With present low interest rates we could hardly expect to raise a sufficient endowment for immediate and future needs, but we can raise sufficient funds to assist in setting up the Reserve Pension Plan and provide a much needed additional amount for current and immediate future needs. Some Conferences are now in the midst of such a campaign, and others are looking in that direction. These campaigns could be tied in with a Church-wide movement.

3. This Is An Age of Pensions. It is a sad commentary upon the Church that any and all groups of aged men are better provided for than the retired ministers of the Methodist Church. In many states the aged receive more from old age pensions than the average retired minister of our Church. Not only is it true that groups outside the Church are better provided for than our superannuates, but it is also true of other groups within the Church. Long ago the Church made adequate provision for retired Bishops, which it should have done. No self-respecting Methodist would want our retired Bishops to be objects of charity or special appeals and collections throughout the Church. The Church has also made adequate provision for retired missionaries. Again this should be done. No one would have it otherwise. Ample provision is made for retired employees of the Publishing House and many of the General Boards. We would not take one penny from any of these groups, but our contention is that we should make ample provision for the retired ministers of the Church along with these other groups. For surely no group, as a whole, has made a greater contribution, at a greater sacrifice, than the pastors of the Church. I hope that those who plan the post war financial program of the Church will give due and serious consideration to the needs of the retired ministers, and that the next General Conference will include in any Church-wide financial campaign better support for our worthy Claimants.

B. B. SANDERS, SR.

Carrollton, Miss., Sept. 21.—Funeral services for B. B. Sanders, Sr., were held Monday from the home near Coila, Miss., with the Rev. R. E. Wasson and the Rev. L. D. Sellers officiating. Burial was in Evergreen cemetery.

Mr. Sanders died Sunday in the Grenada, Miss., hospital after a short illness. He was a planter.

Surviving are his wife, Mrs. Mary Fisher Sanders; five sons, B. B. Sanders, Jr., Vaiden, Miss.; J. W. Sanders, with the Army Air Forces in Vermont; Winfred Hart Sanders, James Sanders and Harold Sanders, Coila; a daughter, Miss Mary Ann Sanders, Coila; his parents, Dr. and Mrs. H. U. Sanders, Carrollton; five brothers, Harold Sanders, of Arkansas; Harmon Sanders, of the Army; James Sanders, of Greenwood, Miss.; Marcus Sanders, of Carrollton, and Wyman Sanders, of the Army; two sisters, Mrs. Eva Watson and Mrs. Barbara Stanford, of Carrollton.

—From Memphis Commercial-Appeal.

"Did you bring your references with you?"
"No, lady. Did you?"

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Give me your tired, your poor huddled masses—yearning to be free.
The wretched refuse of your teeming shore.
Send these—the homeless, the tempest-tossed—to me.
I lift my lamp beside the golden door."
—Emma Lazarus.
(Inscription on the Statue of Liberty)

Approved Studies, October, 1943-October, 1944

Topic: "The Church and America's Peoples."

Text: "We Who Are America," by Kenneth D. Miller. Required supplementary reading, "Unity—A Challenge to American Democracy."

Topic: "God and the Problem of Suffering." (Guide by Mary DeBardleben).

Text: The Bible.

Topic: "Christian Ventures in Learning and Living."

Text: "For All of Life," by William H. and Charlotte V. Wiser. Required supplementary reading, "The Silent Billions Speak," Frank C. Laubach.

"The Church and America's Peoples"

Beginning October 1st, many of the societies in the Mississippi Conference will be using the first approved study of the 1943-44 season, "The Church and America's Peoples"—the text, "We Who Are America."

The Conference Study Committee has just completed a series of educational conferences and seminars in the six districts, so this study should be one used for Special Jurisdiction Recognition.

In the work-shop of the conferences five lesson outlines were developed, and on this page we will try to give a few additional helps during the fall months.

The first lesson outline dealt with "Who Are We?" in the class, the community, the state and the nation, and should help the members of the class to see that the United States of America has been made by the love and sacrifice of the peoples of many lands and nations. It will be interesting to see how many of these groups of people are represented in our own community.

Why should people want to come to the United States of America? What do we offer them? Study the inscription on the Statue of Liberty (written by a Jewess) and on the Liberty Bell.

Has the United States of America a reputation for tolerance? What have we learned from past studies concerning our dealing with other nations?

In the following Bibliography, prepared by Mrs. E. V. Perry, our Conference Secretary of Missionary Education and Service, will be found many helpful articles:

Your Missionary Library

Third Annual Report of the Woman's Division (the "Grey Book").

Homeland Series (pamphlets).

World Outlook (especially for last 12 or 18 months).

Methodist Woman.

"Right Here at Home," Meade.

"Homeland Harvest," Limouse.

"Christian Roots of Democracy in America," Holt.

Christian Home Packet.

Church School Literature.

Epworth Highroad, July, 1943.

Readers's Digest—

1938—October. Einstein, a Study in Simplicity.

1939—January. A Negro Looks at the South.

February. Rabbi Cohn, First Citizen of Texas.

1940—April. Music Master to Millions.

May. The Man Who Carves Mountains.

June. Angelo Patrie's Public School. Toscinini, Man and Legend.

August. This Land and Flag. Symposium: Why I Came to America.

September. The Americanization of an American.

November. Petrillo, Dictator of Music.

December. A Chronicle of Americanization (III).

1941—February. Chronicles of Americanization (IV).

July. What Makes Sammy Run.

September. Shake Hands with the Dragon.

November. Need We Fear Our Alien Population?

Let Fiorello Do It.

Chronicles of Americanization (V).

1942—January. Chronicles of Americanization (VII).

September. The Facts About Jews in Washington.

November. The Story of a Refugee.

December. The Most Unforgettable Character I've Met.

1943—January. A Negro Warns the Negro Press.

February. U. S. Soldiers With Japanese Faces.

June. Why I love America.

The World's Biggest Negro Business.

July. Braves on the March.

August. The Church Comes to the Factory.

September. First Lady of Hollywood.

Books

Adamic—From Many Lands; Two-Way Passage; My America.

Sandburg—The People, Yes.

Cather—Death Comes for the Arch Bishop; My Antioch.

Field—And Now Tomorrow.

Holt—George Washington Carver.

McWilliams—Brothers Under the Skin.

Hoffman—Jews Today.

In the October, 1943, "Good Housekeeping," page 4, will be found an article which will be helpful in later lessons, "Their Loss Our Gain."

"Our Greatest Problem"

Many societies are completing the study of "Our Greatest Problem" in the area of Alcohol and Other Narcotics. The following information will be interesting to them:

In a news report from St. Louis, Beverage Retail, weekly, of August 9th, stated:

"When Congress reconvenes after the summer vacation it will be confronted with a flood of wet petitions that should squelch the all-out petitioning of the drys which have been filling pages of the Congressional Record. The current wet drive was launched by the Anheuser-Busch Company, of St. Louis, two weeks ago. The progress of the drive is indicated in the following letter which the company has addressed to all brewers in the United States:

"We know you will be interested to see the score of results to date of our Petitions Crusade against Prohibition legislation.

"So far we have distributed, or caused to be distributed, 240,000 petition blanks.

"Our own distributors and men have accomplished the following:

"Completed petitions sent to Washington, 27,709.

"Signatures thereon, 649,714.

"Additional signatures expected on petitions being circulated, 308,050.

"It is safe to predict our own people will send more than a million signatures to Washington.

"From hundreds of letters received from brewers, distillers, vintners, dealers' organizations and hosts of friends, among whom we have distributed many times the number of petition forms sent to our own organization, we know that the number of signatures that will reach Washington will more than double the number gathered by our people.

"We confidently predict that 3,000,000 signatures or more will reach Washington in this campaign by the time Congress reconvenes.

"This should effectively squelch the flow of petitions that have been going to Congress from dry organizations."

After reading the above, please ask yourself three questions and answer them for your self:

1. Who wrote and circulated the wet petitions? The dry petitions?

2. What do the petitioners stand to gain or lose? The wets? The drys?

3. Which petitions, if acted upon by Congress, will best promote the public welfare and the war effort? The wets? The drys?

Then consider what you can do about it:

1. Give publicity to these facts.

2. Continue to circulate and send to Washington dry petitions for S.360 and H.R. 2082.

3. Write personal letters to your senators and congressman.

4. Pray for Congress and the President to be guided in the matter.

Not only must we keep our wishes before the Congress of the United States; we must be sure that the men who are going to represent us in the 1944 Mississippi Legislature know what we want. The brewers and distillers are busy in Mississippi now.

Meridian City Mission Board Fund

At the close of the first quarter, the report of the Conference Treasurer, Mrs. L. O. Todd, showed the Meridian district having

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"Christianity is in this world in the midst of circumstances that do not fit themselves into Christian song. But if we should cease to sing the Lord's song; if we should cease to lay stress on the truths which are sacred to us, we should make a great mistake. Even though we are in the minority group, it is our task and our obligation to continue to sing the songs of truth of the Christian religion."

—Bishop Francis J. McConnell.

Scarritt Program—Alligator

At the church hour September 19th, and with the pastor's assistance, the Society of Christian Service put on the Scarritt program as sent out by Mrs. Galceran, Jr. We added some of the back history of Scarritt and displayed a Scarritt poster. The pastor, Rev. W. W. Jones, made a short talk on Scarritt College, stressing the advantages and the necessity of trained Christian workers. It was a bad morning for our usual crowd, but we had an offering of \$18, which we are very proud of.

The program committee, of which I am chairman, was responsible for this program. It took little effort and shows what can be done if the societies will only try.

MRS. P. W. SMITH.

More Christian Social Relations Reports

This first one is from Shelby. Two things we wish you to notice about this report. Every blank is checked. The type of work done is within the reach of every society, no matter how small.

Shelby W. S. C. S.—Report for Quarter Ending June 30, 1943

Name of church, Shelby. District, Greenville.

Conference, North Mississippi. Jurisdiction, Southeastern.

No. of society members, 47. Town—

1. Does your society have an active Committee on Christian Social Relations and Local Church Activities? Yes.

No. members on Committee, 3.

No. Committee meetings this quarter, 1.

2. Describe briefly local church or community projects undertaken in this quarter. Sending delegate to Pastors' and Christian Workers' Training School at Mathiston.

Securing 1 or 2 delegates to colored Training School at Holly Springs.

Special project—First Aid Room at school.

Special collection to Memorial Mercy Home-Hospital, New Orleans.

Special collection for Old Ladies' Home, Jackson.

One share in Alcohol Education project.

Total cash money spent this quarter on local church and community projects by your society—\$53.25.

3. List the studies promoted by your Committee on Christian Social Relations and Local Church Activities this quarter:

a. Informal studies: Study of need for First Aid Room in white and colored schools.

b. Approved Study Course: None. Start Peace Packet, "Planning for Peace," next month.

What other groups in your church participated in the studies? None.

4. What special cooperative projects has your society participated in this quarter? With other groups—Daily Vacation Church School.

With other community agencies? None.

5. What other methods have been used to promote the program of Christian Social Relations and Local Church Activities through the entire church constituency? Discussions at meetings relative to study for next quarter to arouse interest in course.

6. What has been the most outstanding work of your society this quarter in the area of Christian Social Relations and Local Church Activities? Daily Vacation School, sponsored by our society, other churches cooperating.

MRS. WAYNE THOMPSON, Shelby, Secretary of Christian Social Relations and Local Church Activities.

First Methodist Church, Greenwood

From the secretary of First Methodist comes a good report from the secretary of Christian Social Relations and Local Church Activities. Every blank is filled and the comment is, "a good report." It is one of the larger churches of our Conference, having 206 W. S. C. S. members and 38 members of Wesleyan Guild. It is counted as a city church, since Greenwood has a population of 10,000. There are seven members of C. S. R. and L. C. A. Committee. They have had one meeting this quarter.

To the question, "Describe briefly local church or community projects in this quarter," the secretary answers: \$3 to Mrs. D. H. Hall on Miss McKeithen's salary; five delegates to Youth's Convention, Wood Junior College; major study was Missions; two weeks' Vacation Church School for Juniors, Primaries, and Beginners."

Total cash money spent this quarter on local church and community projects by your society: \$66 plus \$3 on Miss McKeithen's salary.

3. List the studies by your committee on Christian Social Relations and Local Church Activities this quarter:

a. Informal studies: Upper Room used in Spiritual Life Groups with other literature.

b. Approved Study Course: World Peace Packet, articles from World Outlook and the Methodist Woman.

What other groups in your church participated in the studies? Full program given by C. S. R. Committee of seven members.

4. What special cooperative projects has your society participated in this quarter?

a. With other church groups? A box to Old Ladies' Home in April; groceries, clothing, and magazines distributed.

b. With other community agencies? W. S. C. S. serves light refreshments to young people and service men each Sunday afternoon. Helped with Vacation Church School.

5. What other methods have been used to promote C. S. R. and L. C. A. through the entire church constituency?

Studies on South America and Mexico.

Members assist Red Cross, U. S. O. Young people assist in programs and recreation at church and U. S. O.

6. What has been the most outstanding work of the society this quarter in the area of C. S. R. and L. C. A.?

All divisions of society completed work. Vacation Church School, Youth's Conference, Fellowship meetings on Sunday afternoon by Young People and Service Men.

MRS. E. F. GLASER,

Secretary of C. S. R. and L. C. A.

Winona C. S. R. and L. C. A. Report

This report is another good one, but it is only for those towns situated near army camps. The careful tabulation of activities can be done by all of us. The number of members in this society is listed as 85. They have a committee of twelve.

1. Describe briefly local church or community projects undertaken this quarter:

Literature distributed regularly to Negroes and County Home; quilt scraps collected and sent to County Home. Visits, cards, and flowers put in hospital each week. Soldiers' Center opened in church in April. Refreshments and cold drinks served each Sunday afternoon. Furnished room (day or living room) at Camp McCain, value \$175. Five large baskets of fruit and canned goods sent. Cooperated with other organizations in paying doctor bill for Negro woman. Methodist society paid \$9 on this bill. One big box of clothes valued at \$15, and baskets of fruit valued at \$1.75 sent to an old couple. A shower was given to a lady whose home burned. A donation of \$34.40 was given to a sick lady.

Total cash money spent this quarter on L. C. and community projects by your society: Doctor bill and fruits, \$10.75; free-will donation, \$35.40; living room at Camp McCain, \$175.

2. What special cooperative projects has your society participated in this quarter?

a. —

b. With other community agencies?

Met and planned a way to cooperate and get all the living rooms at Camp McCain furnished.

5. —

6. What has been the most outstanding work of your society this quarter in the area of C. S. R. and L. C. A.?

The most outstanding work has been our work with our Service Center in our church. The committee worked out a plan and got a room furnished with piano, radio, loungings chairs, cots, reading and writing tables, with material to write with. The ladies cooperate in taking time about staying there on Saturdays and Sundays.

MRS. FRANK M. GRAY,

Secretary of C. S. R. and L. C. A.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.

DICKEY DRUG COMPANY, BRISTOL, VA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

John Wesley said, "I met the children—a work that would exercise the talents of the most learned preachers in England."

* * *

Study Courses of the Woman's Society of Christian Service

Among the interesting courses included in the study program of the Woman's Society of Christian Service is one entitled "The Church and America's Peoples." This course will furnish splendid background material for all those teaching the children's missionary emphasis, "Christian Adventures in Learning and Living." Particularly will it be helpful to the leaders of children in churches using the Group Graded Lessons as the teachers prepare during the month of January to guide primary and junior children in the study of the emphasis in both the Sunday morning and additional sessions of the church school. The course will also enrich the study of the missionary units in the Closely Graded Courses which will occur during April and May.

It is hoped that you, as secretary of children's work, will discuss with your society the possibility of having this course at some time during the fall months when the church school teachers of children may be able to attend. If this can be done, you will wish to so inform the children's leaders, and invite them to take an active part in the course. An outline for suggestions for the study of "The Church and America's Peoples" will be found in an article by Mrs. Helen B. Bourne in the August, 1943, issue of *The Methodist Woman*.

* * *

Work With Children and Parents in Defense Areas

Mindful of the needs of lonely children and their parents in the crowded areas near defense plants, many secretaries of children's work and other leaders of children have been hard at work, trying to help boys and girls, as well as their fathers and mothers, feel at home in the new community to which they have come. Especially have they attempted to bring the family in touch with the life and fellowship of the church.

Letters from DeRidder describe the work done by the pastor, Bro. Poole, and his co-worker, Miss Elizabeth Brown, for the children out at Camp Polk.

As an outgrowth of a training course taught by Rev. G. W. Dameron in McIntyre church, three women in different sections of the community opened their homes on certain days for teaching the children. This area is densely populated with defense workers, in many cases both parents working.

* * *

Children of the Church in Wartime

By Mildred Widber

New Material for Leaders

In times like these parents and leaders of children are again and again confronted with perplexing problems which they often feel inadequate to solve, and with questions put to them by children which they find difficult to answer. A new pamphlet, "Children of the Church in Wartime," by Mildred Widber,

gives suggestions for guidance and direction of just the kind that parents and workers with children need. "The many illustrative incidents that are given in it are true," says Miss Widber, in the introduction. "They reveal the wartime needs of children which religion can serve in a significant way. The incidents may reveal, too, at what points and in what way Christian teaching and conviction can become a part of a child's daily living."

Some of the questions that are discussed with Christian insight and practical wisdom are the following: As Christians, what do we believe and teach to meet children's wartime needs? How can we continue to teach world friendship and world brotherhood? How shall we meet children's questions and conversations about the war? What shall we say? What shall we do? How can we help children whose actions or conversations reveal racial hatreds and prejudices due to the war? What can children do to help the church in its work of reconciliation and healing? What are parents doing about the situation?

The pamphlet is an excellent one which every secretary of children's work will wish to have. It is published by the Friendship Press, and sells for 25 cents. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

* * *

Reports for Third Quarter, 1943

As secretary of children's work in the local church, please bear in mind the following:

1. Reports for the third quarter (July, August, September) should be in the hands of the district secretary by October 5, and in the hands of the Conference secretary of children's work by October 10.

2. While as a usual thing there were no study of missionary units in church school or in additional sessions during the summer quarter, missionary units were studied in many vacation schools and the children of the church engaged in friendly activities along many lines. The report for the third quarter will include an account of these activities.

Please send the reports to Mrs. Ed. Conger, Arcadia, La.

MISS McHUGH INTERNED

Miss Patricia McHugh, former missionary to Korea and transferred to the Philippine Islands, is interned in Manila, P. I., according to word received by Mrs. Velma Maynor, executive secretary for work in the Woman's Division of Christian Service in Japan, Korea, and the Philippines.

Correspondence may be addressed to Miss McHugh, according to information released by the Department of the Interior, by using the following form on the envelope:

Civilian Internee Mail Postage Free
Miss Patricia McHugh
Interned by Japan
Santo Tomas Camp
Manila
Philippine Islands
VIA New York, N. Y.

On reverse of envelope: your complete name and address.

"As all such mail will pass through American and foreign censors," continues the statement of the Department of the Interior, "you should be very careful not to mention any public matters, or any matters remotely concerning the armed forces of the United States or any other nation, or of the personnel thereof. Your letters should be short, and limited to purely personal and family affairs. It is further deemed unwise to refer to any informal reports you may previously have received concerning the persons listed or others interned in Manila; to do so might endanger their welfare."

UNIVERSITY CHURCH, BATON ROUGE

Dear Fellow Pastor:

A folder is being mailed to all pastors and will, as rapidly as possible, be mailed to all "special donors" whose names have been handed in.

Folders will be available for all additional members whose names and addresses are sent in to the office of the chairman of the L. S. U. Church and Student Center, 1125 Fern Street, New Orleans, La. Please advise how many you will need.

We have in process of preparation two other folders to follow this one.

A "Flying Squadron" is available to assist the pastors wherever needed in interviewing "special donors." Make request to the office of the chairman, 1125 Fern Street, New Orleans, La.

No quotas have as yet been given to local churches. All churches wishing to do so are urged to make an offering at an early date.

All gifts of members and offerings from congregations will be counted on the quota of the church involved.

The Commission will request the Annual Conference, (1) To include other Student Centers in our authority; (2) To add the following names to our Commission: Bishop A. Frank Smith, Dr. John H. Crowe, Dr. Guy Hicks, Dr. A. M. Serex, Rev. W. H. Giles, Rev. Jolly Harper, and Rev. Carl Lueg.

Attention should be called in all our churches to the fact that Conference will be asked to set up the quotas for local churches, and some plan should be considered by all Boards of Stewards when they set up the budget for the next Conference year.

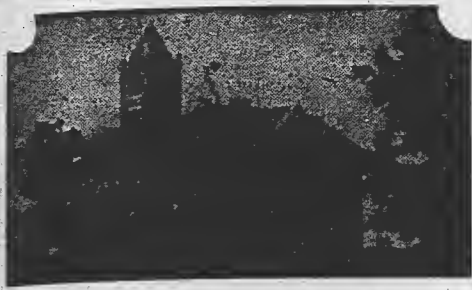
Sincerely yours,
ELMER C. GUNN,
Chairman of the Commission.

SILENCE

I need not shout my faith,
Thrice eloquent
Are quiet trees and the green listening sod—
Hushed are the stars, whose power is never
spent;
The hills are mute, yet how they speak of
God!

Charles Towne.

"Genuine heart service is always acceptable to God whether rendered in kitchen or cathedral."—The Evangelist.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Copy for this page failed to reach us.—
Editor.

MISSISSIPPI CONFERENCE

Mississippi Annual Conference Will Be
Held At Galloway Memorial Church,
Jackson, Miss., Nov. 18-21, 1943

The next session of the Mississippi Annual Conference will convene in Galloway Memorial Church, Jackson, Mississippi, on Thursday morning, at 9:00 o'clock, November 18, and adjourn on Sunday afternoon, November 21.

Immediately after devotions and the organization of the Conference, the Class will be received into full connection on the first morning, Thursday. The balloting for General Conference delegates will begin after reception of the Class and will continue until additional delegates shall be elected to the Jurisdictional Conference.

Obviously, the session will be limited to a business session instead of the business-program session we have had previously.

Let us work and work hard through the last hour to win people to Christ and His Church. The closing of the year often creates favorable conditions for a final decision and acceptance. We could not feel that we had "everything in full" if we left one soul out of Christ or one person unenrolled in our Church School whom we could reach. Methodism's resources are in people.

The Annual Conference session has been a great time in the history of our Methodism. Nothing quite just like it. With due and proper preparation in mind and heart we should make the Galloway Memorial Session a time of spiritual enduement, growth in brotherliness and increased affection for the Church. "The world at its worst needs the Church at its best."

J. L. DECELL

TENTATIVE PROGRAM

Thursday Morning—November 18

- 9:00 Devotions.
- Sacrament of The Lord's Supper.
- Roll Call and Organization.
- Welcome and Response.
- Question 10.
- Report Committee on Nominations.
- Reception of Class into Full Connection.
- First Ballot for Delegates to General Conference. Continuing until additional delegates to the Jurisdictional Conference have been elected.
- Conference Business.
- 12:15 Announcements and Adjournment.
- Lunch.

Thursday Afternoon

- 2:15 Devotions.
- Minutes.
- Conference Business.
- 3:15 Adjournment.
- 3:30 Boards, Commissions and Committees.

Thursday Evening

- 7:30 Anniversary Board of Education.
- 8:15 Anniversary Board of Missions and Church Extension.
- 9:00 Conference Business.
- Adjournment.

Friday Morning—November 19

- 9:00 Devotions.
- Minutes.
- Conference Business.
- 11:00 Board of Lay Activities.
- 11:45 Conference Business.
- 12:15 Adjournment.
- Lunch.

Friday Afternoon

- 2:15 Devotions.
- Minutes.
- Conference Business.
- 3:15 Adjournment.
- 3:30 Boards, Commissions and Committees.

Friday Evening

- 7:30 World Service.
- 8:15 Conference Business.
- Adjournment.

Saturday Morning—November 20

- 9:00 Devotions.
- Minutes.
- Conference Business.
- 11:30 Memorial Service.
- 12:15 Adjournment.

Saturday Afternoon

- 2:15 Devotions.
- Minutes.
- Conference Business.
- Adjournment.

Saturday Evening

- 7:30 Ordination of Deacons and Elders.
- Presentation of Certificates to Retiring Preachers.

Sunday Morning—November 21

- 9:30-10:30 Love Feast.
- 10:45 Conference Sermon, Bishop J. L. Decell.

Sunday Afternoon.

- 2:00 Devotions.
- Minutes.
- Conference Business.
- Report Committee on Resolutions.
- Reading of the Appointments.
- Adjourn Sine Die.

COMMITTEE ON PROGRAM,
CLOVIS G. CHAPPELL,
OTTO PORTER,
J. L. DECELL.

THE METHODIST YOUTH FELLOWSHIP IN ACTION

The four-fold program of the Methodist Youth Fellowship can be made vital in the church. The young people respond heartily

to such a well-rounded program. What is desperately needed at this hour seems to be adult leadership who know the work of the Youth Fellowship.

In the First Methodist Church here in New Albany the Youth Fellowship has been very active this summer. A unique feature of the Fellowship has been a weekly meeting on Monday night this summer. At this meeting a worship program was central. The young people, each one, would bring a dish and a dish-supper was had each time. Then mass recreation was carried out. Games were varied, so as to have all the young people participating.

This week-night program has been very popular with the young people of our town. They looked forward to the night and do not let anything take the place of it. A good result of the project has been the added interest in the other areas of church life. Much has been done toward more effective recreation for the town through their efforts. A city-wide tennis tournament was held, sponsored by the Methodist youth. Another project of interest has been that of carrying to the shut-ins of the town a religious program.

The Methodist Youth Fellowship can be vital! We have set up the youth work for the fall and winter months, and it can even be vital then!

LEO BAILEY,
Assistant Pastor.

REV. B. H. ANDREWS APPRECIATED

The following resolution of appreciation was unanimously passed at the fourth quarterly conference of the Welsh Methodist Church held on September 19, 1943:

Whereas, this is the last quarterly conference of our church over which our present district superintendent, Dr. B. H. Andrews, our honored and much loved brother, will preside during his present term of office: and

Whereas, since the union of Methodism, he has served our church in such an able and brotherly way:

We, the members of the quarterly conference, do hereby express our sincere appreciation of his capable leadership, assuring him that his preaching and wise counseling has been greatly appreciated.

May God's blessings attend his future ministry.

T. C. SIMMONS,
Recording Steward.
W. H. BENGTON,
Pastor.

HOOKEY

How I'd like to ride some night
Up to heaven on the cars,
And get back before daylight
With my pockets full of stars.
—Alexander Cairns.

THE CHRISTIAN FIRESIDE

BOOKS

"Some to Be Pastors," by Peter H. Pleune. Abingdon-Cokesbury Press, New York, Nashville, pp. 191. Price, \$1.50.

This is a book prepared primarily for theological students and young pastors, by one whose ministry as teacher of Pastoral Theology and the practical experience of pastoral service qualifies him to speak from first hand knowledge of the problems of the neophyte upon the threshold of pastoral service. Dr. Pleune is a member of the faculty of Louisville Presbyterian Theological Seminary and, in addition, he is pastor of Highland Presbyterian church of that city.

Among the captions of the sixteen chapters which make up the book are: "The Gospel According to You," "This One Thing I Do," "Ringing Door Bells," "Those Who are not With Us," "To Join the Man and the Woman," "When Death Comes," "Books," and "Ministering to Children." From this list, one can see the scope of the study of pastoral responsibilities. The treatment of these vital themes is in no sense academic and mechanical, but is in-breathed with the sympathetic understanding of one who knows first hand.

"The Swish of the Curtain," by Pamela Brown. The John C. Winston Company, Philadelphia, Toronto, pp. 397. Price \$2.

This is a story of a group of young English boys and girls who formed an amateur theatrical company—a career story. The most remarkable thing about it is that it was written by a girl who was only fourteen years old, and her mind shows a remarkable maturity and an equally marked literary cast. It is perhaps primarily a story for teen-age boys and girls, but older folk will find interest and pleasure in following the course of this well-planned and well-written story. The scene and the actors are English, but its message is universal. American young people will find here a fresh and inspiring story without the objectionable elements found in much that is offered in the popular market.

"My Father's World," by Merton S. Rice. Abingdon-Cokesbury Press, New York, Nashville, pp. 103. Price, \$1.75.

The theme of this last work of one of America's truly great preachers is the majesty and the beauty of God's world. Dr. Rice was best known as a remarkable preacher and a great pastoral leader, and he deserves to be remembered for that, but, as his intimate friends indicate, he was much more than that. On the pages of this book is revealed an element of his character and soul not always observed in the rugged physique and vigor of the man who took a little church and made of it one of the very greatest in all Methodism, and who made of its pulpit a throne of authority. He is here shown in rapturous communion with the superb creations of the Eternal Artist.

In this poem of a great soul, nature is wrought into a symphony expressing the beauty and the compelling loveliness of our Father's world. In Dr. Rice's opinion, the world has not changed, but the eyes of man have been adjusted to what is meaningful in creation. Its optimism and hope breathe

the high note of a great soul sweeping through the gates of the morning, and the pictures with which the pages are beautifully and effectively illustrated make the little volume a fitting tribute to the man who bequeathed its thought and inspiration as a last legacy to mankind.

"The Lone Woodsman," by Warren Hastings Jones. The John C. Winston Company, Philadelphia, Toronto, pp. 230. Price \$2.

This is a story of a boy left to survive in the woods with nothing but a hunting knife, a belt, a pair of bathing trunks, and a dog. It portrays the boy, Dan Pickett, as making every article which he used from drawings of Indian articles. It is a story for boys, filled with the thrill and excitement in a new and undeveloped land. Its greatest lesson relates to the possibilities of a boy left to battle with nature and with no resource except that to be found within himself. It is clean and wholesome and should be a real help in turning the minds of boys to an independent and worthwhile course in meeting the problems and solving the difficulties which may arise in their lives. No less is its importance in creating a taste for good literature.

"The Junior Book of Camping and Woodcraft," by Bernard S. Mason. A. S. Barnes & Company, New York, pp. 120. Price, \$2.

The author of this volume has written a number of books on woodcraft, camping, and outdoor sports, but none of them that we have seen measures up to the excellence of this one. It is beautifully illustrated and the crafts are made perfectly understandable by pictures and drawings of every detail and stage of the operation. It covers completely the technique which gives a thrill to the outdoors and to camping in particular. The Boy Scout and the boy interested in woodcraft and camping will find this book a compendium of information with a thrill on every page. As a Christmas present for a boy inclined to camping and woodcraft, we can think of no remembrance which would be more appropriate, nor one that would furnish as much inspiration and wholesome encouragement as long as the interest abides. It is a work of art, but its cost is nominal.

"The Chiangs of China," by Elmer T. Clark. Abingdon-Cokesbury Press, New York, Nashville, pp. 120, and Bibliography. Price, \$1.

Dr. Clark, the author of this volume, needs no introduction to Methodists of our section, and the title of the book is sufficient to give it world-wide appeal. It is a very small book, but within its pages will be found the dramatic story of one of the most remarkable and influential groups of people in the world today. Dr. Clark uses his long journalistic experience to good effect in the unfolding of the rise of a new China out of the intrigue and the revolutionary upheaval of a great and ancient Oriental Empire. He begins the story of this New China with a fourteen-year-old Chinese lad aboard a United States Coast Guard Cutter in the harbor of Wilmington, North Carolina, and he follows the family, for family it is,

through all the strange reverses of fortune until they come to an eminence of national leadership which commands the admiration and the affection of the whole civilized world. It is a great story and its telling will surely create a new appreciation of human possibility and destiny.

"Fogbound, A Waterfront Mystery," by Hawthorne Daniel, illustrated by Hamilton Greene. The John C. Winston Company, Philadelphia, Toronto, pp. 257. Price, \$2.

Here we have a story of the sea which combines mystery and the thrilling adventure of the days of sailing ships. The time was 1850, when an orphan boy went to New York to become a shipping apprentice for his uncle that the story begins. The book is in no sense an amateurish production, for Mr. Daniel, the author, is rated as an authority on military and naval science. He has, therefore, the background and the interest necessary to qualify him for writing a consistent narrative of ships and the sea. Beside the matter of his technical information, he was one time editor of *Boy's Life* and the *Natural History Magazine*, and he knows the atmosphere to which sea stories belong, and the interests of the reader audience to which it must appeal. A boy who loves adventure stories will find in this well illustrated book hours of entertainment and much information concerning the ways of the sea a century ago.

"All About Oscar, the Trained Seal," by Mabel Neikirk, illustrated by William O'Brian. The John C. Winston Company, Philadelphia, Toronto, pp. 131. Price, \$2.

This is a series of stories built upon the antics of a trained seal, Oscar, who is given life and reality by illustrations which make the story meaningful to children who belong to the age when imagination and childish fancy revolve about the grotesque. Oscar was a kind of "Mary's little lamb"—he went everywhere Mr. Zabriski, his manager, went, and everywhere he got himself and Mr. Zabriski into trouble. In the hospital he caused consternation among the internes and the nurses, but found a friend in the Superintendent of Nurses, and redeemed himself and his master by his performances for the children in the children's ward. So at the circus, in school, on roller skates, and throughout the pages of the book, Oscar is the hero of the stories and the despair of those whose dignity and decorum are upset by his behavior.

"The Bible in the Building of Life," by Mildred A. Magnuson. Abingdon-Cokesbury Press, New York, Nashville, pp. 245. Price, \$2.

This is a Teacher's Book for a Christian Education course in the study of the Bible. It is accompanied by Pupil's books one and two. It is based upon modern teaching methods, covers major portions of both Old and New Testaments, and is designed to offer a connected view of the Bible as a whole. It seems to emphasize facts and loyalties and is more informational in its purpose than spiritual. Its values for profound religious inspiration will probably depend more on the teacher who presents it than upon the text.

Alcohol in the radiator
Helps the car along;
Alcohol in the operator
Makes the car go wrong.

—Exchange.

LETTER FROM CHAPLAIN LYTLE

Dear Dr. Duren: I am quoting a letter received from Mrs. Willie H. Lewis, Route 3, Bunkie, La. With it I am sending copies of other correspondence in order that you may see a bit of the work of a chaplain. I know you will rejoice in the part your paper has played in this as well as so many other instances. You evidently have a very good friend of the Advocate in Mrs. Lewis.

"Dear Chaplain Lytle: I read your letter in the Christian Advocate today. Also saw your address and as your A.P.O. was the same as my oldest son who is in North Africa, whose address is Sgt. Roy W. Lewis, 38059714, Signal Operations Co. A.P.O., care Postmaster, New York, N. Y., just thought I would write you and ask you, if possible, to look my son up and let me know if you located him. Of course, I hear from my boy every week, but I have not seen him; it will be two years in November, and I am sure you, being from the U. S., he would be glad to meet you. He is a good Christian boy and tithed before going into the Army. He gave me my first subscription to the Christian Advocate five years ago. He writes he attends service every Sunday when permitted, and wrote me of a Mississippi and Louisiana chaplain he met about a month ago.

I am a widow, have three sons, none married, and all of them in the Army. My greatest comfort is all my boys are members of the Methodist Church and will attend wherever they are. I am a member of the W.S.C.S., a Sunday school teacher, and am still privileged to attend prayer meeting and church even though gas and tires are rationed; for which I am so thankful. We always remember our chaplains, missionaries and boys in our prayers. God bless you."

Letters like this just make us want to be better chaplains and Methodist preachers. I wanted to share this experience with you.

Sincerely,

MARK F. LYTLE, Chaplain.

Station Hospital,
A.P.O., care Postmaster,
New York, N. Y.

LETTER TO SERGEANT LEWIS

Dear Sergeant Lewis:

You will be interested to learn that your mother wrote me a fine letter about you and your brothers in the army. She got my address from an item in the New Orleans Christian Advocate.

I think I shall just quote her letter to me and that will give you pleasure.

"Dear Chaplain Lytle:

"I read your letter in the Christian Advocate today. Also saw your address, and as your APO was the same as my oldest son who is in North Africa, whose address is Sergeant Roy W. Lewis—38059714—Signal Operations Co. APO, care Postmaster, New York, N. Y., just thought I would write

you and ask you if possible to look my son up and let me know if you located him. Of course, I hear from my boy every week, but I have not seen him, it will be two years in November, and I am sure you, being from the U. S., he would be glad to meet you. He is a good Christian boy and tithed before going into the Army. He gave me my first subscription to the Christian Advocate five years ago. He writes he attends service every Sunday when permitted, and wrote me of a Mississippi and Louisiana chaplain he met about a month ago.

"I am a widow, have three sons, none married, and all of them in the Army. My greatest comfort is all my boys are members of the Methodist Church and will attend wherever they are. I am a member of the W. S. C. S., a Sunday School teacher, and am still privileged to attend prayer meeting and church even though gas and tires are rationed. For which I am so thankful. We always remember our chaplains, missionaries, and boys in our prayers. God bless you."

You have a fine mother, I am sure, and one who is justly proud of her boys.

Very sincerely yours,

MARK F. LYTLE, Chaplain.

LETTER TO MRS. LEWIS

Dear Mrs. Lewis:

Your letter of July 29 has just reached me.

I have written your son and will try to get in touch with him. We do not know the location of other outfits in the same APO unless these happen to be in our immediate area.

It will be a pleasure to meet a Methodist lad who is faithful to his church and provides the Christian Advocate for his mother to read. You are certainly making a fine contribution to the cause of the Kingdom and our country. To send three sons, nurtured in the church, out to serve their country is a noble gift. The nation owes much to mothers like that.

Most of the men we meet in the service make us have faith in the future of our country in their hands. I have found nearly all to be serious minded lads out to do an unpleasant task but willing to give their best to see it finished. I believe the world is going to be better for their having lived and worked in it.

It is a privilege to be a Methodist chaplain. I am grateful for our great church and the opportunity she gives me to minister to all men, regardless of race or creed. Though we rear our altars and pulpits in the wilderness, we know there is a warm-hearted church at home praying and working that men may learn to live in a world brotherhood.

The Lord bless you and give you strength and courage to carry through to victory!

Very sincerely yours,

MARK F. LYTLE, Chaplain.

ANENT DEATH OF SISTER PRAYER MEETING

Dear Advocate: Much to my regret, I read in your recent issue of the untimely passing of Sister Prayer Meeting. This grieves me very much for in my younger days she was a dear friend of mine, but in later years like so many I have failed to visit her.

To my mind her passing betokens an age in which other members of her family are showing decrepitude; and when one member of a family passes, we sometimes wonder which will be next.

May I say I am acquainted with Dr.

Prophecy who is a physician of renown, and has been considered a very famous diagnostician since the time Samuel said to great King Saul, ruler of the Jews, that he was sick unto death. Also in the days of Daniel, Hosea, Isaiah, Jonah and down to Malachi, very high regard was had for the opinion of Dr. Prophecy and he was always called in extreme cases, and not one patient was lost who took the prescribed course of treatment.

I discussed the recent death of Sister Prayer Meeting with Dr. Prophecy and he told me he was called in consultation in her case, but his advice and remedies were refused, by Dr. Works and Dr. Joiner, who stated the patient had lived past the days of simple spiritual tonic and into an age of ecclesiastical and ritualistic performances and by no means could her strength be renewed on this former seeming good physic.

As Dr. Prophecy prepared to depart he casually remarked that he had just been on a professional call to see Bro. Methodism, who is a relative of Bro. Class Meeting and Sister Prayer Meeting, and who is suffering at this time from ailments similar to the trouble that has caused bereavement in the family recently.

The famous diagnostician said he was in consultation with Dr. Works and Dr. Modern and in his mind the patient is very ill; and the medicines being administered are aggravating the disease rather than helping it. Dr. Prophecy tells me he pleaded in vain with the medicos to alter the treatment in order to save the life of the patient, but to no avail.

Dr. Modern, who was chief of staff and the family physician, said he had in his treatment substituted cultural folk dancing for the Saw Dust Altar, and Saturday night serenades, and Bingo games for the mourners' bench.

Dr. Modern stated further that if ritualism being given the patient in large doses, coupled with choir robes, Apostolic creeds and amen choruses, did not revitalize the patient, no other remedies would. In fact, he supplemented the diagnosis summing up by saying rather than give up all the beautiful rhetorical, ritualistic and ceremonial remedies, coupled with wonderful fashion and form, and coldness of worthy worship, he had rather see the patient die a gradual death.

In parting with me, Dr. Prophecy said this was sure to happen, and suggested that we cast about for some one familiar with the greatness of Bro. Methodism to write an obituary, and asked me to inquire of some one if after the obsequies, they would sponsor a fund to buy a suitable gravestone.

Sincerely,

J. W. HONEYCUTT.

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—Jeremy Taylor.

Between the great things we cannot do and the small things we will do, the danger is that we shall do nothing.—Monod.

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WHAT OF OUR SPIRITUAL ESTATE?

By Rev. Frank E. Dement, Jr.

We are approaching the close of another period of revivals within our Mississippi Conference, and as the time has drawn near certain thoughts have come to the writer's mind. I have tried and am trying to evaluate the results of our efforts. A great many revivals have been held within the last few months within the bounds of our Conference, but have we had many real revivals? The question is an earnest one. Without a doubt, some real effective work has been done here and there, but, in the main, have we reaped, as a result of our efforts, that which did lay in our grasp? If not, why not? It seems that such a question is good.

The writer holds a secret fear that sowing sparingly, we have reaped sparingly. Never, in the history of man, has a greater spiritual need existed than today. Never has the Church had a more capable ministry than in this time. Never has God been more able or more willing to grant of His Spirit. And yet, the net results of our revival efforts are not in proportion to the facts presented. Our revivals are not yielding the results they should and we should ask the question, Why? Let us not ask the question idly, but seriously, with a willingness to make amends if within our power to do so.

Along the line of our thought I have talked earnestly with a number of fellow ministers and we have tried to reason through the matter to an acceptable end and light. In one such conversation, our minds harked back to periods of great revivals and the question was asked, why not today? At that time an explanation was offered to the effect: "that in times past great spiritual revivals were held, but such came along periodically and were by no means continuous periods." Though there is some truth in such an explanation (history will bear it out), yet it was not and is not a sufficient explanation. Such an explanation, if accepted, would limit God, in his full effectiveness, to certain periods of time. And not only would that be true, but think of the great number of people who would be "predestined" to eternal death and for no other reason than that they lived in a time when God was limited by "Time." It must be granted that there are certain "limitations" that fall upon God, accepted by Him in His original creative activity, but "Time" could not be a limiting factor. If time ever limited God, it must have been back in the days when man's mental and spiritual activities were more or less circumscribed by his mental and spiritual abilities. Certainly, in this "enlightened" age of man's mental abilities, as well as spiritual, God would not be limited by time or the period of existence. Rather it would seem that "time" is now on God's side. And such must be true!

Since time is not the limiting factor in our spiritual efforts, wherein are we limited? Perchance there is someone who would offer the explanation that our revivals are not more effective because of a lack of interest and concern on the part of the laity of the Church. Many the time the writer has sat and listened as the pastor, of a local situation, has attempted to lay the responsibility of a revival we were starting on the hearts of his people. (He has done the same thing in his own situation; he will do it again). And well may it be done, for the people of any given situation, wherein a revival effort is being projected, are of great importance. If they are not willing to pray and to work

for a revival, it is hardly possible that they shall have one and yet, thank God, it is "hardly possible," but not impossible!

It is an uncomfortable feeling to seriously stand one's self before a mirror and pointing an accusing finger say, "Thou art the man." It is so uncomfortable a feeling that it is not often that men can be induced to do it—laity or ministry. And yet, when courage permits, such a time always proves to be the means of growth and development—or retrogression, depending upon the quality of response.

It will not be a popular confession, but it seems that the time has come when the ministry must confess that the larger share for the ineffectiveness of our revival meetings must be found within our own ranks.

Here the writer would like to draw directly from his own personal experience. He does not do so in order to lay any definite charge at the feet of any specific minister nor small group of ministers, but that he might substantiate his position. During the past six years, it has been the writer's privilege to assist the brethren of his Conference in something above fifty meetings, most of which time he served in the capacity of a song leader. I will refrain from criticizing the sermons delivered in these meetings for, in the main, they have been of a high order. I point rather to a more accurate register—the interest and concern of those who were leading the revival effort—the pastor, the visiting brethren. In the fifty-odd meetings participated in, it is recalled that only four of the pastors asked, on one or more occasions, that the helpers join with him in special prayer for the work at hand. What of the other forty-odd? If the pastor failed to gather his helpers for prayer, could not we helpers have called him aside for such a period? The answer is apparent, we did not, he did not—and so we stand condemned of neglect. Surely, without a doubt, prayers were said in secret by all parties, but somehow or another the fact remains, in most cases a union of prayer was not had and it can be but indicative of neglect. Brethren, we have been too little concerned about our responsibility and we have forgotten the Source of our power—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. (Zechariah 4:6).

Brethren, we have been called of the Lord into His Holy Ministry. Heavy responsibilities rest upon us. If our people are to be judged on "that day" in accordance with how they "hear" the Word of God, we shall be judged in accordance with the manner we have declared it and the interest we have maintained in the work. "Not every one that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." (Matthew 7:21). Say not that it is not the time of revival, for the time is at hand—"Jesus saith unto them . . . say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35—bold face type mine). The harvest is waiting, it is our business to go forth into the harvest and reap.

A charge to keep I have,
A God to glorify;
A never dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will!

Arm me with jealous care,
As in Thy sight to live,
And O, Thy servant, Lord, prepare,
A strict account to give!

Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die.

—Charles Wesley.

WISE OR OTHERWISE

By Rev. James H. Felts

Eat what you want in preference to what you need if you desire to mortgage your future.

Hoarding is a mark of selfishness so repulsive to good taste that one wonders that a hoarder can be found.

Wearing old clothes is as likely to be a mark of patriotism as poverty.

Our college professors are not winning laurels for themselves in government positions.

When theory and fact enter the prize ring you may expect to see theory on the cooling board not later than the second round.

When I look into the face of my friend I thank God for some one who tries to see me at my best.

The cackle of a hen sounds musical whether she is laying or lying.

Poor disillusioned Italy, boiling in the cauldron prepared for others, is like the man who cuts God out of his life and sanity from his thinking—bankrupt.

In 1938, an interesting writer said, "Maybe nothing but universal disaster and suffering will prepare people for an appreciation of the fundamentals of life." We should be well prepared by this time.

If and when your education obscures "the obvious and homely facts of life" you may join your friends, if any, in questioning its worth.

I know nothing about vitamins, but I do know that when I eat wisely and well, temperately, much of the radio advice I hear sounds like a joke.

True or false? Big pay and little work bring happiness.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

ing a deficit. Mrs. Todd has issued the following statement:

"I would like to correct an error in the first quarter's receipts for the Meridian district. The City Mission Fund was not included. The contributions to this fund were as follows:

Central W. S. C. S.	\$150.00
East End W. S. C. S.	25.00
Fifth Street W. S. C. S.	33.00
Poplar Springs W. S. C. S.	3.00

Total.....\$211.00

"The total for the district should have been \$1,381.78 instead of \$1,170.78, as published.

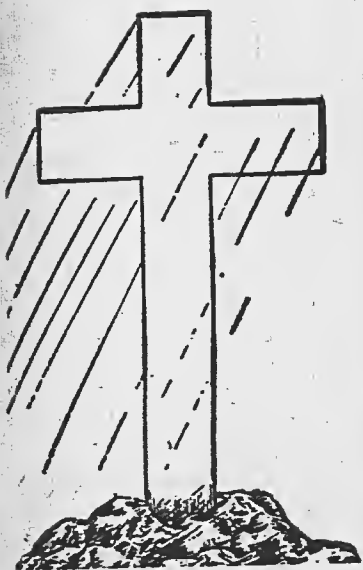
Second Quarter

Central	\$150.00
East End	25.00
Fifth Street	33.00
Hawkins Memorial	12.00
Wesley	3.75

Total\$226.75

"Total receipts for Meridian district, second quarter, \$1,276.39."

New Orleans CHRISTIAN ADVOCATE

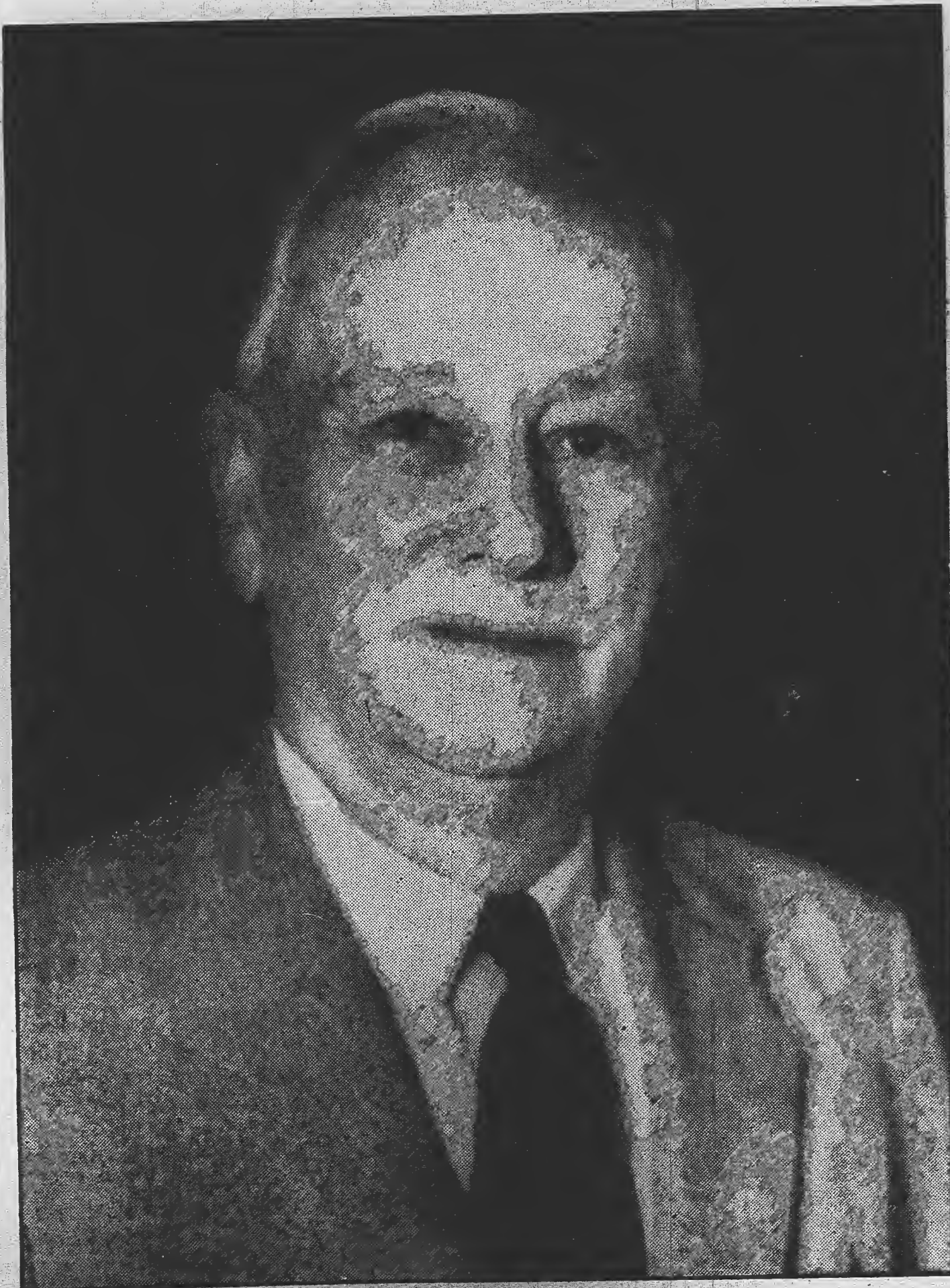


THE LIVING CHURCH

The secret of an eternal life is found not in vision but in faith; faith that will choose God and be true to Him, even though clouds and darkness are round about. It is in that power of faith and faithfulness, which any and every one of us can exercise, that the secret of life is found.—William Pierson Merrill.

THE PRAYER-ROOM TODAY

So wilt Thou come to me, O Lord, in every time of need and loneliness, renewing in my heart the springs of courage and of hope. Come to me when my light burns dim and when all things seem in vain and all the zest is gone from life. Whisper Thy word of patience to my heart, let me feel Thy strong hand upon me again. I shall not fail if I know that Thou art at my side. Thou hast helped me thus far upon my road; give me grace to persevere to the end. Amen.





WALLET OF THE WEEK



A SHORTAGE OF SUNDAY SCHOOL TEACHERS is reported in American churches by Rev. Otto Mayer, research director of the International Council of Religious Education. This shortage of teachers is said to have come at a time when Sunday School attendance is on the increase. Dr. Mayer thinks that the situation indicates that adult men and women have not accepted the responsibility for teaching Christianity to the children and youth in proportion to the growth in attendance.

* * *

AN EVANGELICAL LUTHERAN SYNOD in Ohio has set up a committee for the study of radio programs and movies, as a kind of educational agency for the constructive guidance of pastors and congregations as to what is beneficial or harmful in these popular forms of entertainment and instruction. The design seems, however, to shield the Christian church and home from the baleful effects of wretched screen and radio offerings. It is certainly a move in the right direction and should have the enthusiastic support of all right-thinking people.

* * *

SHAM HONESTY is a term used to describe a character veneer which practices a form of honesty to escape a boomerang in kind from another should he depart from an appearance of being honest. The attitude was illustrated by the words of a woman who said: "My husband is very superstitious. He wouldn't play nobody a dirty trick, because he says, if he did, he's sure somebody would go and play one on him." This means that such a person's philosophy of integrity rests upon an unreal shadow rather than solid virtue.

* * *

DISHONESTY AND SEX IMMORALITY, now reaching such alarming proportions in England and America, are attributed in part to war conditions, but also to the failure of the home to establish in the children the true foundation of Christian morality. The constructive answer to the alarming condition which the churches face in the present crisis should have been formulated at American and British firesides years ago. Repression alone is not a real solution of a situation which results from moral illiteracy.

* * *

MOUNT OMEI is one of China's most sacred mountains. It is a Buddhist center and is the location of several hundred monasteries and temples, and thousands of monks make pilgrimages every year to the shrines dedicated to "The Glory of Buddha." At the peak, which is about eleven thousand feet high, is "The Golden Summit," a very famous monastery. In addition to the many religious shrines, it is interesting as the home of many rare birds of brilliant plumage and wild monkeys. At the foot of the mountain, several thousand students and teachers of exiled colleges find refuge.

GEORGIA BAPTIST MINISTERS are laying plans to provide support for one thousand children of service men killed in action in the present war. The proposal was announced recently by J. L. Fortney, Superintendent of the Georgia Baptist Home at Hapeville, on the outskirts of Atlanta. This should prove to be a charity as constructive as it may be needy, and the Baptists of Georgia are to be congratulated and commended for their foresight and courage in undertaking such a venture.

* * *

THE VISIT OF MISS WU YI-FANG in America is said to be creating a sensation second only to the visit of the wife of the President and Generalissimo of China. Miss Wu Yi-fang is president of Ginling College for Women. The college was located at Nanking, but is now "in exile" at Chengtu. In addition to her presidency of Ginling College, Doctor Wu is president of the National Christian Council of China, is chairman of the National Political Council, and is recognized as China's leading woman educator.

* * *

A NEW DIABETES TREATMENT consists of a mixture of two types of insulin, according to an announcement in the *Journal of the American Medical Association*. It is reported that by mixing slow-acting protamine zinc insulin, which has been used for several years, with quick-acting original insulin a better control of blood sugar results. This will be an interesting news item for many of the patients who suffer with this malady, and it will inspire hope in those battling against its progress in breaking down their health.

* * *

THE REDUCED STIPENDS of British Free Church ministers is said to be giving the leaders of those groups of churches great concern. It is stated that many of the ministers of weak churches are forced to live on the inadequate stipends of thirty years ago, and that living costs have increased one hundred per cent since 1914. Provision is being made to include the under-paid ministers in the post-war reconstruction program, but there are many who are insisting that something should be done for them now when their need is so great.

* * *

CHARLES BAUGH, new Chief of Staff of the Salvation Army, succeeds Commissioner A. G. Cunningham, who retired at the end of September after fifty-three years of active service. Charles Baugh becomes, as we understand it, the second officer in rank in the world organization. Mr. Baugh has been an officer for forty-four years, and is directly connected with the organization of the Salvation Army, since his father was one of the earliest collaborators with General Booth, the founder. He has had fourteen years service in India and a wide experience in administrative work.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

UNPATRIOTIC AGITATION BY MINISTERS

As we see the matter, an unpatriotic leader in war times is certainly one of the greatest liabilities a church could have. This observation is no piece of unrelated moralizing, but is based upon statements of fact which have been brought to our attention. It is a matter of great gratification that displays of disloyalty are not numerous, but even one such minister becomes known from one end of a state to another. By such an attitude, he certainly does not create a friendly disposition toward either his message or the church which he is supposed to represent.

A few days ago, we received a letter making complaint against a pastor in which it was said: "He with his fascistic belief is a detriment to the church." The complainant then said that there was a need for some things to be checked. In this particular instance, the minister was said to be taking advantage of his ministerial office for spreading propaganda in opposition to the war and for promoting other innovations. In this connection, we say frankly that we do not think that any minister should be penalized for his personal convictions regarding war. In that regard the Government has been reasonably generous. We do not believe, however, that a minister as a citizen has a right to accept immunity from military service, and then use his ministry in attacking the authority to which he must look for giving validity and meaning to his pacifist ideals. Surely this must be true in a struggle against enemies whose philosophy of state repudiates every religious consideration. Disloyalty to our Government under the present conditions is like setting a torch to one's own home, or a desolating of the religious altars of America. The only reason that the spires of American churches have not shared the fate of Coventry Cathedral and City Temple, London, is that they lie beyond the range of the German "luftwaffe." The mildest description of such activity seems to us to be that it is a process of morale sabotage which may furnish fagots for the pyre of America's slain service men.

One other observation should be made before we leave this question. In our opinion the Methodist Church is directly challenged by all such misuse of the authority granted to its ministers. The Methodist Church is made partaker of the guilt of disloyalty if it leaves such conduct unrebuked. It cannot impose unpatriotic ministers upon churches whose sons are shedding their blood on the battlefields of the world, and maintain the respect, not to say the loyalty and devotion, of the churches to which such ministers are sent. The patriotic loyalty of

the Church is involved in the continuance of ministers who abuse ministerial privilege by propagating a spirit of disloyalty in a time of war. This is meant in all kindness, but we mean every word that we say.

METHODIST PRESSURE GROUPS

It is easy to outlaw "pressure" practices with which one is connected on the receiving end. There are those who demand for the international framework of civilization complete and unrestrained self-determination with the apparent assurance that democracy is the common denominator of all political and social units and that through democracy alone can world peace be established. But we sometimes wonder if we are altogether free from such methods in Methodist administration and whether we are consistent in our demand for a democratic world.

Methodism, as every well-informed person knows, has an authoritarian background. Its cradle, notwithstanding the Dissenter leanings of some of the founder's ancestors, was the Anglican communion. That Church was never looked upon as a model of democracy. Mr. Wesley was dubbed "Pope John" by some who opposed him, and not without a show of reason. America's "Prophet of the Long Road" was not a synonym for administrative democracy. Bishop Whatcoat was never more than his assistant and a traveling companion, and Bishop McKendree never quite emerged from Bishop Asbury's shadow. Through committees, boards and bishops there is at the present time a marked trend toward a stereotyped and regimented rather than a democratic Church. More than that, there are pressure groups within the complex organization insisting upon and executing designs in utter disregard of the principles of either political liberty or ecclesiastical wisdom.

The sad thing is that the evangelistic fervor of the men who built a great Methodism in America is fast becoming a legend and the mighty spirit of devotion which shook the foundations of sin is giving way to ecclesiastical power methods. The fundamentals of that evangelism are being exchanged for a misty humanism. We are too ready to pull the mote out of our brother's eye and too little concerned about the beam that is in our own eye. In our opinion, the church that resorts to "pressure" methods and ignores the people is surely riding for a fall. English-speaking political autocracy met defeat at Runnymede and the repercussions of that far-away event may register today in defiance of undemocratic pressure policies in Methodism.

ARMY CHAPLAINS AGAIN

News Week, of September 20, quotes at length from a New York press conference of Brigadier General Arnold, Chief of Chaplains in the Army. It was stated that General Marshall insists that every military unit leaving the country shall be accompanied by a chaplain. General Arnold said that already one thousand units in continental United States were without chaplains, and that 859 requisitions for chaplains are adding to the seriousness of the shortage. He begged the fifty churches, from which the supply of chaplains must be drawn, to send clergymen into the services even at the expense of their home parishes. Some of the smaller bodies were praised for meeting their quotas in full. He said that the Southern Baptists and Presbyterians (U. S.) were meeting monthly procurement schedules, and some others were falling slightly behind. He described as "lagging": the Methodist, Lutheran (NCL), Presbyterian (U.S.A.), A. M. E., C. M. E., A. M. E. Zion, and Roman Catholic Churches. This statement is from the Chief of Chaplains as reported in a popular news magazine.

OPEN LETTER TO TRINITY METHODIST CHURCH

An "Open Letter to Trinity Methodist Church" by its pastor, Dr. Bob Shuler, will furnish occasion for surprise to many Methodists throughout the nation, and will create feelings of unrest in the minds of those who had been led to believe that an era of sectional peace and fraternity would follow Methodist Union. The letter has such ominous implications, regardless of what may be the full facts, as to create a spirit of distrust and division which cannot be less than tragic. Many will wonder whether the Plan of Union is to be what the title implies, or whether it is to be an ecclesiastical cartel destined to end in an unholy contest for promotion, pelf, and power.

We offer no interpretation of the regrettable situation except to say that at some of the charges, which seem to be matters of record, we stand aghast. We feel that some of the things pointed out represent the very limit of unwisdom and are discrediting to the conferences involved. We know Dr. Shuler only slightly and we do not write as a partisan. We look upon blackboard nominations of persons for election to any ecclesiastical position as bad, no matter how the names may be chosen. It appears to us that any self-respecting person would protest against being put forward in such manner.

Whatever may be the facts in the California situation, we here and now enter our protest against a violation of the cardinal purpose and "Plan" of Methodist Union, and that applies to all groups, North, South, East, and West. If the Methodist Church is to become a political machine operating under the unctuous guise of the Christian religion, what may we expect in the years to come? We do not know what is in Dr. Shuler's mind, and we do not adopt his allegations. We regret that the letter was written, and we regret more the facts, if facts they be, which give meaning and threat to its burning pages. The letter should be answered from the records or the wrongs should be penitently confessed.

DISCIPLINE

In the process of streamlining everything we deal with in this present day, we have streamlined our vocabularies also, to such an extent that certain of our old reliable



Dr. A. P. Hamilton

words and the ideas for which they stand have become obsolete and outmoded, and are even under the ban. Especially is this so in the fields of religion and education.

One of the words most under condemnation in these latter days, has been "discipline." Anybody who knows anything about early Methodism, knows that there were three books every Methodist had to know and know well, his Bible, his hymnal and his Discipline. And he had to order his life by this Discipline, especially with reference to his social conduct day by day, such as "the wearing of costly apparel, gold and silver ornaments," and the like, or leaving off indulgence "in those pleasures which could not be taken in the name of the Lord Jesus."

With the turn of the century our educators began to lift the eyebrow at the mere mention of the word discipline. It was taboo. The professional educationists went about the business of reconstruction of the curriculum, from foundation to roof; knocking out a sill here, a girder yonder; pulling out all of the "heart" timber and substituting "sap" pine, and synthetic lumber fabricated from sawdust, until the old place hardly knew itself anymore.

In order to do this the cult of so-called "progressive education" had to be popularized and conversely the "traditional, disciplinary" curriculum had to be made to appear absurd and ridiculous. How well this has been accomplished we all know.

Louis B. Wright, in an article of the current issue of the "Bulletin of the Association of American Colleges," entitled "Humanistic Education and the Democratic State," says: "The rank and file of citizens are realizing at last that the secondary educational structure of the United States has been not only extravagantly expensive but grossly incompetent." And further: "Many of the students from these high schools can scarcely interpret a written page."

This tendency in education has naturally been reflected in the church. Where is the church that dares demand of the present growing generation any knowledge and discipline of religion, except, perhaps, the Roman Catholic Church? What evangelical church has the hardihood to demand any religious experience that borders on disciplinary or sacrificial denial? Such as used to be taken for granted, that is.

It has taken a war to bring the word discipline back into decent society again and even into our daily vocabularies. Dr. Wright goes on to say: "A graduate of a California junior college made his first serious acquaintance with discipline when he joined the Navy. To his surprise he liked it, for he found it was combined with courtesy, also a somewhat novel experience." And finally he says: "If we are to insure intelligent leadership and a genuinely democratic state, we must preserve humanistic studies in our educational system."

Likewise the church must stiffen its backbone and insist that there are very definite, indispensable disciplines of the mind and heart, very definite convictions in religion that must be held, and that the moral law is just as binding and just as up-to-date as the latest thing coming out of Detroit and Willow Run.

Bethlehem's Star still flashes over a blacked-out world

with a steadier glow and radiance than Bethlehem steel.

The reconstruction of the world is going to come from a leadership that has disciplined minds and hearts—minds that have been disciplined to think, hearts that have been disciplined to feel and suffer with a broken world.

A. P. H.

WE LOST A DEAR FRIEND

We have never allowed our personal feelings to influence the news columns of our newspaper. We do not believe any editor should be so swayed.

A full page of *The Press* this week is devoted to the life of a very dear friend. We have tried to omit all sentiment, have held back the eulogy we would like to write and the facts as you see them are given as we would give any man of J. H. Thatcher's stature, regardless of our personal love for him. We must confess that some passages in that story might have been influenced by our deep devotion to him. Such things are only natural, but they are the same things we would say about any prominent man if we knew the facts as we do in this instance. Yes, we wrote that obituary with our heart.

But since that story was written we have talked to many men who knew him. They were not speaking for our benefit when they extolled his virtues. One man who said, "Mr. Thatcher lived a most beautiful life," did not know our deep affection for him. Another who said, "J. H. Thatcher, to me, represents everything that is clean and virtuous," did not know this writer was standing directly behind him. Such were the expressions of all who knew him, and nearly everybody knew him.

One man of our acquaintance said, "Even the meanest man in Houma couldn't possibly dig up anything mean, or the least bit out of the way, to say about him."

Dr. Hurley's beautiful address contained remarks that could be sincerely said about few men. He described his life as: God first; friend and family second; business, third.

J. H. Thatcher's life, in truth, was beautiful, and in hackneyed phraseology, like an open book. And while he is gone, that book is still open. He was as near perfection as mortal man could ever expect to be. God bless him! It was a rare privilege to have known such a man as Joseph Hunter Thatcher. He is the only man of such a rare combination of qualities we ever knew. We doubt that we'll ever know another.

—The Terrebonne Press.

LETTER FROM REV. O. E. SANDEN

At a recent meeting of the Executive Committee of the Louisiana Moral and Civic Foundation, I was elected to serve as their Field Representative.

It will be my immediate task to set forth the program of the Foundation before groups interested in the work we have undertaken. I am anxious to go before the Ministerial Associations, Church Conventions and Conferences, and gatherings of citizens who seek to carry out the purposes and principles of our group. In a special lecture entitled, "Solving the Alcohol Problem," I deal with the momentous problem that confronts all of us today.

Your invitation to have us speak does

not involve you financially or otherwise. If you are impressed with our program and care to support it, we shall welcome such support. But our coming in no wise obligates you, except your arranging the time and place.

Very sincerely yours,

O. E. SANDEN.

PROGRAM—NORTH MISSISSIPPI ANNUAL CONFERENCE

1943 Session—Tupelo, Mississippi
Bishop W. W. Peele, Presiding

WEDNESDAY, NOVEMBER 3

Evening Session

- 7:30 Call to order.
- Worship Period—Bishop W. W. Peele.
- 8:00 Organization of Conference.
 - (1) Roll Call.
 - (2) Election of Secretaries.
 - (3) Nominations of Boards and Committees.
 - (4) Bar of Conference.
 - (5) Hours of Meeting and Adjournment.

Miscellaneous Business.

THURSDAY, NOVEMBER 4

Morning Session

- 9:00 Holy Communion.
- 9:45 Service of Recognition and Reception Honoring Class, 1943, Retired; Class 1943, Received.
- 10:45 Business Session.
- 12:00 Adjournment.

Afternoon Session

- 2:30 Business Session.
- 3:00 Anniversary Board of Missions and Church Extension.
- 3:45 Business Session.
- 4:30 Adjournment.

Evening Session

- 7:30 Preaching—Bishop Hoyt M. Dobbs.

FRIDAY, NOVEMBER 5

Morning Session

- 9:00 Worship Service—Bishop Peele.
- 9:30 Business Session.
- 11:15 Anniversary Board of Lay Activities.
- 12:00 Adjournment.

Afternoon Session

- 2:30 Business Session.
- 3:00 Anniversary Board of Education.
- 3:45 Business Session.
- 4:30 Adjournment.

Evening Session

- 7:30 Preaching—Bishop Hoyt M. Dobbs.

SATURDAY, NOVEMBER 6

Morning Session

- 9:00 Worship Service—Bishop Peele.
- 9:30 Business Session.
- 11:15 Memorial Service.
- 12:00 Adjournment.

Afternoon Session

- 2:30 Business Session.
- 3:00 World Service Commission.
- 3:45 Business Session.
- 4:30 Adjournment.

Evening Session

- 7:30 Worship Service.
- 8:00 Business Session.

SUNDAY, NOVEMBER 7

Morning Session

- 11:00 Preaching—Bishop W. W. Peele.

Afternoon Session

- 2:00 Ordination of Elders and Deacons.
- Reading of Appointments.
- Adjournment Sine Die.

WITH THE PASTORS

SPECIAL FINANCIAL APPEALS

By Charles O. Ransford

There are members in all our churches who seek to escape special church financial appeals. There are pastors who dread such responsibilities and only in a half-hearted way present opportunities for a real showing of Christian liberality to the church members.

For the cultivation of Christian liberality all churches need the spiritual inspiration of occasional, if not regular, financial appeals. The expense of our local churches for maintenance is never extravagant. Church officials and pastors commonly let the people have their own way about what they give for ministerial support and church incidental expenses. If we have a church at all these expenses must be met.

The average rural and small town church knows very little, if anything at all, about denominational, state, national, and world service. If the people are never called on to support a denominational program it is very evident they will know very little about the world church and world needs.

Our churches are made narrow and sectarian and are consequently kept small and limited in vision and interest because they are not taught.

There are large town and city churches that are self-centered and self-content, with no expanding vision. A churchman may know much about world commerce through his business and service club, but he may know absolutely nothing about international relations, world, social, and economic problems because they are without his purview.

We may know nothing about the social service activities and efforts for community development about us because we are not informed. Our community and our church may have many real needs, but because we have not looked about us, and we are not in contact with the workers and the people they serve we never give. Yet, if we knew the importance of the work and the good accomplished we would be happy to give.

Practically all large church advancement has come through special financial appeals. When the needs became urgent there were insufficient funds in the local or connectional church treasurer's hands to make any sort of contribution in the emergency. Hence the need of special appeals.

Special financial appeals provide an opportunity for the awakening of new interests and an outlet for Christian philanthropy and service. In the church special financial appeals provide an opportunity to acquaint the membership with world Christian service. Offerings in all the churches for the relief of the suffering people in war-invaded lands have created new interests in foreign missionary service. Young soldiers in contact with the missionaries and their converts in far-away New Guinea have made offerings to the missionaries.

Knowledge creates interest and interest elicits gifts. Much more than preachers and church officials realize the people in all the churches will give when informed and a Christian appeal is made.

Preparations should always be made for the special offering, and the people who are expected to give should have full information. This world has a good heart. When the people know, they will offer willingly when God calls.

CONFERENCE NEWS AND PERSONALS

Ens. W. A. Carruth, who has been located at Harvard University, is now in California. His address is U. S. N. ABD Argus Unit 21, Fort Hueneme, Calif.

Rev. James Willoughby has been changed from Fair Haven, Mass., to U. S. Coast Guard Barracks at Mobile, Ala., according to a request for change of address.

Rev. J. S. French, of Bristol, Tenn., in the Holston Conference, has our thanks for a friendly greeting and continued interest in the New Orleans Christian Advocate.

Mrs. J. J. Riley, widow of a Methodist preacher, living in Natchitoches, La., has our thanks for a cordial word regarding this paper and her interest in the work of the church.

Chaplain Alvin P. Smith's family are now located at 1946 Army Parkway, Bienville Homes, New Orleans, La. Bro. Smith himself has been assigned to the New Orleans Staging Area.

Mrs. Mary M. Pigford, who has been at Magee, Miss., has returned to her home, 1010 8th Avenue, Laurel, Miss., according to information received from Mrs. W. M. Williams, of Magee.

Mrs. Will Fulton pays tribute to the splendid qualities of her pastor, Rev. G. A. Broadus, Philadelphia circuit. We appreciate also her devotion to the New Orleans Christian Advocate.

Mrs. L. M. Wilson, Bienville, La., has our thanks for her generous expression of appreciation as a constant reader of the New Orleans Christian Advocate. It is a joy to have such friends on our subscription list.

Rev. C. B. Krumnow, pastor at Elton, La., reports that everything goes well on his charge, and he is hoping to finish a good year. Bro. Krumnow sends a list of Advocate renewals, for which we are sincerely grateful.

Rev. L. P. Jumper sends a good list of subscriptions to the Advocate, all of which are new. With it Bro. Jumper expresses his conviction that there was never a greater need of Christian literature than at the present time.

The Advocate appreciates both the personal interest and the campaign interest of our good friend, Mrs. N. E. Cunningham, of Gibson Memorial Church, Vicksburg, Miss. She is a friend whose loyalty passing years do not erase.

Rev. J. D. Wroten, pastor at First Church, Columbus, was offered a sixth year in his pastorate at that historic church at the recent session of the quarterly conference and a petition to that effect will be sent to the Bishop and his cabinet.

Rev. C. Wesley Bailey, retired member of the North Mississippi Conference, has served the Mount Pleasant charge since January. He reports a profitable year, with everything paid in full six weeks in advance of the meeting of the Conference.

Mrs. R. E. E. Jones, of New Roads, La., writes that she and her husband were good friends of the New Orleans Christian Advocate. Bro. Jones entered into rest on the 8th of January this year, and she carries on the loyalty that they shared while he lived.

Rev. M. Nash Hamill, pastor at Belmont,

Miss., writes that his wife has undergone a major operation at the Booneville Hospital. The operation occurred on Sept. 28, and the following day her condition was reported to be good. We sincerely hope that she will soon be on the road to complete recovery.

Rev. C. M. Hughes reports an extensive program of church improvement on his charge, including both church and parsonage property. The pastor's salary has been raised from \$1,300 to \$1,800. Every item of the budget is paid to date. Waterproof is now in the center of what promises to be a big oil field.

Rev. J. Melvin Jones reports a good revival at Ellisville, in which he had the assistance of Dr. B. L. Sutherland, district superintendent. Bro. Jones reports a great response on the part of his people. All financial items for the year have been paid in full and a program of church improvement has been launched.

Miss Nellie Mae Gunn, daughter of Rev. and Mrs. E. C. Gunn, Carrollton Avenue Church, is now in New York City at the Juilliard School of Music, where she expects to spend a time in study of voice. Miss Nellie Mae has made considerable progress in voice culture and has many friends in New Orleans music circles.

Rev. Dan P. Yeager, retired member of the Mississippi Conference, writes that his work on the Cross Roads charge is moving along well and that he is almost ready for Annual Conference. In addition to a full financial report, he will report good revivals throughout the charge, with sixteen additions on profession of faith.

Mrs. J. B. Grambling writes us that our personal regarding Lt. Bob Grambling is incomplete. He is a second lieutenant and instructor in the Pre-Flight Bombardiering School and at present instructing pre-flight navigators in code. We took our information from a letter which did not give other details than those which we recited.

Rev. J. H. Morrow reports that financial obligations throughout the year were reported in full at the fourth quarterly conference on September 26. The people of Picayune church feel that this has been one of their most successful years. Bro. Morrow expresses appreciation of his people and of the fine services which have been rendered by the district superintendent, Rev. J. F. Campbell.

Fortune does not change men, it only un-masks them.—Riccoboni.

MEETING OF THE LOUISIANA CONFERENCE

The Louisiana Annual Conference will convene at First Church, Lafayette, La., on November 9, 1943. Rev. W. H. Giles will be the pastor-host. This note is published at the request of some who have been uncertain as to the date and place of meeting.

REV. E. M. ALLEN DIES AT SALLIS, MISS.

Rev. E. M. Allen, pastor at Sallis, Miss., died suddenly following a heart attack about nine o'clock p.m. on September 23. From information received at the Advocate office, it appears that he had not been ill preceding the attack. He is survived by his wife, four sons, three of whom are in the armed services, and a daughter, whose husband is also in the armed services. Mrs. Allen will make her home in Wiggins, Miss., with the family of one of her sons. Funeral services were conducted at Sallis on Saturday morning by Rev. L. P. Wasson, who was assisted by Revs. T. B. Thrower, A. Y. Brown, H. P. Lewis, and Henry Robinson, of the Presbyterian Church. Interment was at Wiggins, Miss. The stewards of the charge have assured Mrs. Allen that a full report will be made at Conference.

MISSISSIPPI CONFERENCE TREASURERS

The attention of all treasurers handling funds of the Mississippi Conference is called to standing rule No. 22 of the 1942 Conference Journal, and also to the section on page 107, entitled, "Resolution—Bonding and Auditing."

Please get your certificates of bond to me at once.

Commission on World Service and Finance.

J. D. SLAY, Secretary,
604 Broad St., Hattiesburg, Miss.

ATTENTION!

Upon instructions from the Bishop and Cabinet of the Louisiana Conference, the Board of Ministerial Training, B. C. Taylor, chairman; and the Committee on Conference Relations and Ministerial Qualifications, M. S. Monk, chairman; are called to meet at Lafayette on the afternoon of Tuesday, November 9, that reports may be ready for the Wednesday morning session of the Conference. All applicants to appear before this Board and Committee are hereby notified to be present for the meetings.



Chairmen may wish to notify further those to appear.

D. B. RAULINS,
Secretary of Cabinet.

RESOLUTIONS OF APPRECIATION

Whereas, this makes the sixth and final year of our brother and friend, Rev. J. F. Campbell, as district superintendent of the Seashore district, and,

Whereas, under his wise counsel and leadership, the church has made much progress, in that a new church has been erected, financial gains made, and an increase in membership shown; and,

Whereas, each time he came to us in his official capacity, we received new inspiration to go forward from his inspirational, instructive and helpful sermons; therefore, be it

Resolved, that our love and prayers and commendation go with him to his new field of labor; be it further

Resolved, that this resolution be incorporated in the minutes of the quarterly conference, a copy given to Bro. Campbell, and one sent to the New Orleans Christian Advocate for publication.

Signed:

P. C. BYRD, President;
VERNON CATHY, Secretary;
J. E. MAYO, Treasurer.

LYNVILLE CHURCH TO BE DEDICATED

The Lynville Methodist church, on the Cleveland charge of the Meridian District, will be dedicated on October 17, 1943, at the 11 a.m. service. The dedicatory sermon will be preached by Rev. J. L. Neill, district superintendent, after which the congregation will be led into the dedication of the church to God. Dinner will be served at the noon hour, picnic style, and the afternoon program will follow. The afternoon service will consist of songs, prayer, testimonies, history of the church, special recognition, and a sermon by some former pastor. At 4 p.m. the church will hold fourth quarterly conference.

The rebuilding of the church was made possible by using some of the materials from the old building, by donations, and contributions made by our members and friends of the church everywhere, and by the labor of some of the men in the community.

The building committee consists of A. W. Halley, J. E. Halley, R. S. Wilkins, Lewis Fulton, Clark Burnett, Henry Cook, E. J. Skipper, and Buford Richardson. The trustees of the church property are A. W. Halley, Clay Stewart, and R. S. Wilkins.

We invite every former pastor, former church member, friends and neighbors to come to this dedication service and enjoy the historical and spiritual program.

J. W. COURTNEY, Pastor,
Invitation Committee.

R. T. HENRY RETURNS TO CHINA

Dr. Robert T. Henry, of Moorhead, Miss., a missionary of the Methodist Church, is now enroute from the United States to China to become the executive director of the American Advisory Committee in Chungking—the administrative agency in China for the Church Committee for China Relief, operating from New York. Dr. Henry, a

native of Alabama, and for twenty years pastor of the Methodist Church in Soochow, China, has long been associated with movements for the feeding and relief of Chinese famine and war victims. He was caught in Hongkong in 1942 by the Japanese; he was serving there as field director for the American Advisory Committee then stationed in Shanghai. Some months later he was repatriated on the M. S. "Gripsholm." The Committee in Chungking distributed about \$2,500,000 in U. S., Canadian, British, Australian, Chinese, and other church relief funds this year.

Dr. Henry first went to China in 1919 as a missionary of the former Methodist Episcopal Church, South. Prior to that, he had had several years of experience as a teacher serving on the faculty of the Millsaps Preparatory School and the Winona High School. He had been headmaster of the Millsaps School.

Dr. Henry's outstanding contribution to the work in China has been as director of institutional features of the Hong Kong Institutional Church in Soochow. Through its educational work, clinics, clubs, bathhouses



R. T. HENRY

for men and women, and other activities, this great church has touched thousands of people and has been the means of bringing many to Christianity. Shortly before the undeclared war with Japan, the records of the Hong Kong Church showed that 3,000 people crossed its threshold each week.

Following the bombing and fires in Soochow, many homes were lost and thousands of people evacuated the city, but just as soon as permission could be secured Dr. Henry went back and re-opened the work at Hong Kong Church, which had not been badly damaged. The needs of the community were greater than ever before and the Hong Kong Church was the only social center in the city able to function in its own building. Relief work was begun and thousands of people have been fed. In the clinic nearly 2,000 were vaccinated during the first year and over 2,000 given anti-cholera injections. Schools were opened for the children, who were roaming the streets, and the church was the first to begin again religious services, which have been attended by large crowds.

Dr. Henry grew up in Mississippi and was educated in Mississippi schools. His theological training was obtained at Emory University, Georgia.

NEW ORLEANS DISTRICT CONFERENCE

Asserting he offered no apologies for the present and held larger hope for the future, Dr. Pierce Cline, President of Centenary College, in the closing address keynoted the spirit of the New Orleans District Conference, held Friday, September 10, 1943, at the Carrollton Avenue Methodist Church.

Progress in all lines of endeavor marked the general summary of the work of the particular local churches of the district. As a minister put it at the close of the conference, "I thought I had a good report that would stand out. But all the reports were good. Everyone seems to be doing an unusual job."

Re-elected as Lay Leader and Associate Lay Leaders for the district were Dr. M. F. Wilson, Dr. O. M. Johnson, and A. G. Riddick, respectively. These men were commended for their excellent service in the past year.

Reports from the various institutions and boards of the Annual Conference were brought by their representatives. Dr. R. W. Vaughan, Conference Treasurer, reported on finances; Rev. C. B. White, Superintendent of the Louisiana Methodist Orphanage, reported for that institution. Mrs. H. H. Hoff and Rev. J. A. Alford reported for the Golden Cross and the Board of Hospitals and Homes. Dr. W. L. Duren spoke concerning the New Orleans Christian Advocate. In announcing that the district had reached its quota of subscriptions, Dr. Duren presented the district superintendent, Dr. Holmes, a check for \$100. Mr. W. H. Owens, head resident at St. Mark's, told of the work there, and Miss Ella Hooper related the activity and progress of the MacDonell School. Dr. J. G. Snelling spoke of the progress at the Memorial Mercy Home-Hospital.

Mrs. C. C. Hightower told of the work of the W. S. C. S. in the district and made a plea for advance in the work the coming year. Mr. L. C. Terry, District Director of Adult Work, and Mrs. O. C. Stapleton, District Director of Children's Work, told of their efforts during the year.

Fred William Campbell and Elliott McDonald Cage were voted license to preach. Recommended as accepted supplies were Ben Petty, Glen Power, and Philip Palotta. Recommended for admission on trial to the Louisiana Annual Conference were Ben Petty and Ned Stout.

Visitors to the district conference included Lt. Thomas, of the Naval Office of Procurement in New Orleans, who made an appeal for chaplains; Dr. D. B. Raulins, district superintendent of the Ruston district; Rev. Guy Hicks, pastor of Trinity Church in Ruston, and Miss Elizabeth Cavin, who has just come to New Orleans to serve as a worker in the trailer camp and housing areas of Gentilly.

Elected to membership on the ad interim committee were Rev. J. W. Booth, Rev. J. T. Harris, Rev. H. L. Johns, and Rev. N. H. Melbert. Elected as the District Board of Trustees were J. H. Carter, A. M. Barnes, and W. D. Davis. Mrs. H. H. Hoff, Rev. J. G. Snelling, Rev. E. C. Gunn, and Rev. J. A. Alford were named to the Golden Cross and Hospitals and Homes Committee.

Rev. N. H. Melbert, First Church, New Orleans, and Rev. Albert S. Hurley, First Church, Houma, led the devotionals at the afternoon and evening sessions of the conference, respectively.

Box-suppers, brought by members of the conference and served by the ladies of Carrollton Avenue, provided a period of fellow-

ship and the evening meal for members of the conference.

The death of J. H. Thatcher, of Houma, was announced and the conference voted to send a letter of sympathy to Mrs. Thatcher and her family commending the real service of Mr. Thatcher in the district.

The conference was presided over by Dr. W. W. Holmes, district superintendent.

Respectfully yours,
ROBERT B. CRICHLLOW,
Secty. N. O. District Conference.

PERSONAL NOTES AND INCIDENTS

Rev. J. O. Ware writes that he expects to make a good report for the Rolling Fork charge for this his second year in that delightful Delta town.

Bishop J. Lloyd Decell is scheduled to dedicate the Lynville church, of the Cleveland charge, Meridian District, on Sunday morning, October 17. Rev. J. L. Neil is district superintendent and J. W. Courtney, pastor.

Rev. L. T. Nelson says that the Madison-Pocahontas charge will have a very good report when the Mississippi Conference meets in November. The response of the people has been gratifying and the outlook for the work is good.

Rev. Jas. R. Strozier, writing under date of September 23, reports a good meeting in progress at Pitkin's Chapel, on the Pine Grove charge. Rev. F. S. Flurry, of Clinton, is doing the preaching. Bro. Strozier sent two subscriptions to the Advocate, which is indicative of the interest and faithfulness which he has always shown in support of the Advocate cause.

Rev. T. J. O'Neil, of Meridian, sends us a correction for a statement which occurred on Mrs. Wilson's page of September 23. The statement should have read: "At the Meridian meeting the little daughter of Mrs. Eleanor Castle Rawls was presented a life membership. Mrs. Rawls' husband is serving with the armed forces of the U. S. A." We are glad to make this correction, both for our own sake and for the sake of others concerned.

Rev. J. W. Leggett, Jr., reports favorable progress at First Church, Laurel, where he has received more than 100 new members during the past year, paid the regular installment on the church debt, and has retired \$5,000 worth of bonds which were not due until 1955. Above all current obligations, enough money is in hand to redecorate the church auditorium and to meet the 1944 obligation for the bondholders.

BOARD OF MINISTERIAL TRAINING, MISSISSIPPI CONFERENCE

All candidates for admission on trial, all undergraduates and supplies, should present themselves before the Board of Ministerial Training at 7:30 p.m. Wednesday, November 17, at the house immediately north of Galloway Memorial Church. It is very important that every man in the above groups be present Wednesday night, because the Board must be prepared to report the classes the first thing Thursday morning after Conference opens.

Special attention is called to the fact that the men coming up for admission on trial, like undergraduates and supplies taking the

courses of study, must have their last papers in the mail two weeks before the opening of Conference, if they expect to have their work passed by the time this Conference meets. This is a Correspondence School ruling.

(Signed)

HENRY M. BULLOCK, Chairman,
Board of Ministerial Training
Mississippi Conference.

TOOKE-FAIRCHILD WEDDING

A wedding of interest to many friends in Mississippi and Louisiana will take place in Munholland Memorial Church, New Orleans, on Sunday, October 17, at 6 o'clock. The contracting parties are Rev. Karl B. Tooke and Miss Mary Frances Fairchild. The groom is pastor of the church where the wedding is to take place and the bride-elect is a niece of Rev. S. E. Ashmore, of the North Mississippi Conference, who will be the officiating minister. Miss Fairchild is at present a member of the staff of St. Mark's, New Orleans.

THEOPHOLUS MARVIN BRADLEY

The Reverend Theophilus Marvin Bradley was born at Dover, Mississippi, on February 14, 1879. He died June 8, 1943, in the King's Daughters' Hospital, Greenville, Mississippi. He is survived by his wife, Mrs. Josephine Ingram Bradley, two foster daughters, Miss Ellen Bradley Prysock and Mrs. Lawrence Morris, one brother, the Rev. O. W. Bradley, district superintendent, Jacksonville, Texas, and one sister, Mrs. Annie Bradley Berry, Biloxi, Mississippi.

His father, the Rev. Ralph Bradley, was born in 1842 in Cheshire, England; and his mother, Mrs. Emma Walker Bradley, was born in 1842 in Wallesly, England. Rev. Ralph Bradley was a Wesleyan minister when he came to the United States. He united with the Mississippi Conference and served in that conference faithfully and effectively for many years. The Bradleys were of good, sturdy English stock. So, Brother T. M. Bradley was not only born of good English parentage, but he, also, had the advantage of being brought up in a well regulated Methodist parsonage.

Brother Bradley graduated from Millsaps College in 1905. While in college he won the Debaters' Medal. He was a member of the Pi Kappa Alpha Fraternity. He was an exemplary student and was well liked by the members of the faculty and the student body. At his death he was a member of the Board of Trustees of his college, and had been for a number of years.

In the fall of 1905 he joined the Mississippi Conference and served the Mendenhall and Pinola charge. At the end of this Conference year he matriculated in the Theological Department of Vanderbilt University. He remained there through 1906 and 1907. In the fall of 1907, Bro. Bradley transferred to the North Mississippi Conference. He served the following charges: Marks, Rosedale, Shelby, Durant, Cleveland, Winona, Charleston, Sardis District, Greenville, West Point, Belzoni, Holly Springs, Pontotoc, Itta Bena, and Inverness and Isola. At this last charge this valiant soldier of the cross transferred from the church militant to the church triumphant.

In 1929 the North Mississippi Conference elected T. M. Bradley a delegate to the General Conference, which met in Dallas, Tex., the following May.

On September 18, 1914, Bro. Bradley was married to Miss Josephine Ingram, of Booneville, Miss. This was a happy marriage. Mrs. Bradley stood by her husband through twenty-nine years of itinerant service. His appointments were her appointments and his work was her work. She not only was a help to her husband in his church work, but she also made him a comfortable and happy home. He was a devoted husband and father. There was not anything too good for his wife and children. He, also, was a loving son and a kind brother. If any member of his family needed anything, he found in "T. M." a generous response.

Bro. Bradley had a good Methodist preacher's library, in which were to be found books from the best authors. Here and there in some of these books are choice passages which he had underscored. At these underscored passages this preacher tarried until he had mastered the thoughts of the writers. So, when he came before his congregation to preach, he had an imagination kindled by the thoughts of the best authors and an inspiration received from bended knees. He brought spiritual food to them who sat at his feet and drank in the messages that he gave.

Bro. Bradley had been in failing health for some months; and on the sixteenth of May, Mrs. Bradley saw that everything was not going well with him. She took him to his doctor at the King's Daughters' Hospital in Greenville, Miss. Here for twenty-four days he fought a losing fight. During all this time he thought of his brethren. I went to see him a few days before he died, and when he waked up enough to speak to me, he said, "How are all the preachers?" In his suffering he thought of his Conference friends. His Inverness and Isola church members and friends did all they could to help him to recover. The doctors, nurses, friends, and loved ones did all they could for him. And the prayers of a host went up for him. But all these could not stay him. On the eighth of June he joined his loved ones that had gone on before.

On the morning of June 9, in his Inverness church, an overflowing congregation, composed of the members of his charge, friends of surrounding churches, and many ministers and laymen of the North Mississippi Conference met to pay him a tribute of love and to mingle their tears with those of his loved ones. The funeral services were conducted by his district superintendent, the Rev. R. G. Lord, assisted by the Rev. J. W. Ward, Dr. L. P. Wasson, the Rev. L. J. Crumby, pastor of the local Baptist church, and the writer. Afterwards the body was conveyed to Jackson, Miss., and there in the Cedar Lawn cemetery this servant was laid to rest beside his father and mother. A good man has fallen.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

JAS. T. McCAFFERTY.

However intense our feeling with regard to responsibility for this ghastly war, it is far nobler, and far more the part of the patriot, to remember constantly the high purposes for which we entered the war, to refuse to join in wild words of bitterness and hate and to keep our minds clean from those base passions this war, above all others, has tended to awaken.

—Our Dumb Animals

PROTESTANT PRESS MONTH

By Bernard J. Mulder,
President Associated Church Press

Out in the historic Wartburg Castle, where Martin Luther lived while making his translation of the Bible, the guide always points out an inkspot on the wall. The spot was made when Luther hurled his inkpot at the devil. There is a legend that ever since that day four hundred years ago, the devil is afraid of ink. And the ink which the devils of intolerance and bigotry, superstition and tyranny fear most is that ink which is used in printing a truthful and untrammelled church press. Arthur Hays Sulzberger, President and Publisher of the New York Times, in an address at Carnegie Institute in Pittsburg, said that "surrounded by war, it behooves us to examine the weapons of the moment, for each year has its own, and a weapon is not necessarily an arrow, a bullet, a torpedo, or an aerial bomb. There are others equally deadly. It is interesting to recall that while the Romans possessed both horses and armor, they never fought mounted, for the simple reason that they had not invented the stirrup, without which no armored man could ride and fight without falling. When stirrups were attached to the saddle and the armored weight held in the balance, the knights of the Middle Ages rode through Europe with the same degree of reckless security as did units of the German Panzer divisions that raced ahead of their advancing armies into France. And what are the weapons of today? I cannot speak to you of planes and tanks and high explosives. But there is one weapon which has proved as valuable to Germany as the stirrups would have been to all the legions of all the Caesars. And that is propaganda. With propaganda truth has been destroyed and falsehood glorified. With propaganda discord has been sown and strong men have become weak. The pen has truly been mightier than the sword. Yet against each weapon we sooner or later find a defense—armor for arrows, masks for poisoned gas, stronger weapons of offense to make unusable earlier tools of destruction. And against the weapon of evil propaganda our only defense is a free and responsible press—for democracy can be strong only if it is informed, and truth alone can defeat the weapon of evil." Everything Mr. Sulzberger has said with regard to the public press applies with equal, if not much greater, force to the church newspapers of the nation.

The amount and kind of mental food that is being fed to American people these days is almost staggering and terrifying. According to the latest figures, about 50,000,000 newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the press every week, and 95,000,000 copies of monthly magazines are circulated every thirty days. How many millions of books are published each year is not known, but it is known that at least just before the war, not less than 1,100,000 tons of paper were used for books annually. From these figures one gets somewhat of an idea of the amount of reading material offered to the American people annually, some of it good, some indifferent, some bad, and a good deal very bad.

Speaking to a corner pharmacist about his magazine rack, I learned that a large share of his magazine sales were of the detective, murder and sexy variety. Estimated figures show that about 16,000,000 of the "horror" magazines were sold each month; 15,000,000 copies of the sex magazines are

also sold each thirty days, with young people buying the larger share.

In contrast to all of this, the average weekly, monthly, and quarterly circulation of the Church Press is 13,000,000, this being distributed over about 1,000 periodicals. With so much reading matter which is utterly indifferent and so much which is definitely harmful, is it not high time that the responsible leaders of the Church get squarely behind that agency in the Church which will assist them in their God-given task of making a better people and thus a better world—the Church Press?

In this present critical situation, when men are face to face with the progressive paganization of all relationships, the Church Press and the editors thereof have a very distinctive task. The great peril of today is crowd-mindedness. Altogether too many people are passive copies of the current mind. Emerson said long ago that the great mass of people do no creative thinking. They are continually swayed by the soapbox. Men who do not read do not think. Soon they become narrow-minded and see only small worlds. The reading man, on the other hand, is the mentally alert man. He is the key man in the crises. The Church paper, as it fosters and gives good reading, becomes in part responsible for the ideals, the standards, the convictions, and the visions of a people.

To this end, the spread of good reading, the Associated Church Press fosters Protestant Press Month and designates the month of October. Let all clear-visioned churchmen combine in a campaign to utilize fully the high values of our Church press. Let the editors and managers be encouraged in their promotion efforts to create for their papers larger opportunities for service to both church and state. Let readers beget readers until every Christian family shall have its heart warmed by the inspiration of its own church periodical.

HAL P. DEPRIEST

Tuesday, June 22, 1943, the spirit of Hal P. DePriest slipped away to its eternal resting place. His passing was a blow to the entire community, as he was a fine citizen, a real churchman, and a good man. At the time of his death, Mr. DePriest was superintendent of the Church School, a member of the Board of Stewards, and a member of the Board of Trustees of the Tullos Methodist Church. Prior to his affiliation with the Tullos church he was a long-time member of the Rochelle church and superintendent of the Church School there for a number of years.

Bro. DePriest was ill only about a month with a heart ailment, and all during his illness he reaffirmed his faith and declared quite frequently that he was not afraid to die, and that he was ready even though it did make him sad to think that he would have to leave his family.

He was a faithful worker in the church, and was always in his place when at all possible. During the last year of his life he spoke to his pastor about a new warmth that had come into his heart and he testified that God had become a great reality in his life because of that experience, even though he had tried to serve the Lord for a great many years. His faith and knowledge of God held him in good stead in his hours of suffering, and the presence of Christ made his bedside a happier place.

He leaves to mourn his passing his widow, one son and one grandson. He is greatly missed, but we feel that he has just been called home.

HIS PASTOR.

WISE OR THERWISE

By Rev. James H. Felts

Ideas without principles lead only to conflict and impotence.

Poor indeed is the child whose knowledge of his parents' moral conceptions and attitudes is vague and uncertain.

When a man sweats so freely that he doesn't have to take a bath, his olfactory nerves are probably paralyzed.

When a man insists that he has no need for the church he should manage to get a glimpse of himself as others see him.

If dictatorship "is a matter of one dominating personality," how far are we from such a state?

Hog heaven is a place where people of imaginary importance "talk to their hearts' content."

Mussolini, the man with the jaw and voice of a donkey and the strut of a peacock in May, has gone the way of dictators—into innocuous desuetude.

The man who forms the habit of thinking out loud will probably form the additional habit of telling his friends goodbye.

If you will express your appreciation of good service as quickly as you do your disapproval of bad service you will help yourself as well as the other fellow.

The unfinished task is often a boomerang. What is worth beginning is worth finishing.

"Dates of World Tragedies"

The saxophone was invented in 1846. The first World War began in 1914. Mae West was born in 1899. Jazz started in 1915. Short skirts dated from 1922. Radio crooning broke loose in 1926. The Wall Street crash was in 1929. The great drouth was in 1934.—The Kalends.

True or false? Pearl Harbor sent an electric health current through our veins.

LABORS OF LOVE

By Mrs. Irvin Rowland

"Cast thy bread upon the waters: for thou shalt find it after many days."

How far-reaching the work and labor of love! Daily another's influence leaves its imprint upon us through the written or spoken word, or in some unseen way. There are many things we do not understand in life, but our very attitude or actions toward such may prove a blessing to some one. As Christians, we should ever be alert as to the seeds we sow, for we never know the extent of their harvest. How grateful we are to those whose unfailing loyalty to good and righteousness has been a continuous inspiration!

The admonition for us to sow the seeds of righteousness is not without promise, either. When we can't see immediate results from our efforts we are prone to become discouraged and wonder if our labor has not been in vain. We fain would give our task to another. How can we have so little faith in the face of God's promise—"Let us not be weary in well-doing: for in due season ye shall reap, if ye faint not." Therefore, patience and prayerful watching must ever play a part in our lives. The bread we cast shall be found even though after many days of waiting.

Let us not be scarce with our seeds of righteousness—let us scatter them everywhere and trust God for a bountiful harvest.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

October, 1943

Beginning of fourth quarter—check Efficiency Aims for 1943 (see page 98 of Conference Journal).

Pray and plan for Week of Prayer and Self-Denial, October 24-30.

Present program, "The Dollars Speak," from "A New Earth Wherein Dwelleth Righteousness."

Plan for fall study, "The Church and America's Peoples."

Plan for the observance of World Community Day, November 11.

* * *

Efficiency Aims, 1943

Each society should check the 10 Efficiency Aims for 1943, given on page 98 of the 1943 Conference Journal, then make an effort to attain those which have not yet been reached. Unless we make progress in attaining additional aims each year, we are failing to promote the total program of the W. S. C. S.

Now that we are three years old, we have become familiar with the set-up of the different departments of work and we should attempt to promote each one.

There are still three months until the close of the year, so let's get busy today.

* * *

Week of Prayer and Self-Denial

Program material for the 1943 Week of Prayer and Self-Denial is in the hands of each society and very careful study should be made of it, so the programs will bring to the women the message which it holds.

We should carefully note the second part of the purpose of the week—Self-Denial. During this year we have learned to deny ourselves of many things. Some have complained, but those who love their country have not found the way hard. How much more should we be willing to deny ourselves for our Lord? What gift can you and I lay upon His altar during the week of October 24-30 that will, even in a small way, represent our gratitude for the blessings which we enjoy?

Our boys who have gone to the far places of the world are appalled at the things which they see—the way in which human beings live. They are grateful for the things which have come to them because they live in a Christian land. Those who have gone to the islands of the Pacific have been amazed to find Christians there—sometimes the missionary who pioneered passed on and no other came, but the Word remained, and we are told that the United States could not have made the progress which has been made without the assistance of the Christian natives.

When your grandmother, and mine, denied herself the new winter coat and gave the price to the Week of Prayer and Self-Denial offering she made a real sacrifice, but she did it with grateful thanksgiving.

What will your gift and mine cost us this year? A picture show? A cold drink? A social event? Will it represent a real denial?

How far will your gift and mine go in meeting the needs for which the total offering will be used? Just as far as we have denied ourselves, for God will bless it accordingly.

"The Dollars Speak"

Our October program from the year-book presents our dollars, speaking. Where they are going, how many of them are going and whether there should be more of them, and if so, why.

This is a most interesting and instructive program. Who knows? Some woman may become interested and want to add more dollars—that is, if the program committee plans the program in advance and presents it according to the suggestions on page 108 of "A New Earth Wherein Dwelleth Righteousness."

* * *

"The Church and America's Peoples"

Much planning is being done for the fall study—the first study of the new study year (October, 1943-October, 1944) and the last of this Conference year.

This study brings the greatest challenge which has come to us in years, and as we sat at our typewriter looking at the topic for the first lesson, "Who Are We?" we said, "We are 7,035 members of the Mississippi Conference W. S. C. S., who can begin to build 'A New World Order' in our own communities." This study brings the idea of the "mote and the beam" right into our own back yard!

The study committee of the Conference is praying that our women will face the facts honestly, then follow the study with activities which will make our community the kind of place we want it to be.

* * *

World Community Day

The Woman's Division of Christian Service is cooperating with the United Council of Church Women in the observance of World Community Day, November 11th, the theme of which will be "The Price of Enduring Peace."

This program is to be used in the same manner as the World Day of Prayer program, and the Mississippi Conference has received a program for each society, which will be mailed to the president by the district secretary. Additional copies may be secured from the Council of Church Women.

In the local society the program is to be planned by the Study Committee.

* * *

Program—Fourth Quarter Zone Meeting, 1943

Theme: "O God, Our Help in Ages Past; Our Hope for Years to Come." (Hymn No. 533, Methodist Hymnal. Use the music and words of this hymn as frequently as possible during service).

Quiet Music: Hymn No. 533, played softly.

Call to Worship: Let us listen to a portion of one of Miss Belle Bennett's messages to Methodist women: "Our hearts cry out, 'Who is sufficient for these things?' Our sufficiency is from God, and by all the mercies of the past and the glorious hopes of the future we dare not falter or fail. The field is wide, the need is great, God loves us. Let us do the work He has committed to our hands."

Hymn No. 533: "O God, Our Help in Ages Past; Our Hope in Years to Come."

(Leader to read words of each verse before it is sung).

Scripture: Romans 5: 1-5.

Quotations of Assurance: (Music of Hymn No. 533 could be played softly during reading). (To be read in unison or by different individuals).

"God knows the way; He holds the key.

He guides me with unerring hand."

Pause.

"God is our refuge and strength, an ever present help in trouble." Pause.

"God is love, and he that dwelleth in love dwelleth in God." Pause.

Martin Luther once said: "The heart of religion lies in its personal pronouns. Can you truly say, 'The Lord is my Shepherd?'" "God never withdraws His protecting care. We lose it only when we withdraw from Him."

Talk: Finding Woman's Place in the New World Order. (In preparation for Methodism's Crusade for a New World Order to be inaugurated January 9-30, 1944, by Bishops and Joint Division of Education and Cultivation of the Board of Missions. The theme of Crusade, "The Coming Peace and the Prince of Peace"). See current World Outlook and The Methodist Woman.

Prayer.

Topic 1. "Staticitus." What? Why? (Use article, page 17, September, 1943, Methodist Woman). Method: Round table discussion by four women.

Topic 2. "Adventures in Service." (Each society to describe some of the significant adventures in service experienced in 1943).

Topic 3. "Looking Ahead." Announcement of important events in calendar of Woman's Society of Christian Service.

a. 100 per cent observance of Week of Prayer and Self-Denial, October 24-30.

b. Observance of World Community Day, November 11.

Keys to Progress used.

Finances: (Blackboard chart to be made, if possible). 109 per cent increase in Membership Pledge, Cultivation Fund, Rural Worker Fund, Scarritt Pledge, Wesley House Pledge, Bethlehem Pledge paid to Conference Treasurer and reported to District Secretary.

Report of Zone Chairman of Life Memberships. (Plan for at least two Life Memberships to be presented at this zone meeting).

Roll Call: Minutes. Business place of next meeting. Election, if necessary.

Benediction.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

never stops studying, and the good teacher will enunciate clearly, avoid nervousness, remain calm.

It is hoped that this study will build attitudes which make for better Christian living, arouse an interest in future work of the church with rather than for minority groups. I would urge all classes to try for Special Recognition. It gives you the feeling of a job well done.

If I can be of service at any time, call on me.

MRS. WALTER ODOM.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Home Mission Study on "The Church and America's Peoples"

Text Book: "We Who Are America," by Kenneth D. Miller.

LESSON ONE

America, A Nation of One People from Many Lands

As American

Just today we chanced to meet—down upon the crowded street,
And I wondered whence he came, what was once his nation's name?
So I asked him, "Tell me, true, are you Pole or Russian Jew,
English, Irish, German, Prussian, Belgian, Spanish, Swiss, Moravian,
Dutch, Greek, or Scandinavian?" Then he raised his head on high
As he gave me this reply: "What I was is naught to me
In this land of liberty. In my soul as man to man, I am just American!"

Hymn: America, the Beautiful.

Talk: Who are America's Peoples and Where Did they Come from? (Map study—Immigration trends into U. S., where settled, occupation. Order from Council Against Intolerance, Lincoln Building, New York. Free. Also order Map from National Geographic Society, Washington, 25 cents).

Talk: Famous Americans and Their Contributions to Our Life. (Use list of names on Pictorial Map above and give contribution each has made, such as Germany—Steinbeck, Literature; Poland—Stokowski, music).

Roll Call: Who Are Your Ancestors?

Devotional: Isaiah 12, or Psalm 100, or Ec. 2-26, or Romans 12:9-10.

Prayer: For Christian Attitude Towards Minority Groups.

Hymn 466.

Benediction.

LESSON TWO

We Americans View Ourselves

Thou Shalt Love Thy Neighbor as Thyself.—Mark 12-31.

Let us not love in word, neither in tongue, but in deed and in truth.—I John, 3-18.

Song: America.

Devotional: Pages 1 to middle 4 of Textbook.

Roll Call: Famous Americans, Historical Places, Sayings.

Talk: We are Inheritors of the Past. (A short discussion on historical background, mentioning Pilgrim's Thanksgiving, etc., from American History).

Talk: Tolerance and Intolerance—How Do We Measure Up? (Pages 5 to middle of II Textbook).

Hymn: 470 played softly while words are read aloud by one member.

LESSON THREE

The Church in American Life

He that followeth after righteousness and mercy findeth life, righteousness and honor.—Proverbs 21-21.

Song: 418 (If not familiar, read words).

Devotional: Romans 10-11, 13.

Roll Call: Historic Churches, Song 419.

Talk: Immigrants and Their Religion (Excerpts from Chapter 5, Textbook).

Talk: How the Churches are Meeting the Needs of Minority Groups. (Pages 143-155-162, Textbook).

Prayer: Thankfulness for Faith, Love, Courage, Prayer, Gift of God's Son.

Song: 416.

LESSON FOUR

The Methodist Church Serves America

"And He said, 'He that sheweth mercy on him—Then said Jesus unto him, go and do thou likewise.'"—Luke 10-37.

Song: 466, Prayer.

Talk: How the Methodist Church is Serving. (Select material from World Outlook, Methodist Woman, Composite Annual Report, Board of Missions, 150 5th Ave., N. Y.; Annual Report, Woman's Division, 420 Plum Street, Cincinnati. This should deal only with Home Missions).

Devotional: Luke 10; 30-37. What Can I Do, or Living on the Jericho Road. (Thoughts for this devotional: Priest was busy with religion, but could not see religion's business. Levite wanted all to be present to see his works. The person most overlooked is the Innkeeper. He was unnoticed, overlooked, yet it was his task of keeping open the Jericho Road. He was obliging and trustful. We are all Innkeepers on the Jericho Road in this business of living a Christian life; we must be trustful, obliging, willing to help others. There are out-reaches to love and service if one lives as Christians. Have something in your life to attract people. Let it be Jesus. Maintain the fellowship with Christian people around the world—that is living on and keeping open the Jericho Road).

Song: Take My Life and Let it Be.

Close with Consecration Pledge.

LESSON FIVE

The Pattern of Modern America

These things I command you, That ye love one another.—John 17.

Devotional: John 15:15-17.

Talk: What is a True American? (Page 95, Textbook).

Talk: The America of Today. (Page 87-93, Textbook).

Roll Call: Famous foreign-born people and their contribution to American life.

Talk: Immigrant Children Become Americanized. (Excerpts from pages 101-121).

Prayer: That we may be better Christian citizens.

Song: 469.

LESSON SIX

America Looks to the Future

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

Suggest having American and Christian flags on display.

Song: Count Your Blessings.

Roll Call: People who are working together for America.

Devotional: Psalm 67.

Talk: Those Who Make America (Letter from Soldier, Life Magazine, Nov. 23, 1943. Display of Ads on Four Freedoms and Short

Discussion of Each. (Ads by Norman Rockwell, Office War Information, Washington).

Prayer of Gratefulness for Blessings.

National Anthem.

The Flag

The flag was made of wool from American sheep, sorted by an American, carded by a Swede, warped by a German, dressed by an Englishman, drawn by a Scotchman, woven by a Belgian, supervised by a Frenchman, inspected by an American, scoured by an Albanian, dyed by a Turk, examined by an Irishman, pressed by a Pole.

The Flag Speaks: "I am what you made me—nothing more. I swing before you as a bright gleam of color, a symbol of yourself, a pictured suggestion of that big thing which makes this nation. My stars and my stripes are of your dreams and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts."—Franklin Lane.

* * *

Message From Mrs. Walter Odom

Secretary of Missionary Education and Service, Durant, Miss.

Dear Co-Workers:

In this letter you will find suggested plans for six lessons for the Fall Mission Study. I hope these will be of service to you. It is suggested that we have a Cultivation Period of about 3 to 6 weeks before our study begins, so that we may increase the interest in this study. During this period I would suggest that you make posters depicting the Future of American Life. It would be interesting to have the book, "The Human Comedy," reviewed, or if it is playing at your theater, you could attend in a body. There are several pageants that are interesting, and if you would like to present one, you can write me for the names.

Plan your lessons ahead of time and prepare them well. Did you ever wonder that women will go to a club meeting and sit patiently for over two hours, but complain about the missionary programs if they are over one hour? We think and plan our club programs, and how much more important it is that we plan our church programs! Please do not read parts aloud on the program. This will kill interest quicker than anything.

Here are a few pointers on how to teach a Mission Study: First, remember the command, "Study to show thyself approved." Let us keep that before us. We are studying a topic, not a book. Develop your ideas from this topic. Do not be bound by what is in the textbook only. Stimulate your group to show some initiative. There are certain qualifications in teaching, namely, the location, the comforts of the students, the beauty of the room, the message, a period of worship. As a mission study leader you need to be courageous, enthusiastic, spiritual, a growing person, sympathetic, understanding, and you need to have faith in yourself, and others. Enlarge your knowledge by knowing your group, knowing your materials, and know how. A real teacher

(Continued on page 10)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

A Prayer for Every Day

Make me too brave to lie or be unkind.
Make me too understanding, too, to mind
The little hurts companions give, and
friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear.
May I make lonely folks feel less alone,
And happy ones a little happier yet.
May I forget
What ought to be forgotten, and recall
Unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way,
Day after day,
Let me be joy, be hope! Let my life sing!
—Mary Carolyn Davies.

Forward Glances

The last quarter of 1943 is here. All third quarter's reports are sent to Conference officers.

Local societies will elect and install new officers. The retiring officers will stand by the newly-elected to help with the 1944 programs.

The Missionary Education Committee will meet to plan a 1944 study program. At least one course will be planned for Jurisdictional credit.

Every society will plan to present Life Memberships.

The Week of Prayer and Self-Denial will be October 24-30.

All church women are asked to unite in a World Community Day, November 11.

The Woman's Society of Christian Service will have a Thank Offering in November.

Christmas gifts and cards must be sent to every service man and woman. We want them to know they are remembered and appreciated.

And we shall not forget the children in our homeland institutions.

Prayers will be offered for the progress of the church and all its obligations and institutions.

Mrs. Della Talbert writes from Pitkin, La., that her society has only ten members, but it is a loyal ten. Each is ready to take a hand in anything that comes up before the society. Her financial report was splendid, too.

Mrs. Talbert, no doubt, recalls that Jesus had only a few members, too, but look at what that few have sent down to us nineteen hundred years later.

Mrs. Haug Named Honoree of Party at Willard Home

The W. S. C. S. of the Simpson Methodist church entertained the ladies of the church Thursday afternoon at the home of Mrs. E. C. Willard as a courtesy to the pastor's wife, Mrs. E. R. Haug.

The home was beautifully decorated by Mrs. Howard Daughenbaugh and Mrs. Fred Breucher, who used arrangements of red roses and foliage plants in the sun parlor,

red lilies, fern and coral vine in the living room and a long low bouquet and a wreath of roses in the center of the dining table, overlaid with a hand-made cloth of tatting, and set in crystal and china.

Guests were received by Mrs. Willard, Mrs. Haug, Mrs. Thomas and Mrs. Vernon Scoggins. The ladies presented Mrs. Haug with many lovely gifts, which she was assisted in opening by Mrs. J. O. Dolby and Mrs. A. S. King. The gifts were passed around by Mary Kate King, Pat Dolby and Master Ulmer, who were attractively costumed.

Serving in the dining room were Mrs. Lyle Guth, Mrs. J. L. Dillon, Mrs. Julian Heimen-dinger, Mrs. Thomas, and Mrs. A. B. Frazier. The party was beautifully planned by Mrs. E. C. Willard, Mrs. J. E. Phillips, Mrs. Nellie Bower, Mrs. J. B. McIver, Mrs. S. A. Knapp, Mrs. R. W. Hayden, and Mrs. W. E. Cline.

Enjoying the event were: Mrs. E. R. Haug, Mrs. J. E. Phillips, Mrs. W. E. Cline, Mrs. M. R. Gillenwater, Mrs. A. B. Frazier, Mrs. J. B. McIver, Mrs. Nellie Bower, Mrs. H. A. Carlin, Mrs. Lyle Ulmer, Mrs. C. C. Hoffpauir, Mrs. M. E. Larson, Mrs. T. J. Wakefield, Mrs. B. H. Andrews, Mrs. J. H. Bowdon, Mrs. W. T. Clarke, Mrs. E. H. Boling, Mrs. Lyle Guth, Mrs. J. L. Dillon, Mrs. Fred Breucher, Mrs. Don Collette, and Mrs. C. S. Nelson.

Mrs. J. A. St. Dizier, Mrs. F. P. Friesen, Mrs. Charles Gott, Mrs. J. D. Smith, Mrs. F. B. Hughes, Mrs. J. H. Gordinier, Mrs. Raymond W. Hayden, Mrs. R. R. Buck, Mrs. Julian Heimen-dinger, Mrs. N. H. Franklin, Miss Miriam Locke, Mrs. E. Retzlaff, Mrs. K. B. Lake, Mrs. S. H. Yockey, Mrs. Victor Johnston, Mrs. Howard Daughenbaugh, Mrs. F. B. Newcomer, Mrs. Carrie Smith.

Mrs. Newhouse, Mrs. Charles Kirk, Mrs. P. W. Kiplinger, Mrs. Vernon Scoggins, Mrs. A. S. King, Mrs. Maxwell Thomas, Mrs. Earl Burrows, Mrs. J. R. Miles, Mrs. S. O. Scoggins, Mrs. R. L. Stevenson, Miss Etta Newhouse, Mrs. Laura Graham, Mrs. F. F. Carnahan, Mrs. Juno Schrubbe, Mrs. J. O. Dolby, Mrs. A. L. Twachtman.

Miss Jodie Collette, Mrs. C. T. Viccellio, Miss Kathryn Bower, Mrs. Rodney Cline, Mrs. J. R. Southard, Mrs. David Greenwood, Miss Frances Willard, Miss Bonnie Mae Smith, Mrs. Robert Thomas, Mrs. W. J. White, Mrs. J. R. Conroe, Mrs. Millard Hebert, Mrs. Harriman, Miss Lorena Roberts.

Among the other items of activity to be undertaken by the Woman's Society of Christian Service of the district, is the maintaining of the furniture of the Lake Charles district parsonage. The furnishing has heretofore been provided by the district assessment on the churches. This assessment on the churches will now be applied only on repairs to the property and to its maintenance.

Only a comparatively small effort will be needed to complete the furnishing presently needed, as the parsonage has been quite largely refurnished within the last two or three years. This first effort of the Woman's Society of Christian Service will be to provide the needed furnishings which remain to be provided and which will make

the parsonage a source of satisfaction to the whole district, as well as to the occupant.

World Community Day, November 11, 1943

Theme: "The Price of an Enduring Peace."

Purpose: For all church women to unite in a day's study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in every community.

Armistice Day 1943 has been designated as World Community Day by the United Council of Church Women and by the leaders of women's denominational organizations.

This program, "The Price of an Enduring Peace," has been prepared for use by the women of the churches on November 11th, in every community throughout the United States. By celebrating Armistice Day with a study of the way to attain a just and durable peace, millions of women in the many thousand communities of our land will be participating in the effort of the Church to bring the influence of the Christian forces of the nation to bear upon the building of a world order based on Christian principles. This World Community Day observance on November 11th, by the church women of America, will be a part of a nation-wide emphasis on World Order, for from November 1st to 20th the national interdenominational agencies are sponsoring A Christian Mission on World Order, sending a flying squadron of speakers to a hundred cities throughout the United States. November 7 will be observed as World Order Sunday.

The women of the churches are asked to meet in interdenominational groups in their communities, devoting the day to the program in this booklet.

The theme of the program presents the most important matter before the people of the United States today. We must win the war, but the winning of a just and lasting peace is likewise a necessity for the United States and the world, if the tragedy of today is not to be repeated, and for this task the people of the Churches have an inescapable responsibility. By the use of this program, "The Price of an Enduring Peace," the challenge and opportunity should be brought home to every individual church woman.

Following Christ

I am told by men who have been in the Indian country that very often you will find a trail over a mountain and only one footprint, as if but one man had trod the path; and I am told that the chief goes on and the tribe follows, and they put their feet into his footprints. Our Chief has gone on before us, and left us an example. We are to follow in His foot-steps; and we should have continual blessing if we did not go out of the path. The trouble with most of us is that we think our way is better than His, and we are not willing to follow in His foot-steps.—D. L. Moody.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 10, 1943

By Rev. W. C. Newman

VALUES OF REVERENCE AND WORSHIP

Lesson Text: Exodus 20:3-7; Matt. 4:10, 6:9; John 4:23-24.

Golden Text: God is a Spirit: and they that worship him must worship him in spirit and truth.—John 4:24.

The various religions found in our world differ radically from each other in many respects. Some are intelligent, some are full of superstition; some are democratic, some are exclusive; some are liberal, some are reactionary; some are good and some are bad. But in one respect they are all alike. All religions place worship at their center.

One of the two distinctive things about Christianity is the simplicity, directness, and complete engrossment of the Christian's worship. The other, of course, is the uniqueness of the Christian's Christ, himself the chief of all worshippers of God.

So today we are dealing with that which is primary in the business of being a Christian. It were better for a man to be a sinful worshiper of God than to be good, but irreverent. For through worship a sinner may be saved and become good; but even a good man cannot become a realistic Christian until he loses himself in worship.

Every Man Worships Something

It has been truthfully said that there has never been a generation of atheists. In all the long history of man religion has held a place in every race, nation, and era. Those men in our world who have tried so hard to get rid of religion in their nations have discovered an old, old fact. Man is incurably religious.

Indeed there is some rational ground for believing that there has never been a single individual atheist. True there have been a few who declared themselves to be, but upon closer examination of their philosophy you will discover that while they may not profess faith in our God, they do believe in something. And the thing in which they do believe becomes their god.

Many atheists, so-called, have vowed allegiance only to truth, and insofar as they have been faithful to that allegiance truth is their god. Others have declared only for pleasure—and thus became worshipers of pleasure. And there have been worshipers of self, of money, or of state, or man, or sex. But there has never been a man who did not give his stoutest devotion to someone or to some thing.

A Man Becomes Similar to the Thing He Worships

"We shall be like him when we see him as he is," said John. And the modern psychologist with his very casual and faint praise of religion affirms that the predominant affection of a man shapes his character. Religion knew this long before psychology was born. A man becomes like the object of his worship.

State this principle in concrete terms and you get shocking conclusions. Let a man worship self and he becomes an egotist; let him give his first love to drinking and he becomes a drunkard; or to lust and he becomes a libertine; to money and he becomes a miser; to eating and he becomes a glutton.

But if these startling things are true there is something vastly more beautiful and hopeful in their truth. It is that if a man really worships God he will in the end become Godly. Godly, not in the old, false sense of being merely pious, but in the saner, happier meaning of that word. Let it be said with abject humility, for he will never become God. Let it be said with the recognition of man's worst failures in character, for none but One has ever been perfect. But let it be said without doubt or qualification. Man can become Christ-like, somewhat similar to the loveliest soul that ever walked the earth, if only he will worship aright.

The Worship of God is Man's Highest Duty

It is not, of course, enough just to worship a god; for man has sometimes worshiped a very small and unworthy god. Nor is it enough just to worship; he must worship intelligently, sincerely, and constantly. And he must worship the One God, the Father of our Lord Jesus Christ.

To do so is duty, privilege, achievement, victory. In short—salvation.

WET PETITIONS BEING SENT TO CONGRESS

After you have read this, please ask yourself three questions and answer them for yourself—set down in parallel columns headed Wets—Drys.

In a news report from St. Louis, *Beverage Retail*, weekly, of August 9th, stated:

"When Congress reconvenes after the summer vacation it will be confronted with a flood of wet petitions that should squelch the all-out petitioning of the drys which have been filling pages of the Congressional Record. The current wet drive was launched by the Anheuser Busch Company, of St. Louis, two weeks ago. The progress of the drive is indicated in the following letter which the company has addressed to all brewers in the United States:

"We know you will be interested to see the score of results to date of our Petitions Crusade against Prohibition legislation.

"So far we have distributed, or caused

to be distributed, 240,000 petition blanks.

"Our own distributors and men have accomplished the following:

"Completed petitions sent to Washington, 27,709.

"Signatures thereon, 649,714.

"Additional signatures expected on petitions being circulated, 308,050.

"It is safe to predict our own people will send more than a million signatures to Washington.

"From hundreds of letters received from brewers, distillers, vintners, dealers' organizations and hosts of friends, among whom we have distributed many times the number of petition forms sent to our own organization, we know that the number of signatures that will reach Washington will more than double the number gathered by our people.

"We confidently predict that 3,000,000 signatures or more will reach Washington in this campaign by the time Congress reconvenes.

"This should effectively squelch the flow of petitions that have been going to Congress from dry organizations."

1st. Who wrote and circulated? The Wet petitions. The Dry petitions?

2nd. What do the petitioners stand to gain or lose? The Wets? The Drys?

3rd. Which petitions, if acted upon by Congress, will best promote the public welfare and the war effort? The Wets? The Drys?

Then consider what you can do about it. Give publicity to these facts. Continue to circulate and send to Congress dry petitions for S.860 and H.R.2082. Write personal letters to our senators and Congressmen. Pray for Congress and the President to be guided in this matter and all their decisions by the Spirit of God.

Note: Use this in whatever way it will help our cause. Your ministerial group and church societies are interested in the outcome. Get it in the local paper if you can.

SUSIE V. POWELL,

Pres. Miss. W. C. T. U.

No man can be provident of his time who is not provident in the choice of his company.—Jeremy Taylor.

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THE CHRISTIAN FIRESIDE

AUTUMN GIFTS

By Sue Stuart Brame

Autumn has a way
Of making us feel gay—
With flowers of gold
That nod so bold,
With colors bright,
With moonlit night
And sunny noon,
All gone too soon;
She showers on all
Her gifts each fall,
And thankful hearts we bring,
As praises to our God we sing.

WISDOM FROM THE WORKSHOP

Harry is a laborer in the carpenter shop of a ship-repairing yard. He is also an industrial statesman. More men like him throughout the country would soon wipe off the deficit of 1,500,000 working days lost last year in industrial disputes.

Harry has learned the secret of anticipating deadlock by dealing with trouble in its earliest stages. Nowadays the first question asked is not "Who's right?" but "What's right?" Since he was elected Shop Steward nearly three years ago there has not been a day's stoppage in his yard. Previously it used to happen almost every week.

"Tell me the reason, Harry," I asked him when we met.

"It's simple enough," he replied. "In this yard now there are scores of men—workmen, foremen and management—who begin by trying to see where they're wrong themselves instead of just blaming the other fellow."

"How did they learn this?" was my next question.

"Well, I suppose they picked it up from me, after I'd learned it myself," Harry replied.

I asked him for illustrations of how the new spirit works. This is one of his stories:

"The other day Jim came along ready to raise Cain. The foreman had disallowed him some overtime pay. In the old days we'd have had a stoppage in no time. But I asked Jim if it was on the square. He admitted that he was only entitled to a third of what he was claiming. Then I got him to come along with me to the foreman. Jim said he was sorry for putting in a dishonest

claim. The foreman began to bluster and bully, but I put it up to him to apologize for his side of the mistake. In the end he did, and they shook hands. That astonished a bunch of the men who had gathered round."

The dockyard foreman has watched Harry at work through these years. His comment is: "He has changed the whole yard from chaos into something sensible."

—Stephen Foot, in Methodist Recorder.

WHERE DO I BELONG IN THE CHURCH?

1. Pillars . . . worship regularly, giving time and money.
2. Supporters . . . give time and money if they like the minister and treasurer.
3. Leaners . . . use the church for funerals, baptisms, and marriages, but give no time or money to support the church.
4. Working Leaners . . . work, but do not give money.
5. Specials . . . help and give occasionally for something that appeals to them.
6. Annuals . . . or Easter Birds . . . dress up, look serious, and go to church on Easter.
7. Sponges . . . take all the blessings and benefits, but give no money to support the church.
8. Tramps . . . go from church to church, but support none.
9. Gossips . . . talk freely about everyone except the Lord Jesus.
10. Scrappers . . . take offense, criticize, and fight.
11. Orphans . . . are children sent by parents who do not set them an example.
12. Hypocrites . . . are leaners who say they are better than church-goers.

—The Watchman Examiner.

CAPTAIN JOHN THURLOW BARRETT

Chaplain (Capt.) John Thurlow Barrett, formerly of the Canal Street Methodist Church, New Orleans, La., is the Combat Team chaplain for the 442nd Combat Team of Camp Shelby. He was assigned to this Japanese-American Combat Team, the only one in the U. S. Army, upon the first day it was formed—February 1, 1943—before any of the cadre-men had arrived, and was the third officer to report after the commanding officer and executive officer. Chaplain Barrett attended Vanderbilt University School of Religion and Graduate School of Arts and Sciences, and Scarritt College for Christian Workers, having as his classmates a number of Japanese, Korean, and Chinese students, some of whom are now professors in American universities. Chaplain Barrett has had several years' association with Japanese-Americans.

He previously served as Regimental Chaplain of the 339th Infantry of the 85th Division, being assigned thereto upon its activation, April, 1942. Prior to that time he was with Camp Shelby Headquarters, serving as Reception and Induction Station Chaplain. He came to Camp Shelby not long after it was first occupied, arriving April 11, 1941, from Fort Bragg, where he had been with the 13th F.A. Brigade and Assistant Post Chaplain. He has been on active duty for several years with the Civilian

Conservation Corps, beginning July 8, 1936, in the 4th Service Command, traveling to camps in Mississippi, Alabama, Georgia, South and North Carolina until March 1, 1940, when he was one of the first officers called to duty with Regular Army units at the beginning of the emergency, going on the first 3rd Army maneuvers of all regular troops for four months in the field, beginning at Fort McClellan, thence to Fort Benning, and ending in the Sabine Area of Louisiana. He has served in the grade of captain since he first went on duty with the Army in 1940. His original home is in New Orleans. He was an honor graduate of Warren Easton. He received his college education at Millsaps, Jackson, Miss., and Lambuth College, at Jackson, Tenn., and his theological degree from Vanderbilt University, as well as advanced studies at the Graduate School of Vanderbilt and of Duke University School of Religion.

Chaplain Barrett serves as pastor and counselor, in the capacity as Senior Chaplain for this Combat Team, of which he says he is justly proud as well as grateful for the opportunity of serving with the loyal Japanese-Americans who are proving their love of God and country for the sake of the future of our country and of the Japanese-Americans' proper place therein as citizens of the U. S. now and after the war.

CORRESPONDENT

WORLD SERVICE SUNDAY LITERATURE

My Dear Editor: Sunday, October 24, is World Service Sunday for the consideration of Foreign Missions.

The fourth Sunday offerings in the church school, or any other offerings on that day, are for the regular World Service budget of the local church.

We have prepared for this Sunday a magazine in rotogravure entitled, "Tomorrow." This magazine depicts vividly in striking description and illustrations the foreign missionary enterprise of the Methodist Church.

This magazine is sent to every pastor who desires to use it to inform his people. At his request it is sent free of cost in reasonable quantities. None of the World Service cultivation material is sent to any pastor or local church except on order from the church or pastor.

I am enclosing a sample of "Tomorrow" for your information. Any announcement or notice you may make of this in your columns will be appreciated.

Sincerely yours,

W. G. CRAM,

Executive Secretary.

If you are right, you can't be too radical; if wrong, you can't be too conservative.

—Josh Billings.

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WILLIAM HENRY LEWIS 1868-1943

By Rev. J. L. Neill

William Henry Lewis, son of Rev William Bryant Lewis and Alice Lane Jones, was born in Jackson, Miss., August 28, 1868. Calmly and sweetly he passed from this life in the late afternoon of March 18, 1943, just as he reached his apartment after a delightful little walk with one of his daughters, Miss Alice.

Bro. Lewis was fortunate in his family background. For many years his dear father was known as the "St. John of the Mississippi Conference." His mother was an ideal Christian gentlewoman. His paternal grandparents were Quinea Lewis and Martha Speir. His maternal grandparents were Benjamin Franklin Jones and Estha Jane Leighton. Coming into a home such as his and with such grandparents it was perfectly natural for him to ask for church membership at an early age. He did this at nine years of age in a revival at Cane Ridge Church, near the ancestral home of his maternal grandparents. But the family, including his father and mother, thought he was not yet old enough to join the church. He continued to ask for membership and during the summer of the next year was received into full membership in the church at Brookhaven. Four years later, during a camp meeting at old Crystal Springs, there came to this lad a glorious spiritual experience which Bro. Lewis spoke of throughout his life as marking a real epoch in it.

In addition to the advantages of a Christian home and early nurture in the church, Bro. Lewis had unusual educational advantages for one of his day and time. He made the most of all these advantages. Throughout his boyhood his father served pastorates where there were very fine public and private schools. When eighteen years of age he entered old Centenary College at Jackson, La., and received his B.A. degree in the spring of 1890. In the fall of this same year he enrolled in the Theological Department of Vanderbilt University, where he made a fine scholastic record for one year.

At an early age Bro. Lewis felt a definite call to the ministry, and on June 20, 1887, he was licensed to preach at a quarterly conference in his father's church at Canton, Miss., which was presided over by Rev. John A. Ellis. He was admitted into the Mississippi Annual Conference, on trial, in December, 1889, at Crystal Springs, Miss. He was ordained deacon by Bishop Hendrix at Brookhaven December 13, 1891, and ordained elder at Hazlehurst by Bishop Key on December 10, 1893.

Bro. Lewis spent a total of forty-nine years in the active ministry of his Church—forty in the pastorate and nine on districts. His appointments were as follows: Junior preacher at Capitol Street in Jackson, assistant pastor at Jefferson Street and at

Wesley in Natchez, junior preacher at Crawford Street, Vicksburg; filled out the year at Jefferson Street, Natchez, for Dr. W. E. Ballard, who was forced to retire because of ill health, and the following full-time pastorates: Utica, Rolling Fork, South Vicksburg, transferred to St. Louis Conference by Bishop Galloway and served Emanuel Church in St. Louis for three years, transferred back to Ocean Springs and Scranton, Flora, Utica, Edwards, Port Gibson, Meridian District Brookhaven, Capitol Street in Jackson, Brookhaven, East End in Meridian, Brookhaven District, Vicksburg District, Main Street in Hattiesburg, Moss Point and Lucedale. Bro. Lewis requested and was granted the retired relation at the session of the Annual Conference at Natchez in November, 1938. He moved from Lucedale to Meridian, where he spent the remaining years of his life on earth enjoying the Association with the members of his family, his many friends, and the regular services of the church at East End and at Central.

One can see from the brief outlines of the home, educational and pastoral life of Bro. Lewis given above, that he was well endowed, well prepared and effective in his life's calling. Bro. Lewis was a good preacher. His sermons were always well thought out and well presented. He did not depend on his past knowledge for his message. He kept abreast of the needs of the times through constant reading and study. While everyone recognized Bro. Lewis as a good preacher, he really excelled as a pastor of his people. Pastoral visiting was never to him a cold formality or a tedious task. His visits into the homes of people were a joy to all concerned. Especially was his work effective when trouble or sickness or death came to those under his care.

Bro. Lewis' entire life was a model of Christian humility. He was always calm but determined, gentle but strong, tender and merciful in all his relationships and dealings with others.

Throughout his entire ministry he was interested in young people. He made many opportunities to talk with young people in person. They felt free to confide in him. Probably no man during his days in our Conference appreciated and loved the young men who came up for admission more than he did. He shared his fine library with them and was never so busy but that he could give them time for advice and conferences.

The very presence of Bro. Lewis in any group purified and lifted the thought of the entire group. He had a real sense of good humor, but no one would ever dare tell a shady story in his presence. It seemed as if there was something that radiated from him that was clean and holy.

In addition to an active ministerial life, Bro. Lewis found time to give to the great commissions and boards of his Church. For a number of years before his health failed, he was president of the Mississippi Annual Conference Historical Society. He was interested in all social and political movements for the betterment of people. The last ballot that he cast was for the elimination of the sale of beer and wine in Lauderdale County. He was a delegate to the General Conference of the Church at Memphis in 1926.

Bro. Lewis was a good administrator and very methodical in all his work. He was thorough and accurate in all he did. We found in his papers a complete record of infant baptisms and marriages for his entire ministry. All church records in his pastorates were models of accuracy and neatness. He never looked upon any work of the

church as of little importance. It was all supremely great.

His own home was just as near a model one as this writer ever saw. On April 2, 1896, he was married to Miss Ruth Cotten, of Carthage, Miss. The ceremony was performed by his brother, the Rev. B. F. Lewis, and the Rev. W. M. Sullivan, then pastor at Carthage. To this happy union, which really grew sweeter through all the years, God gave three daughters who, under the tutelage of their father and mother, have grown into beautiful Christian womanhood. Two of them live with their mother in Jackson. They are Miss Alice and Miss Josephine. Miss Alice taught in the city schools of Meridian for many years and is known and loved by thousands of children and youth who passed through her rooms. Miss Josephine is now teaching in the city schools of Jackson, where she is loved and honored by hundreds of pupils who come under her tutelage. The other daughter, Miss Laurie, is the devoted wife of Mr. M. R. McRee, of Eupora, Miss. They have four children, who live to honor the memory of a worthy grandfather.

Just a short while before Bro. Lewis passed into the beyond, he wrote a short sketch of his life in which he paid a most sincere and beautiful tribute to his dear wife and the three daughters.

On the morning of March 19, 1943, the body of Bro. Lewis was carried to Jackson, where it lay in state and was viewed by hundreds of the friends of the family and those whom he had received into the church. At ten o'clock the next morning the remains were carried to Capitol Street Church, where he had spent four successful years as pastor. Here, amidst a bank of flowers and the presence of a host of former friends, his district superintendent, Rev. J. L. Neill, conducted the service. He was assisted in the service by the pastor of the Capitol Street Church, Dr. R. H. Kleiser, and Dr. J. M. Sullivan, a member of the faculty of Millsaps College and a former room and classmate of Bro. Lewis at Centenary and at Vanderbilt. All the pall bearers were dear friends of the family and members of the Conference. Even though the weather was very bad, there were some thirty-five or forty members of the Conference present at the service.

"Precious in the sight of the Lord is the death of His saints."—Psalm 116:15. "For he was a good man, full of the Holy Ghost, and faith."—Acts 11:24.

The churches continue to be the only source where a man can get courage, faith, and inspiration, and these things are things which business men are craving today. . . . What business men want is to receive courage to resist temptation, faith to cease from worry, and inspiration to do hard things.—Roger Babson.

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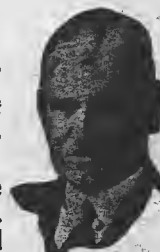
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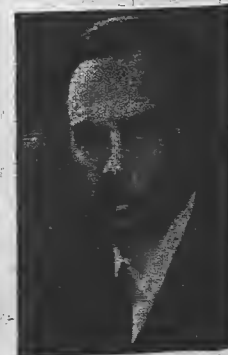


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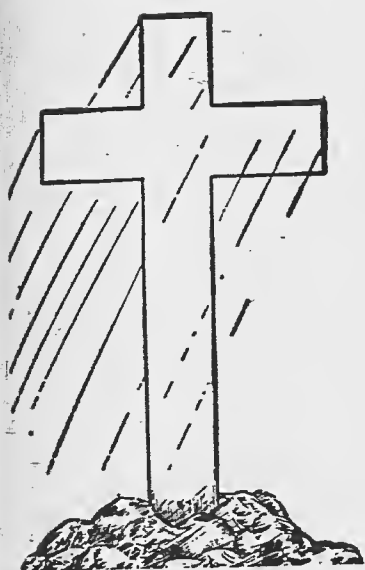
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New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

This energy of love (for the evildoer) does not forbid, but demands, passionate prayer that God will cast down from places of power men of injustice and cruelty and greed and will replace them with men of goodwill. If a nation starts to pray for this the issue will not be long deferred.Prayer always creates a new situation.—Dr. George S. Stewart.

THE PRAYER-ROOM TODAY

As the sounds of day die away and the silent night creeps on, may Thy calm, O God, possess our souls. As our restless thoughts, tired out, give up their fruitless quests, may truth be disentangled in the mind and light shine clear through its untroubled depths. As the light of sunset fades and the stars steal into the evening sky, so do Thou come into our hearts, noiseless and unheralded, save that we grow conscious Thou art there. We still our minds, we hush our spirits. Come, gracious Spirit, come. Amen.

W. E. ORCHARD.

"Unto Myself"

Fearing to launch on "full surrender's" tide,
I asked the Lord where would its waters glide
My little bark—"To troubled seas I dread?"

"Unto Myself," He said.

Weeping beside an open grave I stood;
In bitterness of soul, I cried to God,
Where leads this path of sorrow that I tread?

"Unto Myself," He said.

Striving for souls, I loved the work too well;
Then disappointment came; I could not tell
The reason till He said, "I am thine all;"

"Unto Myself I call."

Watching my heroes—those I loved the best—
I saw them fall; they could not stand the test,
Even by this the Lord through tears not few,
Unto Himself me drew.

Searching my heart, I find there is a place
Not one can reach, nor understand, nor trace.
Heart loneliness, I prove that none can share,
Unto Himself doth bear.

Unto Myself—two words, but worth to me
A world of gold, because in them I see
An end to all my questioning and pain;
Unto Myself—my gain.

—Religious Telescope.



WALLET OF THE WEEK



GENERALISSIMO FRANCO, of Spain, is scheduled to withdraw the Spanish Blue Division from the Russian front by Christmas. Franco hesitated for months before consenting to withdraw his troops, but finally did so when it became apparent that Hitler could not win the war. This division was Franco's contribution to the "crusade against Bolshevism." It suffered heavily in the fighting on the Russian front, and was recruited by volunteers, but its present strength is now estimated at eleven thousand men.

* * *

MAZWELAMBILA, the brother of Lobengula, died at the Empandent Mission, in Southern Rhodesia, on August 12. He had reached the fabulous age of one hundred and ten years. At the age of one hundred and three years, he was baptized and thereafter paid a daily visit to the church to pay his respects to "Inkosi" (his God). His brother, Lobengula, was the last king of the Metabele and was the famous adversary of Cecil Rhodes. With the passing of Mazwelambila, a notable chapter of the history of South Africa was brought to a close.

* * *

THE CREW OF A FLYING FORTRESS heard that a United Appeal for approximately eight hundred thousand dollars was being made to enable the Presbyterian Church of England to meet its present and post-war needs. They sent a donation and with it the message: "That Fortress which is the Church must be held at all costs. Spiritual forces are alone adequate to meet the human situation. With faith in God and sacrificial giving the future is assured." In such a spirit a great undertaking is being carried forward regardless of war difficulties and problems.

* * *

COLONEL ED. STARLING, the son of a Civil War colonel, will retire on November 1, from a Secret Service post at the White House which he has held for twenty-nine years and under five Presidents. He became famous as the special agent of the Southern Express in which he foiled and brought to justice train-raiding bandits in Alabama, Mississippi and Georgia. He first turned down the offer of a place on the White House detail, but a year later he reconsidered and accepted it. He attended President Wilson at the peace conference in Paris. As head of the detail, he made advance arrangements for the Presidential tour of South America in 1936.

* * *

ELECTRICAL RECORDINGS achieved by General Electric sound recording equipment mark an amazing stage in scientific progress. The human voice is magnetically recorded on hair-like steel wire so that a spool no larger than a doughnut can carry a program sixty-six minutes long. The unbreakable record can be used indefinitely, but can be "cleared" by the same process as that by which the recording was made and a new recording may then be inscribed. One wire is said to be susceptible of one hundred thousand reproductions. One of the recording instruments was carried in a Flying Fortress over France and brought back a perfect description one hour in length.

THE METHODIST CIRCUIT RIDER in England and America was no more a dispenser of the Word than of Christian literature. In his saddlebags he carried a supply of tracts with which he leavened the lives of the people with whom he came in contact. The religious tract was itself a messenger with a voice re-echoing the gospel story after the preacher himself had gone on to other communities. It has even been as a chain message that has bound together the lives of succeeding generations as it passed from father to son in Christian living.

* * *

MEDICINE PRODUCTION in the United States has increased very greatly since Pearl Harbor. This applies particularly to anti-malarial tablets and to the production of sulfa drugs, both of which are so necessary as war requirements. High-octane gasoline production has increased nearly four thousand times; and by 1944, it is estimated aluminum production will have increased to seven times its former amount and magnesium one hundred times its former output. Many other things will have increased in similar manner.

* * *

DR. G. CAMPBELL MORGAN, who recently retired as active minister of Westminster Presbyterian church in London, is said to have had regular attendance of a thousand people at his weekly Bible School. The maintenance of such a record over a long period of years and in the heart of the world's greatest city is indicative of the power which he wielded as an interpreter of the Bible, especially of the New Testament. His church devotionals were pointed and deeply spiritual. His retirement is a matter of general lament upon the part of those to whom he has ministered so long.

* * *

A TRAINED JAPANESE ARMY of thirty thousand has been found to exist in Peru. It is made up of business men and farmers of Japanese communities in Peru, and these were clandestinely recruited and trained, and the army was under the command of a general living in the port of Callao disguised as a barber. A search of the barber shop of the general in command of the army yielded charts and maps indicating strategic ports with detailed descriptions as to advantages and accommodations. The Japanese had infiltrated into the interior and have a network of settlements on the Peruvian headwaters of the Amazon River.

* * *

CHRISTIAN APPRENTICES is a name which will be applied to an organization of boys and girls of the Congregational-Christian Church Service Committee, who pledge a minimum of ten hours in local church and civic projects. Up to fifty hours services in nursery, hospitals, local welfare and other forms of work they will be known as "Christian Apprentices," and after that as "Christian Workers." As Christian workers, they will be assigned to more responsible places and duties in the Service Unit. The plan contemplates the enlistment of one hundred thousand persons.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher
Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

METHODISTS AND THE HOLY SPIRIT

A new book by Dr. W. E. Sangster, "The Path to Christian Perfection," has just come from the Abingdon-Cokesbury Press, and at the modest price of \$2. In its pages the author gives an illuminating study of Mr. Wesley's doctrine of Christian perfection. He says that Mr. Wesley changed his view following Aldersgate, and he believed that instead of an experience attained by works, it was a gift of God in response to faith. Mr. Wesley never professed the experience and therefore lacked that which might have served to correct his logic, and might have saved his utterances on the subject from becoming the basis of age-long Methodist controversy.

Despite Mr. Wesley's failure to achieve the experience for himself, it was a basic doctrine in the building of the Methodist Church. It appears that Mr. Wesley adopted the term "Perfection" more because it was in general use than because it expressed an exact doctrinal value. But what he failed to make clear, consistent and understandable by logic, the Methodists demonstrated by the power of the Holy Spirit in spite of their leader.

This doctrine of "perfect sanctification," according to Dr. R. W. Dale, was left where and as Mr. Wesley left it—its ethical and spiritual implications were not followed through to what might have been a reformation rivalling that of the sixteenth century. Dr. Sangster says that, despite her Christian achievements and without belittling her philanthropies, "Not even her most earnest devotees would claim that the Church is a mighty and effective instrument for God in this world." This statement was preceded by the observation that "In thousands and thousands of instances the professing Christian lacks that quality of life which would inevitably, though unconsciously, rebuke such inverted Pharisaism, and make it self-conscious and ashamed." He asks, "Is it only a coincidence that in an age when the doctrine of the Holy Spirit is neglected, the Church is feeble and ineffective, and does not seem to be rich in lovely lives of compelling Christlikeness?"

In such a dilemma, many ministers are led to defend the barrenness of their ministry by pleading a lack of "natural gifts," and instead of seeking the "supernatural gift," the Holy Spirit and a personal Pentecost for the reinforcement of the disciplines of their devotional life, they exaggerate their natural deficiencies and miss the vision of all-conquering power. Two words we would apply to this book—"Illuminating," "Challenging." No minister or layman will go wrong by the purchase of this book dealing with the work of the Holy Spirit.

THE CHURCH TODAY

Among the captions which constantly appear in the church press are such as: "The Post-War Church," "The Church Tomorrow," and "The Church After the War." No one should try to discourage a proper concern for the church of the future with its pattern of interest and activity, but we confess to a concern as to the most effective approach to the church of that era. We think that one of the most important contributions which we can make to the after-war church is through the devotional and spiritual pattern of the church today.

It seems to us that to over-emphasize a planned church must, in a considerable degree, substitute a human program for the divine ideal and purpose. If by that means the post-war church shall be divorced to any extent from the divine ideal and standard, its effective ministry will be lessened. Or to put it another way, the church of tomorrow will need more than ever before to be valued for the continuing ministry of the grace, comfort and strength experienced in personal salvation. By this we mean that the church of today must not leave out of its thinking its deeper spiritual significance if it would command the allegiance and serve the interests of a mutilated civilization tomorrow.

It seems to us that any person who is thinking of the church tomorrow in terms of military victory and the full support of scientific, social and political forces in either England or America needs to make a more careful study of happenings today. Rev. William C. Kernan, in a recent news release, made this significant statement:

"At the recent conference at Columbia University on Science, Philosophy, and Religion, two of the delegates demanded that 'the entire missionary movement should be stopped. They objected to the assumption that 'the post-war world could be built successfully only on the basis of Christianity,' denied the statement, frequently made, that we are fighting this war to save Christian civilization, and stated that, so far as one of the major members of the United Nations is concerned, the war is not being fought for any kind of religious civilization at all, but only 'for humanity—for freedom and the equality of all men.'"

In a news release preceding that quoting this rather bald repudiation of the missionary enterprise and the Christian factor in the world struggle now in progress, Dr. Kernan said:

"It may not be a subject we like to talk about, but some way had better be found—and quickly—to take the bitterness out of a lot of hearts and the evil rumors out

of a lot of mouths, or else after the war we may find ourselves in the dilemma of having fought a war to destroy the fascist tyranny only to find that the tyranny wasn't destroyed at all, but merely transferred from Nazi Europe to America."

Our concern here is not with any social or political theory. We do not believe that the influence and prestige of the Christian Church will be promoted by a clashing of intellectual swords over what at best represents no more than a fractional part of the true Christian ideal. The Church tomorrow must and will be the projection of the Church today in its devotion, or lack of devotion, to the whole ideal and purpose of the gospel. A man of any race or economic grade may be lifted to the status of political and civil equality by the fiat of governmental authority without making him religious, or even church-minded. The choice which faces the Christian Church today is between a political and social independence on the plane of social life, and a new society renewed in life and purpose after the pattern of the Son of God. The need is not just social reform, important as that may be, but is preeminently the necessity for men regenerated by the grace of God in Christ. The divine ultimatum is still, "Ye must be born again." Without that, the post-war church will have no distinctive and compelling message for a bleeding and ruined world. The foundation for that ministry is being laid in the souls of men and women today, not in human plans and graphs for the church tomorrow.

WAR AND SENTIMENTAL SOFTNESS

From the beginning of our participation in the war we have refrained from expressions which we felt might create feelings of hate and vengeance toward our foes. On the other hand, we have not allowed ourselves to be swerved by emotional utterances and attitudes into a position which might be construed as softness toward our enemies or those who might be considered their accomplices. We have not even sympathized with those who have demanded that our country inaugurate a movement for a "negotiated peace" which would leave those enemies in a mood and a position to be a menace to civilization.

The most amazing piece of sentimental stupidity that has come to our attention is the reported proposal that we pay for damage to German and Japanese cities. We do not see how any one could get his consent to voice such an unreasonable sentiment. If an unoffending country had been laid waste because of military necessity, the course would be justifiable and just, but in the case of Germany and Japan on the background of Pearl Harbor, we must be excused. We take this position whether the proposed reparation be financed privately or otherwise. It is our earnest desire and effort to be Christian, but it seems to us that such a scheme for after-war reparation is going a little far.

NORWEGIAN MISSIONS ABROAD

Norwegian missionaries now number more than six hundred and fifty. Despite the fact that the country is under the heel of Nazi conquerors, the missionaries are being supported by regular aid from Haakon VII, king-in-exile, who in the past three years has given approxi-

mately five hundred thousand dollars for missionary support. Norway is the only occupied country of Europe which is carrying on its missions in foreign lands, and the sacrifices necessary to keep the work going are evidence of a heroic faith.

"BABES IN ARMS"

The human race is in a struggle seemingly to destroy itself. The charge is being made that mankind has failed to govern himself and has failed to live up to his responsibilities as a reasonable being, and that he should be returned to the oblivion whence he came. The further charge has been made that man is entirely self-centered, greedy, ravenous in appetite, lustful, a liar, a cheat, an unbeliever, and a murderer. He could be indicted for wilful destruction of natural resources, his failure in family and home life, his improper use of religious institutions, his failure in local, national, and world politics. He knows the right but pursues the wrong. He is his own worst enemy. Yes, he is guilty of these and many other charges.



B. P. Brooks

This is a gloomy picture. Dr. Sheely, Associate Professor of Chemistry at Mississippi State College, admitting all this, attempts to defend his fellow man on the ground that the human race is still in its swaddling clothes. He gives a very interesting illustration of the brief period of time in which man has existed and expresses the hope that he may yet adjust himself to a world in which he has lived for so short a time. Says Dr. Sheely:

"For the purpose of illustration, let's imagine a rope stretched from Birmingham to Starkville and my mouth. Each yard of the rope would represent 10,000 years. Suppose we start at the beginning of life on earth, at Birmingham, and follow our cord down through these thousand million years toward Starkville. Not until we reach Mayhew, twelve miles away, would we find any mammals. Giant reptiles do not disappear until we reach State College campus, two miles off. We find nothing higher than an ape until we reach the Rex Theater, some 400 feet distant. About 100 feet from the end here stands the famous Pithecanthropus, the 'missing link.' Seven and one-half feet from me are the first remains of our own species, man. One foot in front of my feet lies old King Tut. The discovery of America is only one and one-half inches away, while just one-half inch out I can lick the first faint rumblings of the Industrial Revolution. The soothing cream of the New Deal is all over my lips and penetrating my digestive system through my mouth. Man, therefore, is a mere babe in the words of time."

He pleads that we give man more time and another chance. He advises that we speak to the sinner and point out humanity's errors, reprehend its failures, admonish where needed, and give him as much encouragement as we can. He reminds us that "the love of God is broader than the measure of man's mind and the heart of the Eternal is most wonderfully kind."

As good stewards, and all men are stewards, let's rededicate ourselves to the keeping and improvement of God's world. This is a requisite of good citizenship.

B. P. B.

PERSONAL NOTES AND INCIDENTS

Rev. E. R. Smoot, pastor at Ripley, Miss., reports that he has been ready for Conference since June. He is much pleased with the people of that charge.

A business note from Bishop Hoyt M. Dobbs to the editor is greatly appreciated, both because it is from the Bishop and for his interest in the editor and his family.

Mrs. Ann Lewis Trent, daughter of Rev. O. S. Lewis, Vicksburg, Miss., notifies us that she and her husband are now located with the Central Y. M. C. A. at Huntsville, Ala., where she feels at home because she lives across the street from the First Methodist Church.

Rev. B. P. Jaco, Raymondville, Texas, and a retired member of the North Mississippi Conference, is planning to attend the session of the Conference at Tupelo, but wishes to be remembered to his many friends in case he should not be able to reach the Conference.

A brief letter from Rev. H. M. Johnson, received Monday, states that his daughter was better on Saturday and that he thinks now she is out of immediate danger. He says that the doctors gave them encouragement as to her condition, but that she is far from well still.

Rev. N. S. Loftus writes that he has had a good year on the Sartinville charge. Last year he built and paid for a splendid parsonage, and this year he will build and pay for a new church. His people have been responsive and he has received a splendid group into the church. All finances will be paid in full. Special services and interests have been cared for in a very satisfactory manner.

LOUISIANA CONFERENCE TELEGRAM

All Boards and Committees will meet at 2:30 p.m., November 9th. Bro. Vaughn will be at Masonic Temple all that day to receive belated statistics. Conference will officially open at 7 p.m. and end Friday, the 12th.

W. H. GILES.

STATISTICS LOUISIANA CONFERENCE

Dear Dr. Duren: I have been asked to have the following explanations published in the Advocate. Money raised for "The Fellowship of Suffering and Service" to be reported in column 12. "Memorial Mercy Home-Hospital" column 32. "District Work" column 35. All to be reported on table No. III.

Fill in blanks number one and two and return to me at least ten days before conference. Send blank number 3 to Brother Vaughn by the first of November if possible.

Cordially yours,
J. E. HEARN,
Statistical Secretary.

Delhi, La.

COLUMBIA YOUTH FELLOWSHIP

The Youth Fellowship of the Columbia Methodist Church has completed another very successful year under the leadership of Mrs. Lee H. Wells.

With only fourteen members on roll a pledge of \$50.00 was raised, of which \$8.00 was paid to the Conference Treasurer, Rev. R. W. Vaughan, and \$8.00 to the Woman's Society of Christian Service. An additional \$25.00 was raised by the Fellowship in giving World Service Day Programs and this was their contribution to the Overseas Relief Committee.

The retiring counselor, Mrs. Lee Wells, has done an excellent piece of work and she proudly leaves her job with a balance of \$21.53 in the treasury to be applied on a fund for song books for the Youth Division. Mrs. Wells will be succeeded by Mrs. Flo Morris.

MARJORIE MORRIS,
Columbia, La. President.

ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY OF THE MISSISSIPPI ANNUAL CONFERENCE OF 1818

At its session during Pastors' School in Jackson, the Conference Historical Society appointed a committee to make plans for the observance of the 125th anniversary of the Annual Conference which met at John Ford's, on Pearl River, October 29-31, 1818. The committee has worked out the following plan:

On Friday night, October 29, 1943, at the Sandy Hook Methodist Church, there will be held a service of commemoration. Historical papers will be read on Methodism in the Sandy Hook community from 1809 till 1943, also on the Annual Conference of 1818. The principal address of the evening will be given by Dr. W. L. Duren, of the New Orleans Christian Advocate, on the life and character of Bishop McKendree, who held the 1818 Annual Conference.

On Sunday afternoon, October 31, 1943, following a sermon in the morning by Rev. V. R. Landrum, district superintendent, and the quarterly conference at 1:30, the historical program will begin at 2:30. The principal address will be given by Mrs. H. J. Wilson, of Hazlehurst, former State President of the Federation of Women's Clubs, and great-granddaughter of Rev. John Ford, in whose home the 1818 Conference was held. This home still stands, and in it a brief final service will be held about 4 o'clock.

All former pastors and presiding elders, and others interested, are cordially invited to attend this celebration. Those who will spend the night are asked to advise Mr. J. W. Hart, Sandy Hook, or Rev. F. M. Casey, Foxworth.

J. B. CAIN,
Secretary of the Committee.

WITH
THE
PASTORS

GOOD LITERATURE DAY

By Charles O. Ransford

John Wesley was one of the first church publicists, and he was one of the best. His publications number 371. He anticipated the founding of the famous Religious Tract Society by fifty years. His ambition was "to furnish plain truth to plain people."

"No member of his societies must be allowed to remain untaught. Wesley deliberately set himself to bring within the reach of his people the best literature the world that day possessed. He anticipated by more

than a century the age of cheap books and popular literature. Having a desire to furnish poor people with cheap, short, and plain books, he wrote many small tracts which were sold generally at a penny apiece."

Following the organization of the Methodist Episcopal Church in the United States in 1784, the Methodist Publishing House was established in 1789. Every pioneer Methodist preacher carried in his saddlebags the cheap literature and books of the Methodist Church, which were sold or given to their converts.

The profits of the Methodist Publishing House from the beginning have been sacredly devoted to the relief of the retired preachers, their widows, and orphans.

The Methodist Church has made and distributed a great literature, books without number, and Christian Advocates by the hundreds of thousand copies.

Every Methodist preacher from the beginning has had as his required equipment, a Bible, a hymn book and a Discipline. All these essential books have been the products of the Methodist Publishing House.

As a Church, the Methodists have always been taught and have become an intelligent, reading people. The Methodists know their church history and doctrines and the reason of the faith in them.

The Methodist Discipline (P. 223, a12) makes it the duty of the pastor, "To see that the people in the bounds of his charge are supplied with our Church literature, including books, periodicals, and church school literature." The quarterly conference (P. 529) makes the secretaries of Good Literature official members.

The history of the Methodist Church, the work of the Methodist Church, and the official acts of the Church give full recognition to the use and value of religious literature.

Practically every Annual Conference has appointed a day for the Conference-wide presentation of Good Literature and the Christian Advocates. Conferences with their own Christian Advocates have appointed seasons for appeals for subscriptions to the Church paper. Without these special days the Methodists would not know that the Church has a Christian Advocate and other literature interpretative of the history, doctrines, and services of the Church.

An informed people always have an intelligent understanding and appreciation of the Church. It is unthinkable that anyone should be a member of any church without a desire to know his church leaders and church programs. Moreover, we all should desire to know the progress of the church.

The people who read their church literature, books, and papers, have knowledge and understanding of the work of the church and are responsive to every call for service and special programs.

The pastors are the representatives of the whole church program. Should they fail to inform their members of church progress, the people, not knowing, will fail of their duty. In no organization more than the church is it true that knowledge is power. Knowledge is creative of interest and persuasive for action. The pastor can usually depend on the people who read the church paper to know what Israel should do and to lead the congregation in every co-operative effort.

After all, the kind of a world one carries about in oneself is the important thing, and the world outside takes all its grace, color, beauty and value from that.

—James Russell Lowell.

CONFERENCE NEWS AND PERSONALS

Sergeant D. H. Boddie, who has been spending a time at home with his father and mother, Rev. and Mrs. D. B. Boddie, at Morgan City, is now stationed at Camp Wheeler, Ga.

The Advocate staff appreciates the invitation of Bro. J. E. Hailey, to attend the dedication of the Lynville church, on the Cleveland charge, next Sunday. We are sorry that other engagements and duties prevent.

Rev. John J. Rasmussen, pastor at Minden, La., reports a good meeting in which he had the assistance of Rev. N. H. Melbert, of First Church, New Orleans. Dr. Fagan Thompson, of Galloway Memorial Church, Jackson, led the singing.

Rev. H. J. Boltz is said to be contemplating going to Shreveport where he will make his home with his daughter. The Louisiana Conference never had a more valiant warrior than he, and the veteran in retirement is still venerated by his friends at the front.

Word received at the Advocate office indicates that the daughter of Rev. and Mrs. H. M. Johnson is in a hospital at Monroe, La., where she is seriously ill. Bro. Johnson, who is district superintendent at Monroe, will not be forgotten by his brethren in this time of anxious concern for his daughter.

Rev. E. C. Driskell reports a fine year at Pickens, Miss. All finances will be paid in full. Collections for the Week of Dedication amounted to \$126; Mercy Memorial Home-Hospital, \$32; China Relief, \$67; and Fellowship of Suffering, \$50. It is expected that the lifting of the church debt at Goodman will be accomplished by October 31. Pickens, with a membership of 155, has 29 names on its Service Flag.

A card from Rev. Carl Lueg says: "We won by 906 votes" in the local option election of Natchitoches Parish on October 5. The town of Natchitoches voted dry by a majority of 117. The organization which achieved the victory for temperance will be kept intact to promote the enforcement of the law. Bro. Lueg observes that what has been achieved in Natchitoches can be repeated by other parishes also.

Rev. J. H. Felts, of Fulton, Kentucky, writes that he is in splendid health and, despite the dry weather and the lateness of the season, still has a good garden and has plenty of canned vegetables to make easier the days ahead. He is looking forward with pleasant anticipation to mingling with his Conference friends and former parishioners at the forthcoming session of the North Mississippi Conference.

A card from Rev. Ashley T. Law reports a revival meeting at Amite, La., in which he has the assistance of Bro. James V. Reid. The meeting had gotten off to a good start. The work of the church is in fine condition and a mission special, on which \$1,400 was collected, will be used to support the Rev. Mr. Townsley, son of Rev. A. Inman Townsley, who is well-known throughout Louisiana. Bro. Townsley, the son, is a missionary in India.

Dr. Henry T. Carley, pastor at Ponchartroula, La., observed the 50th anniversary of the organization of the Church School last Sunday. At the celebration, Mrs. Anna

Vinyard Coburn presented 100 copies of the Cokesbury Worship Hymnal in honor of her father, E. W. Vinyard, who was one of the organizers of the Church School, has been continuously connected with the church since that time, has been a steward for 50 years, and is chairman of the Board at the present time. Following the celebration a series of services continued throughout the week, with Rev. Guy Hicks, of Ruston, doing the preaching.

OUR CONFERENCES

North Mississippi Conference, November 3, at Tupelo, Miss.

Louisiana Conference, November 9, at Lafayette, La.

Mississippi Conference, November 17, at Jackson, Miss.

BOARD MINISTERIAL TRAINING, NORTH MISSISSIPPI CONFERENCE

Will you please announce that the North Mississippi Conference Board on Conference Relations and Ministerial Qualifications is called to meet in Tupelo on Wednesday afternoon, November 3, at 3 o'clock? All who are expected to come before this committee are asked to come at this time. It is most important that the class that is expecting to be received into full connection in the Conference meet this committee Wednesday afternoon.

Thanking you, I am,

Yours cordially,

A. Y. BROWN, Chairman.

FIRST CHURCH, LAKE CHARLES, DEDICATED

Rev. J. Henry Bowdon and the congregation of First Church, Lake Charles, had a high day on Sept. 26, when Bishop A. Frank Smith dedicated the beautiful and well-appointed structure which is now free of debt. A great audience greeted the Bishop, interest was high, and everything went off in a fine way. The mortgage was burned by Messrs. Freeman, Hale, and Mayo.

The following Sunday did not reach the attendance record of the dedication day, but the dedication spirit was still upon the people, who contributed \$110 for Chinese Relief.

Rev. John Rasmussen will begin an eight-day meeting on next Sunday, and the atmosphere is such as to create the feeling that a splendid meeting is in prospect.

MARRIED—REV. FLOYD O. LEWIS AND MISS ERIN MATHENEY

Dear Bro. Duren: Their many friends will be interested to know that Rev. Floyd Osmond Lewis, of the Matherville charge, and Miss Erin Matheney, of Matherville, were married last Monday at 2 p.m., Oct. 4, in the home of the groom's parents, Rev. and Mrs. James M. Lewis, 519 Penn. Ave., McComb, Miss. The ceremony was performed by Rev. J. M. Lewis and myself. It just happened that Mrs. Lewis and I were passing through McComb and had stopped for a brief visit with my brother. It was a quiet home, double ring ceremony, witnessed by Mrs. J. M. Lewis, Miss Elsie Lewis, Mrs. O. S. Lewis, Rev. and Mrs. W. A. Terry.

Floyd is the oldest son of Rev. and Mrs. J. M. Lewis, and for the past four years has served at Matherville. His bride is the daughter of the late Rev. O. B. Matheney, of the Mississippi Conference, and Mrs. O. B. Matheney of Matherville. She is a sister of Rev. Robert Matheney, of the Bonhomme charge. She is a graduate of Mississippi Southern College, and has taught school in Quitman a few years. After their short honeymoon they will be in the parsonage at Matherville, Miss. Floyd was a long time getting him a wife, but when he did he found a good one. They are well matched.

Thank you for that \$100 check. I can make good use of it in my district.

Your friend and brother,

O. S. LEWIS.

LETTER FROM CHAPLAIN TUCKER

Dear Dr. Duren: One of the sergeants here in my unit read me parts of a letter that his mother, Mrs. Robert J. White, of Paris, Ark., had received from his brother, Cpl. H. K. White, dated September 5, 1943. To me this letter was so interesting and complimentary of the work being done by the chaplains in the field of combat that I asked for an excerpt of the letter. I felt you might be able to use it. It is as follows:

"Dear Mother: As you probably know by now, I was in the New Georgia campaign and came through O. K. It was pretty bad and at times I didn't know for sure whether I was coming or going. We won, though, and that's all that matters. The Japs took an awful beating

"My division is the organization who



captured the Munda Airport. We also took Rendova Island from the Japs

"I almost forgot to answer your question about our churches. We have church services regularly, even during combat. Our chaplains are very brave men. They go right into the front lines and hold services wherever they find a group of men or even a single man who desires it. I don't think there's a finer group of men living than the Army Chaplains.

"Your son,

"H. K."

Since the letter came direct from the battle zone and is such a wonderful tribute to these men who are there taking the church to the men, I felt it should be passed on.

Sincerely yours,
KENNETH I. TUCKER,
Chaplain (Captain),
1661st S. U., Fort Custer, Mich.

VICKSBURG DISTRICT VICTORY RALLY

The Victory Rally of the Vicksburg District was held September 23rd at Crawford Street Methodist Church.

The pre-Conference reports were good. From all indications, the district is having a very successful year under the brotherly leadership of Rev. O. S. Lewis, district superintendent.

Port Gibson, Natchez, Fayette, Gibson Memorial, Crawford Street, are paying all benevolent askings. (The writer had to leave before the pastor at Yazoo City made his report. That church might be added to the above list). The church at Port Gibson is in a class by herself. She has paid all benevolent askings for several years—perhaps every year since the church was organized. All the charges in the district have increased their benevolences.

A great deal of property improvement is being done. Jefferson Street, Natchez, under the leadership of Dr. H. M. Bullock, is spending a considerable sum repairing and redecorating. Several reported the installation of a butane gas system in the parsonage or in the church. Other churches are meeting all budget items plus a cash balance in their local treasury.

The district went over the top in the Advocate campaign. We are greatly indebted to Rev. E. C. Presley, of Mayersville, for the "over-the-top" report. He is way out in front with the number of subscriptions.

Some successful revivals have been held in the district during the year. In many other places the brethren are leading in real constructive work. At this time, however, it is impossible to give the increase in membership and the advance in the church schools.

The entire day was not given over to reporting what has been done. We reported with humble, thankful hearts, what has been done. We confessed with sorrow and repentance many things that have not been done. With faith and trust we looked forward to some things that we can do for the Master. The talks by the brethren were helpful, and the two worship periods were food for the soul. The fellowship was very fine. And last to be mentioned, but a very important item, the lunch served by the ladies of Crawford Street was excellent.

A. W. WILSON, Reopporter.

Men trained in intellect but not in religion and morals will become a menace to the country.—Theodore Roosevelt.



In the above picture is seen 1st. Lieut. Chaplain Wesley Ralph Cain holding services for the U. S. Army Air Corps in a chapel in England. Chaplain Cain will attend the University of Scotland this winter for a special course in theology. His father is Rev. L. W. Cain, Elizabeth, La.

WORLD SERVICE IN PROSPEROUS TIMES

The Methodist Church gives \$1 per capita on the combined Conference and World Service programs, according to Dr. O. W. Auman. It is indeed time to look to our stewardship.

In the South Central Jurisdiction, with a total of 125 districts, only 43 gave as much as \$1 per capita on the General and Conference benevolence programs, distributed by area as follows: Houston, 15; Dallas, 15; Omaha, 8; Oklahoma City, 4; St. Louis, 1.

Out of eighteen Conferences, only four reached the per capita giving level of the church at large, as follows: Central Kansas, \$1.26; Southwest Texas, \$1.25; New Mexico, \$1.15; Northwest Texas, \$1.07.

We are not pleased with this record, but there is ground for hope in view of the increase in last over the previous year's giving. There were twenty-seven Conferences throughout the Church reporting an increase of 25 per cent or more in World Service giving. Four of the twenty-seven are in the South Central Jurisdiction. These Conferences and their percentages are as follows: New Mexico, 40.04; Southwest Texas, 27.11; Louisiana, 25.76; Nebraska, 25.22. Seven Conferences made advances above 10 per cent, as follows: Little Rock, 20.67; Central Texas, 16.04; North Arkansas, 14.95; Missouri, 13.51; Kansas, 13.49; Southwest Missouri, 10.51; Texas, 10.12. All Conferences made some advance.

The increase for the church at large was 11.9 per cent.

There are certain factors which would tend to increase the percentages. Special Conference collections, not reported in World Service or the Conference benevolence program, are taken in each Conference in the South Central Jurisdiction with the proceeds going to Kingdom work as certainly as other benevolence funds. We must and will continue the forward march.

LIGHT

By Charles E. McLean

The lamps are battered and chipped and worn,
But their bright light still is shining.
Their faces are lined by the usage of years;
Their hearts know the meaning of sorrow and tears,
The life of life's gladness, the pang of its fears,
But the light of their souls still is shining.

Not the wink of a fitful, lusterless beam,
Like a fugitive thought in the midst of a dream,
Nor yet an uncertain and discolored gleam,
But pure white light in a radiant stream,
Through the length of a life has been shining.

It shines in the home for the cynic to see,
On friend and on neighbor, where e'er they may be;
It drives back the shadows and helps men stay free.
It shines on the pathway of sinners like me.
O, 'tis rich in the fruit of its shining!

The lamps may be marred in beauty and form,
But their light will shine on forever.
For Faith that has taught the doubtful to pray,
And love that has guided the weak in the Way,
And sought out the faint who have wandered astray,
Is light that is part of the Eternal Day,
With Him, they shall shine on forever!

Written as a tribute to Rev. and Mrs. I. T. Reames, of Vivian, La., and dedicated to the venerable fathers and mothers of the ministry, to whom the Church owes a greater debt than to any other section of its servants.

MINISTERS OF LAKE CHARLES DISTRICT COMMEND SUPER-INTENDENT

The ministers of the north end of the Lake Charles District met in session on October 6 at DeRidder, La., and passed the following resolution:

Whereas, the Rev. B. H. Andrews is closing his term as district superintendent of the Lake Charles district, we desire to express our appreciation for his wise counsel and faithful and capable leadership. We wish to express our appreciation for his friendly attitude and congenial spirit, always feeling that his visits were inspiring and profitable, his sermons bearing the marks of preparation and substantial thought.

W. T. GRAY,
R. T. Pynes,
Committee.

REV. S. A. BROWN REPORTS

Dear Dr. Duren: I know from experience now what a happy experience it is to reach the age of retirement joyously. After forty-eight years in the active ministry I will be retired at our approaching conference at Tupelo.

It has been a real pleasure to labor in the good church at Moorhead these two years. The people have been so responsive and appreciative of my efforts as well as very patient and indulgent. I love them.

At our regular preaching services we have received nine into the church on profession of faith this year. October 10th has been set as the time to close the books. All assessments have been paid in early part of the year except for the support of the ministry, which has been paid monthly.

Last Sunday we received a soldier in training camp at Williamsburg, Va. The Chaplain sent his signed covenant and baptized him and requested that we receive him.

We had as our honor guests last Sunday the Jews of the town, every one being present. At that service we dedicated a Pulpit Bible which was presented to the church by a Jew in memory of his father.

The average attendance at church school the present quarter has been only two less than the enrollment.

It is gratifying to us that the church has asked that we be returned as pastor for another year, notwithstanding our retirement and age and infirmities.

Yours truly,

S. A. BROWN.

TUBERCULOSIS IN WARTIME

By Iago Galdston, M. D.,
Executive Secretary, Medical Information
Bureau New York Academy of Medicine

In time of war—beware of tuberculosis. Beware of tuberculosis at all times, particularly so in wartimes. For war and tuberculosis go together. And if we are to profit by past experiences, then we must redouble our guard.

In the last World War tuberculosis gained headway among all the peoples involved. The death rate, which up to 1914 had been steadily declining, began to rise shortly after hostilities broke out and continued to do so as the war years added up.

In this war it is not unlikely that tuberculosis will again make headway. Up to the present the tuberculosis record in the United

States is in the main reassuring. But in England the early war years showed an increase of 10 per cent in deaths from tuberculosis. The figures for most of the other warring nations are either unavailable or unreliable.

But even in our own country, despite a continued decline in the general death rate from tuberculosis, there are some disturbing figures for the younger age groups. During the past year (1942) there was a noteworthy rise in tuberculosis deaths among young white men 15 to 24 years of age, and among young girls 10 to 14 years of age. These figures are a challenge which we must meet promptly and effectively.

One of the most important weapons in the war against tuberculosis is the X-ray. Every young person going to work for the first time should have his or her lungs X-rayed. Such an X-ray is of greatest value when it is part of a complete medical examination. Of equal importance are the day-in, day-out living habits, principally good and adequate food and sufficient rest.



Eating isn't a matter of appeasing hunger. What we need are the right kinds of food, in sufficient quantities to supply us with energy and to keep us healthy. There is nothing "faddish" or "sissy" in knowing what foods we need and in eating them.

Adequate rest is of equal importance. Recreation and entertainment are also good, but not when purchased at the cost of sleep.

Then to be on "double guard," every one should know the signs and symptoms of tuberculosis: loss of weight, a "cold" that hangs on, a tiredness you can't get rid of, fever, spitting blood. The presence of any one of these does not necessarily mean that the individual has tuberculosis, but each of these symptoms should be investigated.

In these days of intensive war effort, every man, woman and child counts. We need all the health and vitality we can muster. We cannot afford to gamble with or to waste any of our manpower. It is our individual responsibility to see that none of it is wasted. Learn how to best care for your own health and that of your family and how to protect yourself against the menace of tuberculosis.

Your local tuberculosis association is ready and eager to help you. You will find there literature, posters, information and advice. It is yours for the asking. Your support of the annual Christmas Seal Sale has made these services possible. Make them your weapons for health and victory.

PREACHERS' MEETING, EAST END OF LAKE CHARLES DISTRICT

The Preachers' Meeting of the East End of the Lake Charles District was held at Crowley, Monday, October 4, at 10:30 a.m.

The chairman, Rev. R. H. Staples, opened the meeting by a responsive reading. Rev. W. H. Giles gave the opening prayer. The minutes were read, corrected and approved. Present were: Bros. Anders, Andrews, Collins, Giles, Grambling, Holladay, Sewell, Spinks, Staples, and Thibodeaux.

Bro. Staples discussed the three reports to be handed in at Annual Conference. He asked that both No. 1 and No. 2 sheets be sent to Rev. J. E. Hearn at least ten days before conference if possible. This would allow time to check for mistakes. It was then moved by Rev. B. H. Andrews and seconded by Rev. D. F. Anders that the reports be mailed by Monday, Nov. 1. This was carried. In making report No. 3, Rev. R. H. Staples asked that all money be reported in dollars. If fifty cents or more add one dollar; if less, leave it off. It was further suggested that where there is more than one church on a charge that the names come in alphabetical order on all three sheets.

Rev. J. B. Grambling asked what column to report Special World Service offering. Since this is for the statistician to say, a motion was made by Rev. Mr. Anders that Rev. Mr. Staples be requested to write Rev. Mr. Hearn that he, through the Advocate, let it be known in which column the above-mentioned should be reported. The vote carried.

Rev. B. H. Andrews, in referring to church membership, asked that where an addition comes through preparatory membership it also be included in the column, "Profession of Faith." Also, when a church letter is requested and the name does not appear on the church roll, the name must be restored before it can be counted transferred out. This led to a discussion concerning our present system of registration. Bro. Giles made a motion that a memorial be sent to Annual Conference to request a memorial be sent to General Conference asking for a revision in our present system of church registration. Bro. Andrews asked that it be amended, requesting Rev. Mr. Giles to write the memorial to be sent to Annual Conference. The vote was in the affirmative.

Rev. Mr. Giles stated that Rev. J. W. Faulk is in bad health and asked that members of the group visit with him when possible, or drop him a card of remembrance. His address is 16 Howard Street, Lafayette, La.

Rev. J. B. Grambling asked that Rev. W. H. Giles make a report on the finances of the Student Center at S. L. I. Rev. W. H. Giles stated that the response has been good, and if it continues as at present, everything will be well cared for.

Since there will be no other meeting before Annual Conference, Bro. Andrews suggested that one of the preachers in this area of the district be responsible for calling the meeting. Rev. C. J. Thibodeaux was asked to call the first meeting at the beginning of the new conference year. This meeting is to be held in Lafayette on the first Monday in December. Each minister shall defray his own expenses.

Rev. J. B. Grambling asked that the group express their appreciation to Rev. B. H. Andrews for his fine leadership, fellowship,
(Continued on Page 16.)

NORTH MISSISSIPPI W. S. C. S.

(Delayed)

Hgs. 1661 St. S. U.
Fort Custer Michigan.
October 2, 1943.

Mrs. Ernest Moore,
Malvina, Miss.

Dear Mrs. Moore: I have just finished reading my this week's New Orleans Christian Advocate and it occurred to me while reading your page that a request of Chaplain Roy A. Grisham could be met very easily by the good women of North Mississippi. Recently Mrs. Grisham heard from him, "Somewhere in the South Pacific," and he was asking for reading matter for the boys—magazines of all kinds, and books. During this month packages of regulation size can be mailed without request at the rate of one per week.

I feel sure there are many people who have good magazines they would like to pass on to these boys if their attention were called to the matter. Chaplain Grisham's address is:

Chaplain (1st Lt.) Roy A. Grisham, 0-480893
211th C. A. Bn AA (A. W.) Unit 1.
A. P. O. 503,
San Francisco, California.

Fourth Quarter—October

Program of Work

1. Business.
 - a. Plan Week of Prayer.
 - b. Check Life Membership.
 - c. Check Student Fund.
2. Send boxes of supplies or cash to one or more items on Supply list. All money to Mrs. D. H. Hall, New Albany, Miss. Send report of all supplies to Mrs. G. B. Blake, Houlika, Miss.
3. Monthly program, with items from "The Methodist Woman."

A Former President of the North Mississippi Conference Writes Us a Letter

The following quotation is taken from a letter from Mrs. T. M. Clark to Mrs. Ratliff. After six years of service to the women of North Mississippi, Mrs. Clark retired to the service of her home and family. This has been a busy summer for her, and we are glad she had time for us:

"I am not trying to say what I feel of appreciation for the honor conferred on me in having the Conference Journal dedicated to me. It was a beautiful thing for you ladies to do. This Journal, containing, as it does, the record of last year's achievement and the next year's plans, brings before me the real honor that its dedication confers. When you have an opportunity to express my thanks to the other members of the cabinet, I'd be glad if you would do so. The woman's work of our church has meant a great deal to me."

Week of Prayer and Self-Denial

October 24-30, 1943.

World Community Day

Theme: "The Price of an Enduring Peace."

Purpose: For all church women to unite in a day's study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in every community.

"As though in preparation for such a time as this, God has been building up a

Christian fellowship which now extends into almost every nation, and binds citizens of them all together in unity and mutual love. . . . It is the great new fact of our time. . . . Here is one great ground of hope for the coming days."

—Archbishop of C.

Concerning Life Memberships

Dear Co-Workers:

Any adult may become a Life Member of the W. S. C. S. by the payment of twenty-five dollars, and an Honorary Life Member for one hundred dollars. A child up to six years of age may be made a Life Member for five dollars, and a Junior may be made a Life Member for ten dollars.

A Life Membership is a means of collecting much needed funds for missionary purposes. At the same time it honors one in a most beautiful and impressive way. It gives a spiritual strength to the society as well as to the one honored.

All money for Life Membership should be sent direct to the Conference Treasurer, Mrs. D. H. Hall, New Albany, Miss. She will send to you the membership pin and certificate. Send name, picture, and short sketch of life of the person honored to Mrs. E. L. Jernigan, Fulton, Miss. The pictures and sketches are placed in the Life Membership books.

It is urged that the Memberships always be presented with an impressive Service. It will also stimulate interest in your Society, and sublimate it to the highest spiritual level. May we be found diligent and faithful in the Master's work.

MRS. E. L. JERNIGAN,

Conference Chairman Life Memberships.
October 1, 1943.
Fulton, Miss.

Dear Co-Workers:

The Mid-Year Executive Meeting of the W. S. C. S. of the North Mississippi Conference was held in Memphis, August 26th 1943. Each officer gave her report and her tentative plans for the fall and winter months.

The Orphanage

We had hoped to bring you, at this time, definite plans in which the women could cooperate for our fall contributions to the Orphanage. But the Orphanage Board meeting has been postponed twice, due to illness of the president of the Board, and now the suggestion is that the meeting shall be postponed until after Conference in November.

Until definite plans are worked out, it is impossible to know what the needs of the Home are and what we, the women, can do toward meeting these needs. We have been unable for the past several years to get a report from the Orphanage as to the kind or amount of the contributions made by the women of North Mississippi. A report of this kind would be most helpful in making workable plans.

More than anything else we do need a budget set up for the Orphanage, a definite financial plan that we might know when the needs of the children are met. Until this is done I do not believe the women will be in a position to know what they can and should do. We hope this will be done in the near future.

Fall Study

The new Fall Study, "We Who Are America," is under way in most societies. Please give this careful thought and study as it is a basis for future Home Mission studies. We cannot be Christian overseas if we are un-Christian in our daily lives at home.

Zone Meetings

Our Fourth Zone Meeting will follow the plan made at Junaluska. It will be a District-wide meeting and the program will demonstrate how the three departments, Christian Social Relations, Education and Service, and Spiritual Life Groups coordinate their plans and activities in the local society. I hope each society can arrange to have representation at these meetings. Mrs. Hollandsworth, Mrs. Odom, and Mrs. Whitaker, Secretaries of the above departments will have charge of these Zone meetings.

Finances

Three-fourths of Pledge and Specials should be paid by the end of September.

Personals

Miss Louise Killingsworth is to be on the next trip of the Gripsholm, an exchange National. This is good news to all of us. Miss Carrie Brown, our former Rural Worker is at Bradshaw, W. Va., and sends greetings to the conference.

Sincerely,

MRS. W. H. RATLIFF, Pres.

W. S. C. S., North Miss. Conf.

Sherard, Miss., Sept. 23, 1943.

North Mississippi Conference—Supply Askings for 1943-44

(Keep this list on file for reference)

Home: Rural Community, Malvina, Miss.
Vacation school supplies: Paper, pictures, paste.

Layette—especially diapers and gowns.
Women's summer gowns, with sleeves.
Clothes for men, women and children.
Money for milk for nursery, medicines, etc.

First aid supplied—bandages, adhesives, etc.

Library books. Quilt scraps.
Clean rags (white). Embroidery hoops and thread.

Coloring books, crayons, water colors.
Wood Junior College, Mathiston, Miss.

Miller Hall Dormitory for Girls
2 dozen sheets, 63x99; 5 dozen pillow cases, 1 dozen scarfs, 3 dozen rag rugs, 1 dozen dish towels, 10 dozen sheets, 81x99; 4 dozen bath towels, 5 dozen wash rags, 2 pair blankets.

Wood and Dixon Halls, Dormitories for Boys
2 dozen sheets, 81x99; 6 dozen bath towels, 4 dozen dresser scarfs, 6 pair blankets, 72x99; 2 dozen sheets, 63x99; 2 dozen bath cloths, 2 pair blankets, 81x99.

Rust College, Holly Springs, Miss.
Thread, all colors (especially black and white, size 50); embroidery cotton, all colors; dress prints (three and four-yard pieces); needles, pins, thimbles, bobbins for Singer machine (round); towels and face cloths, colored construction paper, scraps of colored yarn, bleached and unbleached muslin, used patterns, scissors, small and large; Christmas boxes containing tooth paste, handkerchiefs, towels, needles, darning cotton, soap, stationery, apron prints.

Foreign: Jurisdictional Goal, \$4,500 Cash for Foreign Supplies.

India, \$1,000; China, \$1,700; Africa, \$675; Latin America, \$1,125; Cuba, manual training equipment, \$100; Mexico, medical equipment, \$125; Brazil, Belo Horizonte, \$400, and People's Central Institute playroom, \$100; Uruguay, Crandon Kindergarten, \$100; Library, \$100; Argentine, Union Theological Seminary books, \$100; Algeria, Christian Literature and Bibles, \$100.

MRS. G. B. BLAKE,

Secretary Supplies,

Houlika, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Church and America's Peoples"

In addition to the material suggested on this page September 30th, the following will be most helpful:

"Americans All—Immigrants All," with manual (25 cents) from Federal Radio Education Committee, U. S. Office of Education, Washington, D. C.

"Understanding Our Neighbors" (25 cents), from Commission on Interracial Cooperation, Inc., 710 Standard Building, Atlanta, Ga.

Mississippi's Melting Pot

The 1940 census showed the following foreign-born persons in Mississippi: Austrians, 108; English, 316; Germans, 588; Irish, 161; Italians, 1,294; Czechs, 40; Finns, 42; Greeks, 286; Norwegians, 46; Russians, 412; Danes, 120; French, 152; Hungarians, 57; Poles, 216; Swedes, 156.

Where do these people live? Are any of them in your community? Have you helped them to understand our customs—to become a part of the community? Has your church helped them in any way?

Our Chinese Wall

While making the study of "The Church and America's Peoples," we should become informed concerning our immigration laws. The Woman's Division is asking that we urge our Congressmen to vote for the repeal of the Oriental Exclusion Act. The pending bill is to repeal Chinese Exclusion H.R. 2893 and is in the hands of the Committee on Immigration and Naturalization. If you want to know more about it, read "Our Chinese Wall" (free), from the Committee to Repeal Chinese Exclusion, 40 East 49th Street, New York, N. Y.

We have been told that many of the Congressmen have not had a single letter from their constituency relative to the passage of this bill. Let us write our Mississippi Congressmen, especially Mr. Dan R. McGehee and Mr. Arthur Winstead.

A Closing Worship Service

During Pastors' School at Millsaps College, the following worship service for the closing of this study was worked out by Mrs. Norman Purvis, of Fannin, who has allowed us to publish it:

"Brotherhood of the Nations"

Quiet Music: "Praise the Lord, All Ye Nations."

Opening Meditation:

"And the Lord saw it, and it displeased him that there was no justice." Is. 59:15.

"God is no respecter of persons." Acts 10:34.

"All men are dear to the heart of God and therefore they must be dear to us."—R. W. Dale.

"Let us no more be true to boasted race and clan, but to our highest dream—the brotherhood of man."—T. C. Clark.

Hymn: "O, Brotherman, Hold to Thy Heart Thy Brother."

Scripture: I Cor. 13th Chapter (Love chapter).

Silent Prayer.

Hymn: "In Christ There is no East or

West." (Sing with bowed heads, prayerfully and softly).

Litany—

Leader: "Lord, have mercy upon the Brotherhood of Nations. Teach us to love one another."

Response: "The Lord be merciful, we pray."

Leader: "Dwell Thou within our hearts and let us see Thee everywhere."

Response: "Hear us, we pray."

Leader: "Lord, bind our nations with the bonds of love."

Response: Hymn: "Lord, Speak to Me, that I May Speak." (May be used as solo).

Benediction: "Join hands, then, brothers of the faith,

What ere your race may be,

Who serves my Father as a son,

Is surely kin to me."

—From "In Christ there is no

East or West."

(Copies of this worship service should be placed in the hands of each person in the class before the service begins).

* * *

Recognition for Study

During 1943 only two studies have been approved for Special Jurisdiction Recognition—"The Work of the Woman's Society of Christian Service," and "The Church and America's Peoples."

Several societies have used studies carried over from last year—"Latin American Missions," and "Planning for Peace." These may receive Special Jurisdiction Recognition.

"Will a Man Rob God?" will count on Point 5 of the Efficiency Aims for 1943, but does not receive S. J. R.

The informal study, "Our Greatest Problem," does not count on the Efficiency Aims point, nor receive recognition. This study was a "fill-in," since no new study was recommended for this year. It should be reported to both the secretary of Missionary Education and Service, Mrs. E. V. Perry, and the secretary of Christian Social Relations and Local Church Activities, Mrs. Stanley Wilson. There is a place on the report blanks for such a study.

Reports from this study in the area of Alcohol and Other Narcotics, show that splendid work was done (a credit to the societies) and that real action is resulting.

* * *

What Does the Mississippi Conference W. S. C. S. Do?

Checking, we find that barely a third of the 265 societies in the Mississippi Conference report, so the work which the Conference officers report to the Jurisdiction officers represents just one-third of what is actually done.

We wonder how our Conference would "stack-up" with others, if all the 265 societies would report?

Can you help us to find out at the close of the fourth quarter?

* * *

Sorrow Comes to Conference Women

Mrs. R. E. Rollings, who has served our Conference in so many different ways, has the deepest sympathy of our women because

of the passing away of her father a few weeks ago.

Death also came into the family of Mrs. J. B. Pearson, our secretary of Wesleyan Service Guilds, when her brother-in-law passed away.

* * *

Correction

In the recent account of the Educational Conference and Seminar, held in Meridian, the statement was made that a Baby Life Membership was presented to the infant daughter of "Mrs. Edith Castle Carraway."

The membership was presented to Judy Kaye Rawls, infant daughter of M/Sgt. and Mrs. Thomas Rawls (nee Eleanor Castle) by Mrs. George Mars.

We regret the error.

* * *

Retreat for Week of Prayer and Self-Denial

The service for the retreat for our Week of Prayer and Self-Denial was prepared for us by three Episcopal women, who over a period of years have participated in retreats and who have graciously shared their experiences with us.

These friends are Miss Vida D. Scudder, who is an author of many books and who is professor of English Literature, Emeritus, at Wellesley College; Miss Florence Converse, who also is an author and who for many years was on the editorial staff of "The Atlantic Monthly;" and Mrs. John Hurd, the retired head of the Society of the Companions of the Holy Cross.

They have drawn upon the rich store of dignified and beautiful worship forms that have been used by Christians throughout the centuries.

In commenting on their finished work, Miss Scudder wrote the editor of the Week of Prayer literature: "This has been a lovely thing to do; and we rejoice more than I can say in the sense of spiritual fellowship with you, and through you with your great communion."

* * *

Wesleyan Service Guild Month

October is Guild Month throughout the Church, and in the Mississippi Conference we should be greatly strengthening our units and adding others, for many of the members of the W. S. C. S. have entered the ranks of the "employed" women.

Too, many girls and young women have entered employment after graduating from high school or college and need the enrichment which membership in a Guild can give.

"A Service Front for Employed Women" is a new leaflet describing the unusual opportunities for the Wesleyan Service Guild in these days when we stand at the crossroads of life. It is free from Literature Headquarters.

Mrs. V. F. DeVanny, the Division secretary of Organization and Promotion, suggests: "Since October is designated as Guild Month this year, what could be more appropriate than for every Guild to plan to climax the month with a stimulating and spiritually uplifting observance of the Week of Prayer and Self-Denial?"

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Copy for this page failed to reach us.—
Editor.

A CENTURY OF PROGRESS

By Dr. Forney Hutchinson

Recently there was held in the city of Chicago what was known throughout the world as a "Century of Progress." It purported to set forth in the form of a great exposition the material progress that had been made in this nation and in the world within the last hundred years.

It is very easy now to be pessimistic, and especially so for young people who are just graduating. It looks as if conditions that lie just ahead of us are not particularly inviting, and that for well-equipped young people there is, just now, very little demand. It is my hope to bring encouragement through a brief rehearsal of the progress made along various lines within the last century.

First of all, I should like to call attention to certain social improvements, all of which are loosely found within the last century. That conditions, from the standpoint of physical life, have improved is easily evident. One hundred years ago when a plague broke out there was little to be done except to let it run its course. In the 14th century twenty-five millions—something like half of the population of the globe—died with the black plague. In the fifteenth century a boy escaped from a Spanish vessel into the city of Mexico, and soon thereafter broke out with smallpox and, as a result, three million Mexicans died of that dread disease. At George Washington's second inaugural every fifth man was pock-marked from smallpox. Practically the only treatment for disease in those days was bleeding. If one had a toothache, he was bled profusely from the mouth. Having been weakened through this treatment, it was easy for disease to produce death.

In surgery, the only antiseptic was to pour boiling oil into the wounds or to sear them with red-hot irons. If you can imagine the painfulness of such treatment, you can realize something of the progress made, at least in surgery.

Intellectual enlargement, I believe, is equally as noticeable. We are very much concerned now about our public schools. Lack of funds threatens all of our schools and may completely destroy some of them. However, one hundred years ago there were practically no free schools in this nation and certainly not in the rest of the world.

Economically, conditions now are far from perfect. We suffer especially from lack of adequate distribution of wealth. However, this is nothing new under the sun. When Jesus came there were in the Roman Empire one hundred and twenty millions of people. Twenty families controlled all the wealth of the empire. In 1819 one-seventh of the population of New York City lived on charity. Wages for laboring men averaged \$2.50 per week for eighteen hours a day of toil. Two shillings per day was the top price paid for day labor.

Perhaps the most marked improvement has been in the position of women. One hundred years ago there was only one college in America that would graduate a woman, even admit her. She had no vote and was practically a slave. A married woman had no control over her own property. Her husband could give away her children and she had no recourse. The courts of the land did not recognize her.

Imprisonment for debt was common. One man in Philadelphia lay in jail for years for failure to pay a thirty-dollar grocery bill. If we had such a law now, we might all be in jail. The attitude toward criminals has changed completely, and I think for the better. Torture then was common, and nobody raised any question about it. A Roman Emperor used to eat his meals to the music of the groans of tortured criminals. Public beatings and hangings served as amusements for the people.

Moral progress is no less gratifying. We hear it said sometimes that the world is getting worse and worse, until by and by it will be completely wiped out. Then the millennium will come. In other words, the gospel having failed, the Almighty will institute some other plan for world redemption. The facts in the case do not justify this conclusion.

One hundred years ago all sorts of lotteries and gambling devices were everywhere legalized. One of the best buildings on the Harvard University campus was built through a lottery scheme. Princeton University also has property acquired through the same method. Both institutions were church schools. In 1761 Faneuil Hall was burned to the ground. It was rebuilt with money acquired by the sale of lottery tickets. It was an ex-Confederate soldier who signed the bill that killed the Louisiana Lottery, which was the last state to legalize it in this nation.

One hundred years ago human slavery was recognized in this nation, not only as being constitutional, but scriptural. The burden of the traffic fell on the South, but all sections were to blame for the institution. Abraham Lincoln, visiting in New Orleans, witnessed the sale of some Negroes, and swore then and there that if the time ever came when he could, he would strike that traffic and strike it hard. After four years of bloody warfare, he signed the Emancipation Proclamation. I have, myself, seen a block in New Orleans on which slaves were regularly auctioned. There used to stand in Washington, close by the nation's capitol, a hotel which carried a sign to this effect: "Slaves kept here overnight—their return to the owner guaranteed." They were assigned to underground dungeons which extended out under the sidewalks. Chief Justice Taney rendered a famous decision to the effect that slaves were chattels. If killed by the owner, nothing could be done about it. One hundred years ago black men passed through the streets of Philadelphia with the initials of their owners branded on their foreheads with red-hot irons.

In those "good old days" duelling was recognized as being entirely honorable—a

very proper way for gentlemen to adjust their differences. Alexander Hamilton, one of the brightest intellects this nation ever produced, sacrificed his life on that altar. He died on the spot where three years before his son had been killed in a duel.

In those days the open saloon, with its scarlet annex and its gambling adjunct, everywhere ran wide open without question. Today it has returned, but not without serious and persistent protest. Undoubtedly, its life tenure is limited.

In those "good old days," witch burning was a virtue, while charging interest on money was a vice. Two hundred and fifty years ago, in Salem, Massachusetts, they hanged and burned nineteen persons for witchcraft. It was all presumably on Biblical authority.

Religious developments have kept pace with moral and social progress. This progress is evident in personal life as well as in the life of organizations. The Bible says Noah was perfect "in his generation." I am glad for the concluding and qualifying clause, remembering that, immediately upon his escape from the ark, he proceeded to grow grapes from which to make wine on which to get drunk. Like most young people, his son mocked him in his drunken debauchery and he called Heaven's maledictions upon his own child.

Martin Luther, with all of his courage, drank and swore as long as he lived. John Calvin was responsible for the burning of Servetus on the streets of Geneva. George Whitefield, the fiery evangelist, advocated slavery and rum for Georgia. Even John Wesley was guided by casting lots, and believed in witches. John Bowring was captain of a slave ship when he wrote "In the Cross of Christ I Glory."

I used to visit an old man when I was a young preacher, who spent most of his time talking about the great preachers he had known in his youth. I regretted that I had been born out of season. However, I think now the old lady was right who said, "Preaching ain't what it used to be, and never was." Distance lends enchantment. There were great preachers a hundred years ago, and there are great preachers now. No generation has a monopoly on preachers.

These truths apply to the church as an organization, as well as to its members. There is a quarterly conference record connected with old John's Street Church in New York City, said by some to be the oldest Methodist church in America, which has preserved a list of contributions made to the pastor at a certain quarterly conference. Among other things is recorded a gallon of Scotch whiskey. Old St. George Church in Philadelphia won \$50 in lottery tickets and lost it the same way. That happened in the eighteenth century.

In those days, in many sections, religion was a perfect orgy of emotionalism. Around the campgrounds they had stakes, like hitching posts, for people to hold to when they were seized with the jerks. It took Rev. John Akley several years to get through an annual conference a resolution preventing preachers from distilling and

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

The Keys to Progress are a stimulating approach to the full program of the Woman's Society of Christian Service. I hope all of the societies are using all of the Keys. The 7th Key finally opens the way to the goal of Efficiency Aim, which your society cannot attain without participation in supply work. Many societies are doing supply work this year. You will still have opportunity to send a Christmas box or money gift in December for the Louisiana institutions belonging to and supported by the Woman's Division—MacDonell French Mission School and Wesley House, St. Mark's Community Center, 1130 N. Rampart Street, New Orleans; Peck Hall, 5323 Pitt Street, New Orleans; Sagar Brown School, Baldwin, as well as foreign supply help for China or India. You will receive a letter from your Conference Supply secretary in November with suggestions for these boxes. If you have not received the Supply letters which have gone out to you each quarter, please send Mrs. C. I. Jones, 6215 St. Charles Avenue, New Orleans, La., a card with your name and address to be placed on the mailing list.

Some few reports cannot be placed on record as Supplies, since they report only work for hospitals or orphanages. As you know, Supply work is extra help over and above the pledge to our Women's Institutions, with the exception that emergency help to ministers' families, which is recommended by your district superintendent, can also be reported as supply work, if you immediately contact the Conference Supply secretary, Mrs. Jones.

Which district will be first to go over the top with 100 per cent participation in Supply work? You can help make it yours. The following have been sending supplies and supply gifts:

Alexandria District.—Alexandria, First Church; Boyce, Bunkie, Elizabeth, Ferriday, Glenmora, Jena, Jonesville, LeCompte, Montgomery, Natchitoches, Oakdale, Pineville, White's Chapel, Winnfield, Opelousas, Villeplatte.

Baton Rouge District.—Baker, Baton Rouge First Church, Black Water, Bogalusa, Clinton, Covington, Deerford, Franklinton, Hammond, Istrouma, Jackson, Kentwood, Lee's Landing, Loranger, New Hope, North Baton Rouge, Plaquemine, Ponchatoula, Tangipahoa, University Church, Zachary St. Francisville.

Lake Charles District.—Crowley, DeRidder, Eunice, Gueydan, Lafayette, Leesville, New Iberia, Pine Grove, Rayne, Sulphur, Vinton, Welsh, Westlake, First Church Lake Charles, Simpson Church Lake Charles, Abbeville, Many, Merryville, Jennings, Lake Arthur.

Monroe District.—Bastrop, Columbia, Delhi, Grayson, Little Creek, Mangham, Mer Rouge, Monroe First Church, Oak Ridge, Olla, Rayville, Sterlington, St. Joseph, Stone Avenue, Tallulah, Wesley, West Monroe, Winnsboro, Wisner, Epps, Lake Providence, Oak Grove, Union Church, Rayville, Gilbert, Waterproof, Gordon Avenue, Alford's Chapel.

New Orleans District.—Algiers, Aldersgate, Canal Street, Carrollton Avenue, Donaldsonville, Morgan City, Napoleon Avenue, New Orleans; First Church, Parker Me-

morial, Rayne Memorial, Rayne Memorial Wesleyan Service Guild, Eighth Street Church, Felicity, Gentilly, Munholland Memorial, Second Church, New Orleans, Slidell, Franklin, Houma Heights, Morgan City.

Ruston District.—Arcadia, Bernice, Calhoun, Cotton Valley, Farmerville, Haynesville, Hodge, Homer, Jonesboro, Minden, Ruston First Church; Simsboro, Athens, Cross Roads, Springhill, Heflin, Sibley, Claiborne Church, Downsview, Ansley, Chat-ham, Eros, Bernice Wesley Service Guild, Summerville.

Shreveport District.—Belcher, Benton, Bossier City, Cedar Grove, Coushatta, Greenwood, Haughton, Hosston, Ida, Keithville, Logansport, Mangum Memorial, Mansfield, Munerlyn Chapel, Noel Memorial, Oil City, Pelican, Plain Dealing, Shreveport First Church, Vivian, Wynne Memorial, Blanchard, Gilliam, Mooringsport, Rodessa, Doyline, Park Avenue, Stonewall, East Point, Zwolle.

* * *

Notes On MacDonell School

By Mrs. Oakley Lee, Wife of Rev. Oakley Lee, First Pastor of Houma Heights Church, and Now Serving Overseas As Chaplain in the U. S. Army

After being away from Louisiana for two years it is surely nice to be back home. My two children and I made the trip down from Kentucky in August by car. We are making our home here at MacDonell School until my husband returns from overseas.

My coming to MacDonell School this time has a two-fold purpose. One, and very important, is to help fill the need for teachers and workers. The other is my own need of worthy activity. It is activity that keeps one's mind from dwelling too much on things that are beyond one's control. And when I think of a place of activity MacDonell School always comes to mind.

Highlights of some of my own duties here may serve to give a picture of some of the school's interests and activities.

I have charge of one of the dormitories, the McCoy Building group, consisting of the seventh grade girls, eight in number. They with my own family make a family group of eleven, not a small handful. Girls of this age face many problems and are apt to cause their advisors to face a good many more. We usually work them out to some constructive end. Keeping them busy at some task that challenges their interest is one of the best means of solving problems, in fact it keeps many from ever arising.

The McCoy Building is one of the oldest on the campus, having formerly been the dining room building. The furnishings are mainly secondhand articles, or some shifted from other buildings for emergency use. We decided, as our first project, to do some interior decorating, which seemed to be the first need. Miss Hooper said we might use some supply money for this project, so we purchased material for drapes for the bath room and the, what we shall call, powder room. The girls took a great interest in cleaning the walls and woodwork, and making and hanging curtains which serve the double purpose of shades and decorations. How thrilling they are at that! Now we have bought three unfinished dress-

ing tables and benches which we are to finish and drape to match the curtains and place in the "Powder Room." From time to time we shall clean and paint a wall, add a few towel racks, or do some small thing to make the apartment more home-like and attractive. The girls thus learn many valuable lessons in working together, in keeping their clothes, rooms and persons neat and clean, and they get good training in home arts that they can carry back to their rural homes and to the homes of the future.

One of the highlights in the lives of these girls is the fitting of clothes that have been sent in by the Supply department. I am the "mail man" for MacDonell School, and nearly every day there are packages for the School. Some are small, but containing such valuable gifts as a nice sheet or two, or some table linen. Others are so large that I have to have help to get them in and out of the car. These latter usually contain clothes, and then the fun begins. If you should happen in on the campus sometime soon after the close of the school hour, or work period, as the last period is usually called, you would likely see a large group of eager, interested children on the Wesley House porch. Well, you may know that Miss Hooper is in the midst of that excited group, unpacking a supply box and fitting the clothes on the children. How eagerly they pick out the colors that delight them and then try it on to see if it will fit. Later, in the dormitories, there is another interested session, as they make a more careful survey of their prized possessions, this time before a mirror. After this, clothes is the favorite topic of conversation for some time.

I have some class-work, too, and supervise the laundry in the afternoons. These duties, together with study hall in the evenings and the care of my own two children, fill the days, and the nights. Time passes quickly. The period of waiting for the return of my husband is thus filled with work of a worthwhile nature, and I feel that I am doing my part in it all.

ELVA LEE.

* * *

St. Mark's Center

Mr. Wm. H. Owers, Head Resident, Writes of New Problems Brought on by the War

On the battle front casualties and material loss can be accurately estimated. Not so with the first great home front casualty—character. It has been aptly said that children are among the first casualties of war. After nearly two years of total war, social workers are keenly aware of the truth of this statement. It is to the prevention and restoration of character loss, that the facilities of St. Mark's Community Center are dedicated.

The exhilarating stimulation of higher wages in this war industry area has complicated rather than simplified everyday problems of living. Working parents often leave children without supervision, and in many cases there is a general disintegration of family life. Children with abnormally large allowances roam the streets at night squandering their money. Many teen-age

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MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON OCTOBER 17, 1943

By Rev. W. C. Newman

THE SABBATH IN OUR COMMUNITY

Lesson Text: Exodus 20:8-11; Isaiah 58:13-14; Mark 2:23-3:26.

Golden Text: And he said unto them, The sabbath was made for man, and not man for the sabbath.—Mark 2:27.

"Times have changed," said the young girl to her mother who was remonstrating with her about some of the social customs of modern youth. "Times have changed," sighed the old lady wistfully as she talked to her pastor about the church and revivals she remembered from her childhood. "Times have changed," said a business man to me the other day in excuse for never coming to church any more because he must work after God's business on Sunday.

W. C. Newman

Yes, times have changed. But the physical and spiritual needs of man have not changed; moral law has not changed; God has not changed.

And man cannot ignore these things without suffering serious consequences. That is what this lesson on the sabbath is all about.

The Sabbath For Man's Good—Not God's Whims

What are the great needs of a man in our world today? Are they not rest for the body? Reinspiring for the mind? Time for meditation? A quiet but unfailing faith? A greater sense of God's reality?

And how are these things to be obtained? Not by rushing around in frantic search of them, surely. But rather by the very thing which is implied and involved in the Christian observance of the Sabbath—a day of rest, worship, self-examination, and conscious seeking of God.

If one may obtain strength of body only through eating, resting, and exercise, then it were foolish to say he is too busy to eat, or rest, or exercise.

Therefore it is not only unChristian but also stupid to neglect the Sabbath while at the same time wanting and needing relief from strain, courage for life's battles, satisfaction for the hungers of the heart, faith for dark days, and the assurance of God's presence and help.

Holy Day or Holiday?

"But Sunday is the only day I have. I have to work every other day." How many times I have heard that from church folk who do not attend church!

The error in that statement is not what you might think it to be. The error is in

a man supposing that any day belongs to him. Every day is given to us; no day is ours. We cannot make a day, prolong life a day, call back a day that is past.

Each day that we live is holy with opportunity for good living, for service to our fellow men, and for communion with God. We have no right to use every week day strictly for our own business, pleasure, and gain, then demand Sunday to rest our overtaxed bodies or indulge ourselves in doubtful pleasures.

So that after all when a man misuses Sunday it is very good evidence that he is misusing all the other days as well. His fundamental mistake is that he does not think of time as being a very precious gift from God, of life as being a sacred thing, and of himself as being the son of God.

Christianity Depends On The Sabbath

Every empty pew is a failure for the church; every absent member is a defeat for religion; every misuse of the Sabbath is a victory for paganism.

When the full import of those statements is honestly considered I do not see how a Christian can find the heart to take liberties with Sunday.

A soldier who leaves his post, fails to attend drill, deserts his company in battle, or goes AWOL (absent without leave) is immediately considered guilty of serious crime and subject to heavy punishment.

A churchman who thus neglects or deserts his church is equally guilty, equally contributes to the defeat of his fellows, equally subject to punishment.

There is an old story, whether true or not is immaterial, of an unbeliever who wrote a letter to a minister saying, "I had a field. I plowed it on Sunday, I planted it on Sunday, I cultivated it on Sunday, I gathered the crop on Sunday. And when October came I made more corn on that field than on any other. Where is your God?"

To which the minister replied with a single sentence, "God does not always pay in October—but he pays."

But What Can We Do On Sunday?

Is all this to say that Sunday is to be a "blue" day? Melancholy? Unhappy? Why surely not. What then is good to be done on Sunday—

Why, many things. Attend church, of course. But not just that. How many families are so seldom together in the home nowadays that they have no family life at all! What better thing than make Sunday a family day? Worship together; rest together; visit together; read together; sing together; visit friends together; do those good deeds that you have often wanted to do but could not find time; seek out the needy folk and give them happiness by just a little love and attention. And all of this together, and in the name of Christ.

To do so is to find great benefit and great happiness. For the sabbath really was made for man.

LOUISIANA W. S. C. S.

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boys and girls, attracted by high wages, drop out of school to work. Frequently their evening leisure is spent in questionable commercial recreation centers.

Not all of the residents of the community share in the prosperity brought by the war. In a variety of ways St. Mark's ministers to the material and spiritual needs of the destitute in this category, both young and old. Although St. Mark's is not a relief agency, ways are found for giving material assistance to some needy families. An attempt is made to give aid and counsel to all whose needs become known to our organization. Wholesome recreational services are provided. Dental and medical services, including treatment for venereal disease, is freely available to all, irrespective of race.

St. Mark's appreciates the interest and support of its friends. A new program year, geared to war-time needs, is just beginning. The staff of St. Mark's faces this new year acutely aware of its war-aggravated tasks, and pledges itself anew to the maintenance of the home front in a manner acceptable to those on the battle front. In the carrying out of our program activities, may we have your continued loyal and generous support?

God demands our best. We cannot do our best with a neglected body. No man can fail in common-sense precautions against disease and vitality-weakening old age without finally reaping his sorrowful harvest. At least make the effort. We cannot all be notably young at fifty, but certainly most of us, if we begin in time, can avoid being notably old at sixty.—John Timothy Stone.

The Christ stands before us and says, "Come to Me." You say, "Must I?" and He answers, "You may." He will not even say "You must." You may. And duty loses itself in privilege, and the soul enters into independence and escapes from its sins, fulfills its life, lays hold of its salvation, becomes eternal, begins to live an eternal life in the accepted and loving service of Christ. —Phillips Brooks.

The churches of our land have been and always will be the greatest factor in the development of truly noble character, molded in the Divine pattern

—Thomas J. Watson.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

THE CHRISTIAN FIRESIDE

THE BIBLE

George Washington's tribute to the Bible:
"True religion affords government its surest support. The perpetuity of this nation depends upon the religious training of the young. It is impossible to govern the world without the Bible."

Daniel Webster's tribute to the Bible:
"If we abide by the principles taught in the Bible our country will go on prospering and continue to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

Theodore Roosevelt's tribute to the Bible:
"If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to try to make things better in this world, even if only a little better, because we have lived in it. I enter a most earnest plea that in our hurried and rather bustling life of today we do not lose the hold our forefathers had on the Bible."

—The Trumpeter.

THE GREAT REMOVER

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.

The winter clothes.

The spring clothes.

The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:

A good reputation.

A man's business.

A man's friends.

A happy look on children's faces.

A prosperous man to a pauper's grave.

A man from the highway of heaven to the road to hell.—The Gideon.

THINGS THAT HAVEN'T BEEN DONE

The following bit of sentiment from an unknown source is worth passing on. Here it is, for what it may be worth, and it will be worth just what you make it:

"The things that haven't been done before, those are the things to try.
Columbus dreamed of an unknown shore

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

at the rim of the far-flung sky.
And his heart was bold and his faith was strong as he ventured in dangers new,
And he paid no heed to the the jeering throng or the fears of the doubting crew.

"The many will follow the beaten track with guide-posts along the way.
They live and for ages back with a chart for every day.
Someone has told them it's safe to go on the road he has traveled o'er,
And all that they ever strive to know are the things that were done before.

"The things that haven't been done are tasks worth while today.
Are you one of the flock that follows, or are you one that shall lead the way?
Are you one of the timid souls that quail at the jeers of the doubting crew,
Or dare you, whether you win or fail, strike out for the goal that's NEW?"

—Religious Telescope.

THE BLOOM OF YOUTHFUL PURITY

Over the plum and apricot there may be seen a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that it is gone forever, for it never grows but once. The flower that hangs in the morning, impearled with dew, arrayed with jewels—once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell lightly on it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful, fantastic picture. Now lay your hand on the glass, and by the scratch of your fingers, or the warmth of the palm, all the delicate tracery will be immediately obliterated. So in youth there is purity of character which, when once touched and defiled, can never be restored—a fringe more delicate than frostwork, and which, when torn and broken, will never be re-embroidered.

A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss he can never make whole again. Its effect cannot be eradicated; it can only be forgiven.—Henry Ward Beecher.

A VIVID LETTER FROM HOLLAND

The following is the text of a letter from a Dutch theologian. It throws a particularly vivid light on present conditions in that country:

"How happy I am to find that it is possible for me to write to you. I was most grateful to receive your last letter, but a long time

has gone by now and much has happened since then.

"My only son has been taken away to Germany with several thousand students. I do not know his address, nor where he is, or how he is occupied.

"The students nearly all refused to sign a declaration of loyalty and were sent away at the beginning of May.

"About half of them are in hiding, but it was not possible for all. The theological faculty has almost disappeared. No more lectures are held. Everything has to be done by private correspondence.

"You cannot think how family life has suffered here. The church (or rather, the churches) grow wonderfully on account of the trials they are going through. The younger generation is growing up to manhood in quite a different way from anything we had imagined. They often show a striking loyalty to the faith.

"About fifty pastors of our church are under arrest and many others are living a very precarious life. Nothing is being written or printed, and it is no longer possible to get foreign books."

—Spiritual Issues of the War.

MANPOWER SHORTAGE AND LIQUOR

Half the manpower required to meet "minimum" production requirements could be available immediately if the liquor traffic were closed down for the duration, the National Woman's Christian Temperance Union declared recently.

Pointing to the liquor industry's own estimates that in peacetime 1,000,000 persons were engaged in production and distribution of alcoholic beverages, Mrs. Ida B. Wise Smith, W. C. T. U. president, estimated that stopping all liquor sales would free more than 600,000 workers for essential work.

"There are still more than 375,000 places selling liquor in the United States," she said. "Added to the thousands who are working breweries and wineries, the employees of these places could do much to relieve the severe manpower shortages in factories, transportation systems, laundries and other essential industries."

Also, she said, thousands of farm hands and vineyard workers would be released for more essential agricultural jobs.

Whatever God gives should not be wasted, whether His mercies, His providences, or His promises.—Selected.

All our problems are ultimately spiritual. Peace and security; the fair distribution of the necessities of existence; the right apportionment of work and the proper use of leisure; the right application of science and knowledge; the laws of moral health—all these eventually depend upon men's wills; and men's wills only go right when they are oriented by God.—A. W. F. Blunt, D.D.

How To Hold FALSE TEETH

More Firmly In Place

Do your false teeth annoy and embarrass by slipping, dropping or wobbling when you eat, laugh or talk? Just sprinkle a little FASTEETH on your plates. This alkaline (non-acid) powder holds false teeth more firmly and more comfortably. No gummy, gooey, pasty taste or feeling. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

REV CHARLES FRANKLIN EMERY

By Rev. W. B. Jones

The subject of this memoir was born in Paoli, Orange County, Indiana, June 12, 1855, near French Lick Springs; his father's name was Smith; his mother died when he was one year old. His mother's sister had married Charles Franklin Emery, of Pennsylvania, and he was adopted by this couple, who were without children, and he was baptized in the Presbyterian faith and given the name above mentioned. He was reared in that church. In his infancy he was brought to Yazoo City, Miss. Here he grew up to manhood. It seems that his father and mother were in part of Seminole ancestry, of which they were very proud, and he bore physical evidences of it.

He was a product of the Civil War of the 60s and of the dark days of Reconstruction in the South, for his subsequent life was shaped by these events, as he himself writes, and he took an active part in the Reconstruction, so far as his young manhood allowed. His foster father, hereafter called his father, was among the first to volunteer for the war of 1861, and he served to the end, being wounded in battle, and he was mustered out in 1865 in the regiment of General Wirt Adams, of Mississippi, a captain of cavalry.

His early education was secured through tutors, as his father would not allow the son to attend the public schools, or charity schools as they were then called, and he joined with others in securing a teacher from Virginia to instruct their sons. The son made rapid progress in his studies and at the age of 16 he entered the Junior Class of Trinity College (now Duke University) and graduated with the A.B. degree on his eighteenth birthday, June 12, 1873; afterwards the same college conferred upon him the degree of A.M., in 1874. At the time of his death he was the oldest Duke alumnus.

His father was a very proud man, and the son was never allowed to associate with any who were considered socially beneath him, and he was taught "never to brook an insult;" he was taught to believe in duels, common in that day, and he had few associates; consequently he was dubbed "Lord Emery," and before he was twenty-one years of age he fought a duel with the editor of the local newspaper, also one at Ocean Springs with a Catholic priest. This lack of social mixture in his boyhood days doubtless goes far to explain his lack of mixing qualities in his later life and ministry, and it also tells us why he abhorred popularity.

Returning home from college he taught school for a few months in Benton, Miss., and then accepted a position in 1875 in the Yazoo City high school as first assistant, and afterwards became the principal of that school until he was licensed to practice law in May, 1880. He practiced law in Yazoo City, Greenwood and Pine Bluff, Ark. Here the condition of his eyes forced him to give up the practice of law.

He was converted and became a member

of the Methodist Church while a student at Trinity in 1874, but he lapsed into infidelity and became skeptical for several years. He returned to Mississippi just in time for a revival meeting at Ocean Springs, led by Dr. T. S. West, and in 1887 he was restored, his eyes at once improved and he taught as president of "Collegiate Institutes," 1886-1893, at Greensburg and Amite City, La., and he was president also of Arcadia College, Crowley, La. He joined the Presbyterian Church in 1880 at Yazoo City; he reunited with the Methodist Church in 1886.

During the school vacation in 1878 he spent the summer at Ocean Springs where on July 22 he was happily united in marriage to Miss Mamie Jane Case, eldest daughter of Dr. D. C. Case, an outstanding physician of New Orleans. To this union there were born two sons, Charles Franklin, Jr., June 25, 1879, who survives him, and with whom he and his wife lived in Houston, Texas, after his superannuation in 1923. The other son, Don Carlos, Dec. 26, 1881, who died in 1907, was a student for the ministry, graduating from Vanderbilt University. Their mother died in triumph, Dec. 26, 1932, leaving a grateful but broken-hearted husband to travel the balance of the journey alone, with only the companionship of his son, who was ever faithful to him.

He was licensed to preach at Ocean Springs in 1893, Rev. H. E. Partridge being the presiding elder.

The Mississippi Conference in December, 1893, admitted him on trial at Hazlehurst, and received him into full connection in December, 1895, and he was ordained deacon by Bishop Wilson at Jackson, December, 1897. He was a faithful, conscientious pastor and an unusually good preacher and princely gentleman, with an affectionate and tender heart when one came really to know him. He never shirked duty, but denounced sin in high places and in no uncertain terms, and he was strong for the verities of the gospel; he did not hesitate to move rather than compromise, even with the strongest and best leaders of the church.

His first assignment was to the Purvis charge, 1894-95, including Lumberton and Poplarville. While there he was offered the presidency of a Methodist female college in Virginia, a permanent place with good salary and many advantages for his family, and he was advised to accept it by friends and by his wife; yet he felt that he had been called to preach and that he could serve his Lord better by adhering to the pastorate. His living son is authority for the statement that he also declined an offer of the honorary degree of Doctor of Divinity by a great college for fear that it might make him proud. He also served the following appointments: Columbia Station, Biloxi; Edwards, Capitol Street, Jackson; Waynesboro and State Line, Pearlinton and Logtown, Summit, Hazlehurst, Fifth Street, Meridian; Brandon, Canton; Crawford Street, Vicksburg; presiding elder of Newton District, Natchez, Court Street, Hattiesburg; Columbia, Tylertown, Fayette.

At the Conference in Gulfport in 1923 he was superannuated at his own request. He and his wife moved to Houston, Texas, making his home to the end of their lives with their son, Frank. They identified themselves with the First Methodist church, of which Dr. A. Frank Smith was pastor, who has been exceeding kind and helpful to them both as pastor and later as bishop. That great church deserves our gratitude and our thanks for the very great help in pro-

viding a home and for many other things, even up to this day. Bishop Smith officiated at the funeral of Mrs. Emery, assisted by the thirty-two Methodist pastors of Houston.

But the tired, faithful old veteran, now nearly 88 years of age, has wrought well, has been faithful, is now praying that the earthly house of this tabernacle might be dissolved, for he knew that he had a house not made with hands, eternal in the heavens. His prayer has been heard; God is calling, and on April 25, 1943, the anniversary of the resurrection of His Son, this old saint answers at 4 o'clock p.m. He passed away in perfect peace, with a smile on his patriarchal face as he entered into the upper and better Kingdom. He added strong testimony to the statement of John Wesley, "Methodists die well." He was buried from the First Methodist church, Houston, Texas, and his body was laid beside that of his wife in Hollywood cemetery, the services being conducted by the pastor, Dr. Paul Quillian. We shall see him again, our friend and brother.

REV. H. W. BOWMAN

Homer William Bowman was born December 12, 1869, in Leverett, Mass.; died July 26, 1943, and was peacefully laid to rest in Pelican cemetery on July 27 in the presence of many of his devoted friends.

Bro. Bowman came south in the year of 1888 and made his home in Chireno, Texas. He was converted in 1891, joined the Methodist Episcopal Church, South, and immediately entered the ministry as a member of the East Texas Conference.

He was happily married to Miss Molley Holliday (a daughter of the late Rev. S. S. Holliday). He transferred to the Louisiana Conference in 1898, and then transferred to the Indian Mission Conference in Oklahoma in 1901, and back to Louisiana in 1903. Bro. Bowman served his Church faithfully for 37 years. Seven of these years were spent as presiding elder on the Baton Rouge and Lake Charles districts.

His health failing, he took the superannuate relation in 1928, and made his home at Pelican.

Bro. Bowman was long a great sufferer, yet he bore his affliction with perfect patience. He was never heard to complain of what he had to endure. He was fortunate in that he had a devoted wife who waited on him untiringly to the end. It was her request that the undertaker bring his body back home; said she wanted him home for one day without pain.

Bro. Bowman was a man of a master mind. There seemed to be no subject that passed him without being mastered. He owned a wonderful library. No book was too costly for him to buy if he thought it would enlarge his scope of knowledge for usefulness. His uppermost thought was to serve God and humanity. He was so well-informed on all subjects that it was woe unto him who assailed him.

Bro. Bowman had no children and no relations in the South. None were left to mourn his going except his wife, her relatives and his friends. It was a great pleasure to know him. He was a source of inspiration, both intellectually and spiritually.

The Church has had to give up a great preacher and the world a helpful friend.

His devoted friend,

J. C. PRICE.

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A CENTURY OF PROGRESS

(Continued from page 11)

selling whiskey. Up to 1200 A.D., in England, mass was said for lepers just as for the dead. Now they are sent to leper colonies and many of them cured.

I have heard a lot of the "good old days." I have nothing against them, but I have never been able to locate "em." I asked my father when they were, and he referred me to my grandfather, and my grandfather said he did not know, but that he used to hear his grandfather talk about them.

My Grandpa notes the world's worn cogs,
And says we're going to the dogs.
His granddad, in his house of logs,
Swore things were going to the dogs;
His dad, among the Flemish bogs,
Vowed things were going to the dogs.
The caveman, in his bearskin togs,
Said things were going to the dogs;
But this is what I wish to state,
The dogs have had an awful wait!

I am glad I am not my grandpa. It would be great to be my grandson. I believe, with Tennyson, that "the best is yet to be."

There is no occasion for young people to be discouraged as they face the future. There will be heavy burdens to bear, but there will also be an inspiring challenge. If we depend upon newspapers with their scareheads, we will probably not be able to get this viewpoint; but if we take a glance at the situation from the standpoint of history, we will be comforted.

DR. PUGH, HEAD OF GENERAL COMMISSION ARMY AND NAVY CHAPLAINS REPORTS

An Advanced North African Air Base, Oct. 8.—On all the fronts of the armed forces of the United States thus far visited by the Rev. Dr. William Barrow Pugh, of Philadelphia, as the representative of united Protestantism in America, he found a determination to win not only the war but also the peace.

Dr. Pugh, as chairman of the General Commission of Army and Navy Chaplains, is on an official tour of the various fronts. He is accompanied on the tour by Col. George F. Rixey, of Washington, D. C., Deputy Chief of Chaplains. Dr. Pugh is a former chaplain with more than 20 years' experience.

In a recent conference with about 40 chaplains of the 2nd Air Service Command, the 12th Air Force and a Bomber Command, he said: "I have talked with commanders in every theater that I have visited, and I have been amazed, with all the time that their duties require, at the way they have been thinking. They are doing everything humanly possible to win the war, and yet when they have talked with me they have discussed the peace and the future world. They can see, as I can, that we can't afford ever again to win a war and lose a peace."

He told the chaplains that they will have a "tremendous mission" after the war. The twelve million men and women now in the armed services will be willing to listen to the chaplains who have been through the war with them, Dr. Pugh said, and will form the potential material for the future Church in America. He added: "It is a responsibility that will challenge the best in you."

RESOLUTION

Whereas, God has seen fit, in His wisdom, to remove from our midst one of our most beloved members, Mrs. J. W. Allen. Therefore, be it

Resolved, by the Woman Society of Christian Service, that in her death we have been called upon to part with one of our best and most loyal members. "Faithfulness to every trust" was one of her outstanding qualities, and she was elected to many places of responsibility in the missionary society in her long years of service. Because of ill health, she had not been able to attend the meetings for several years; but her counsel and help were eagerly sought and always cheerfully given.

While our Woman's Society of Christian Service has suffered a loss no one can estimate, we bow in humble submission and thank our Father for giving to our Church such an one as our sister. The memory of her noble Christian life, like the sweet fragrance of the flowers she loved, will linger with us through the years. Be it further.

Resolved, that a copy of these resolutions be placed on file in the records of the Wom-

an's Society of Christian Service of the Long Beach Methodist church, that a copy be sent to the family, and one sent to the New Orleans Christian Advocate.

MRS. G. A. ALEXANDER,
MRS. H. J. MOORE,
MRS. G. P. McKEOWN,
Committee.

PREACHERS MEETING, EAST END OF LAKE CHARLES DISTRICT

(Continued From Page 8.)

and inspiration, by a rising vote. Bro. Andrews expressed his appreciation for the fine cooperation from the group who had helped make the Lake Charles District so conspicuous.

The Benediction was pronounced by Rev. B. H. Andrews at 12:10, and the group retired to the DeLuxe Cafe where a fine meal was served in honor of Bro. Andrews, who is to leave the district this year. Brother Grambling was host.

J. H. SEWELL, Sec.

Older Members Forgotten?



Take the Church to them!

OLD AGE, ill health, or occupation no longer need prevent members from taking part in the work of their church. Adults who for these reasons cannot attend services can join the Home Department. Why not enlist these persons? *Home Quarterly* is the magazine you will need to take the church to them. It contains Sunday school lessons, daily devotions, valuable articles, and practical suggestions for service in the Home Department.

HOME QUARTERLY

IN THE OCTOBER-DECEMBER ISSUE:

Uniform Lessons on "The Ten Commandments and the Teachings of Jesus"

Articles:

"How to Overcome Enemies" by Clarence Edwin Flynn
"The Crowning Touch of Thanksgiving" by Hilda Richmond
"Christmas Afternoon" by Paul Quillian

Departments:

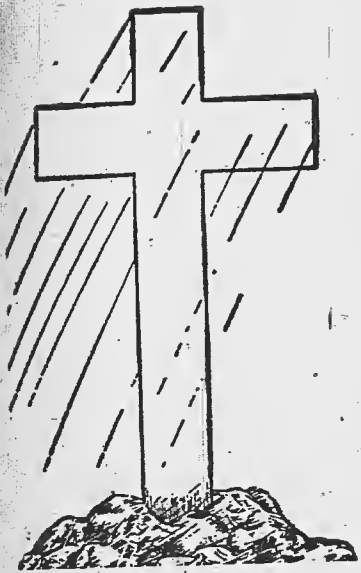
GUIDE TO PERSONAL AND FAMILY DEVOTION by Ernest F. Tittle
THE VISITORS' ROUND TABLE by M. Leo Rippy

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New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

I trust in Nature for the stable laws
Of beauty and utility. Spring shall plant
And Autumn garner to the end of time.
I trust in God—the right shall be the
right
And other than the wrong, while He en-
dures.
I trust in my own soul, that can perceive
The outward and the inward—Nature's
good
And God's.

—Robert Browning.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, because I know
that there is nothing that can come to
me apart from Thy knowledge and per-
mission, nothing that Thou canst not help
me to meet with courage and joy, nothing
in which I cannot find Thee, nothing that
Thou canst not turn to my good. Deepen
this faith within my heart; make it most
real to me in the hour when most I need
it. Teach me to find the hidden gain in
everything that seems to be only loss.
And over everything that seems to defeat
my best purposes and wither my fairest
hopes, make me more than conqueror
through Thy love. Amen.

The Bible

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes in to the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dreams, so that love, friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes into the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to his friend and comrade: "Goodbye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.—Henry Van Dyke, D.D.



WALLET OF THE WEEK



EDUCATIONAL DEFICIENCIES were responsible for four hundred and thirty-three thousand rejections of men of draft age by the Army. This means the loss of a great army of otherwise qualified men. Along with this uncomplimentary record is the fact that twenty thousand public school classrooms are to be closed this year for lack of teachers. In view of the enormous sum being paid for the training of draftees, it would seem that to allow so many classrooms to be closed shows a questionable disposition of manpower.

* * *

AN ARMY CAMP with a capacity of seven hundred men has been built just outside Jerusalem for British African soldiers in the Middle East. The most of the men who go to this camp are from British African colonies. It is said that most of them are Christians and spend much time in visiting the Holy places; but for the Moslems, there is the Mosque of Omar, which is second only to Mecca and Medina in sacredness and as places to which Mohammedans make religious pilgrimages. The camp is about twenty minutes' walk from the Old City.

* * *

SYNTHETIC PRODUCTS hold the prospect of taxing the capacity of the nation in the production of food in the after-war industrial development now foreshadowed. Much grain will be diverted to the manufacture of alcohol for producing synthetic rubber, and the soy bean crop will be drawn upon for the making of plastics. These indicate but two of a growing list of agricultural products which may be drawn upon in the years ahead. The diversion of grain for the manufacture of alcohol will certainly not end with the production of rubber.

* * *

THE CHAPEL OF THE DEEP is an odd religious structure which is silhouetted against a grim background of Aleutian mountains. It was constructed by a detachment of American armed forces now in that section. No Christian church had ever existed in that locality, and the sailors of a submarine fleet built this place of worship under the leadership of their chaplain, Captain Maurice Witherspoon. The chaplain is a veteran spiritual leader of the Navy, and in this sanctuary men of the submarine fleet go for worship before departing on their hazardous journeys.

* * *

THE SHWE DAGON PAGODA, in Rangoon, Burma, is one of the most famous Buddhist structures in the world. The pagoda itself stands on a rectangular "platform" six hundred and eighty-five feet by nine hundred feet. This "platform" is one hundred and sixty-six feet above the level of the surrounding ground, and the zedi, or bell-shaped structure, reaches a height of three hundred and twenty feet above the pavement. The pagoda commands every approach to Rangoon. Its pretentious dome is gilded once every generation, parts of it with plates of gold. Its great bell has no "tongue" and is rung by striking it with a billet of wood.

CRIME AND DELINQUENCY among girls is reported to have had an alarming increase since the war began. During 1942, the arrest of minor girls for moral offenses increased 64.8 per cent over 1941, and the arrest of girls under 21 for all kinds of moral offenses increased 104.7 per cent. The arrest of minor girls during 1942, for all offenses, increased 55.7 per cent over the previous year, while arrests of boys decreased 3.6 per cent. The battle against moral evil at home is as real as the battle in Europe and it must be won, or we lose all.

* * *

CITY TEMPLE, London, was bombed and utterly destroyed by a German air raid early in the war, and since that disaster the congregation has worshipped in an Anglican church generously loaned by the congregation. Notwithstanding their trials, practically every feature of the work has been kept going, the membership is the highest in the three hundred years of its history, and its financial position is sound. The City Temple congregation is looking forward to the day when a new and worthy Cathedral will take its place on the site where only ruins now appear.

* * *

THE INCIDENCE OF VENEREAL DISEASE has risen more than seventy per cent since the outbreak of the war in Britain, according to a report made by the Western Temperance League Council. Publication by the Ministry of Health and Information emphasizes the fact that drink is neither food, stimulant, nor tonic, and is a well-known cooperating factor in the spread of venereal disease. Appeal has been made to the Ministry of Education to lay a foundation for fortifying youth against the lure of liquor and "mendacious advertisements of drink."

* * *

THE UNIVESRSITY OF MINNESOTA is reported to have introduced an innovation in the examination of freshmen this fall. After the students have finished their physical examination, they are given a five-minute test in speech efficiency. Those who show speech defects are advised to take curative treatment in the clinic. The reason for this test is that speech is of extreme value in both the educational process and in personal effort toward effective living. Pressed too far, such a test might do harm, but there can be no doubt that any effort to remedy speech faults should be helpful.

* * *

PRESENT-DAY JAPANESE TRENDS, are described in a book by Dr. Holtom, Universite of Chicago Press, as resulting from a combination of religious and political factors. It is said that the true character of the Japanese state is theocracy supported by the State Shinto cult, which places the Emperor as the representative of the Deity. In addition to practical Emperor worship, there is an ethical foundation similar to that found in Confucianism. A marked difference between Shintoism and both Christianity and Buddhism is that the former fosters a narrow nationalism while the latter have a universal aspect.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

SPIRITUAL PRIORITY

Jesus summed up the implications of the Sermon on the Mount with the injunction: "Seek ye first the kingdom of God, and his righteousness." Whatever other meaning that may have, it indicates a priority for the things of the Spirit. We noted recently a statement, attributed to an organization of workers, in which there was an insistence upon the "Four Decencies" as springing from the heart of the people and representing their aspirations. The "four decencies" are: A decent job; a decent home; decent social security; and a decent educational opportunity. It seems to us that, important as these are, they are incidental to that which Christ gave priority. They are such that any pagan might avail himself of them without changing his pagan estate.

The "Four Decencies" seem to us to deal with the surface aspects of the real problem of our social life. Social progress by compromise or by the magnanimity of a favored class is but half a solution. It is one thing to assent to the fact that all men are created in the image of God, but it is quite another thing to awaken the divine in them. We do not think that the will to escape from an inferior role in life is universal, and we are not convinced that "few can escape" from such a station if the will to escape be present.

Social division always assumes something of a conventional pattern, but the mere destruction of the pattern would not necessarily mean the destruction of the division. The social and economic pattern as a basis of division is changing now. Decisions which came about on the farm and in the shop a generation ago are now being transferred to the school. The pattern is rapidly becoming psychological and intellectual. More and more an intellectual straight edge is laid upon a life before it has had opportunity to emerge from the shadows of an inferior culture, or to reveal the strength temporarily hidden by a plodding mind. Any observant person knows that many who are in no way precocious will be known to fame when "quiz kids" of the same generation have dropped into oblivion.

Equality cannot be effected by a schedule of decencies, nor will it be established by a redistribution of wealth. It does not rest upon outside decisions, and it is only incidentally promoted by material things. Personality and spiritual priority are still open roads to an estate vastly more significant than that which may be attained through any number of "decencies." The human never reaches its noblest perfection unless reinforced by the divine. "Seek ye first the kingdom of God."

THE CONFERENCE SEASON—REFLECTIONS

The approach of the Conference season is for every church in Methodism a time of auditing and a time of planning, especially as regards ministerial leadership. The operation of the Methodist itinerant system makes our people open to the temptation to run ahead of the Spirit in decisions as to congregational leadership. There is a strong tendency to develop the horizontal rather than the vertical look. This is true no less of churches than of the administrators of the system of supply. When a congregation seeks a change of ministers it is often a matter of personal dissatisfaction, not a matter of unmet spiritual hunger. In a few instances a minister's consecration may be the ground of complaint—an aggravated example of the horizontal look.

It seems to us that a change of pastors upon the grounds of expediency or in response to whim is tragic. It should be one of the most humbling experiences of church life, whether it be as "pulpit committee" or the Bishop's Cabinet. It should not turn upon social or cultural aspirations, but should always be an effort to serve the spiritual needs of a congregation. It is important to care for the minister and his family, but not less important to provide for the hungry and destitute souls of a congregation. Dollar-marked appointments are criminal and the sending of a pastor who is cultured and personally popular, but lacking in personal consecration, is sheer disregard of a sacred responsibility. A true pastor must be divinely commissioned and spirit-filled.

To seek a minister for any other reason than his passion for souls and his ability to impart the things of God from the pulpit and all the way out to the humblest home of his parish, is to undervalue the office and to discount a congregation's potentialities. When we dislocate or remove the true coefficient of church life, whether intentionally or otherwise, we release the forces of evil, promote erroneous conceptions of the church, and establish wrong standards of Christian conduct.

A ministry is a time of seed sowing in the congregational field. We once saw in Europe vast fields of grain flecked with blazing red patches of poppies. The farmer planted only wheat, but the poppy seeds of former years were there. The error of an assignment may be discovered but change will not prevent the harvest from seeds that are already in the ground. The new type of sowing will be flecked with red, the danger signal of injudicious planning and unwise administration. A popular ministry is not a handicap, but a spiritual ministry is imperative.

"A ROTTEN WORLD"

In his New York address last Saturday, Mr. Sumner Welles used the gripping words of our caption as a climax for his diagnosis of the world situation today. While his address was courageous and frank, it seemed to us, in the part that we heard, to offer a human and material solution for the dire situation which he discussed. His prescription was based upon a supposed Allied triumph and was an appeal for an agreed policy on the part of Britain, Russia, China, and the United States, and any decision which these Allies might make for the proposed post-war world was to be implemented by a standing Army, an international police control for the enforcement of peace terms.

We wish to offer a few observations upon the plan as outlined by Mr. Welles. First, its social idealism and the gigantic international machinery proposed for its maintenance is both intricate and colossal. Mr. Welles makes reference to the "Four Freedoms," but it is evident that he looks to chariots of steel, and not to any spiritual force or ideal. We think that the religious factors in the post war planning of political circles are being shunted aside by mere reference to a general and an unauthorized cartel. We doubt whether our international situation can be controlled by such a stupendous organism of political policing as might be built upon the ashes of "a rotten world."

The very fact that Mr. Welles' proposal rests primarily upon the decisions of the victorious half in the bloodiest struggle of all history raises a whole brood of questions and speculations. He admits that inside the democratic factions are divergent views and interests which must be reconciled by immediate diplomatic concordats, if the welter of rottenness is to be stopped. At this point he introduces into his solution all the "ifs" of human history and all the uncertainties of international diplomacy. Except by almost incidental reference, he does not offer a universal principle upon which conqueror and conquered might meet on common ground. His scheme is based upon a materialistic platform for a world whose nerves have been shattered and whose emotions are overwrought by the tragedies and disasters of war.

Finally, Mr. Welles seems to depend upon a one-sided and an imposed policy for peoples whose outlook will be political and material ruin. It will be many a day before London, Plymouth, Coventry, Stalingrad, Smolensk, Hamburg, Berlin, Naples, Messina, and a hundred other places with their grim and ghastly ruins can be forgotten. He failed to recognize religion in his ambitious thesis, the one factor which offers an approach to social and political solidarity for all peoples. We are not unmindful of the fact that there are those who challenge the appeal for a Christian civilization, and we know the divergent views which exist inside the Christian Church, but even at that, Christianity is more to be trusted for establishing peace and justice than is any political machinery presided over by military police.

It is no time for the Christian Church to join in the despairing chant, "A rotten world," while we secretly hope for an unforeseeable resolution of our problem. Let us remember that Christianity scored its greatest victories upon a back-drop of human despair. In the face of the challenge today, we must not cry, "To your tents,

O Israel," but let us lift high the standard of our faith, and let our trumpet-call to the ends of the earth be, "March."

"EAST IS EAST AND WEST IS WEST"

In a recent book, "Between Tears and Laughter," the brittle cynic of China, Lin Yutang, has tried to sum up the world situation and its aftermath in a few brilliant epigrams and witty generalizations, some of which seem well-founded.

But, as is the case with many generalizations, they try to cover too much or leave out too much. In other words, much that he says seems superficial. He is a brilliant writer, but not very profound. He is widely read in English, German, and French literature, but his pen is a little too facile, his wit often dipped in gall, especially when he writes of Mr. Churchill.

Now, it seems to me an unfortunate thing for Mr. Churchill to have said that he did not expect to preside over the liquidation of the British Empire, at the same time that he was willing to become a signatory to the Atlantic Charter.



Dr. A. P. Hamilton

Also, I realize that it does leave us all a little confused in our thinking to have the so-called Four Freedoms proclaimed by the head of the government which has taken such a determined stand with respect to the Dominion status or freedom of India, either now or hereafter.

Mr. Churchill has very definitely and clearly shown that he is opposed to any such concession to the people of India, and that he considers it nobody's business but Britain's. Just as Mr. Stalin insists that it is nobody's business what Russia wants in the post-war world of Europe and what she expects to keep for herself of conquered territory along the Baltic and in the Balkans.

In fact, in the forthcoming conference in Moscow she evidently does not want the subject so much as broached.

But these questions about India and the smaller states of Europe do concern all of us.

And I agree with Lin Yutang that India's affairs must be settled with justice and right on both sides.

What that is, I do not presume to say. And it is precisely here that I disagree with him when he attempts to tell Mr. Churchill and the British Government just what they ought to do.

Also, I disagree with Lin Yutang when he draws a parallel between Pericles and the Prime Minister, as well as between the Athenian Empire and that of present-day Britain.

It seems to me that Lord Bryce was much nearer the truth when he drew the analogy between the Roman Empire and Great Britain in his brilliant book of some years back.

It seems to me that Mr. Lin Yutang is much more convincing when he writes of China, for there he is on familiar ground.

His book, however, is brilliant, witty and thought-provoking, and should be widely read.

A. P. H.

LOUISIANA CONFERENCE ENTERTAINMENT

Dear Dr. Duren: Over-crowded conditions in Lafayette, which have increased since July 1, necessitates our making the following requests:

1. That all persons not members of, or delegates to, the Annual Conference, please refrain from reserving hotel or tourist camp rooms within Lafayette. Such persons should come to the Conference by car, and drive back and forth to Abbeville, Crowley, New Iberia, or Opelousas.

2. Unless our ministers' wives wish to see members of the Conference have to drive to neighboring towns for rooms, they should cancel reservations already made to give place to ministers and delegates, as we haven't found enough rooms for ministers and delegates, as yet.

3. The same holds for ministers or delegates who have reserved or demand single rooms. Ninety per cent of rooms available have only double beds. We'll have to find a sleeping partner, or cause someone to drive to neighboring towns for a bed.

4. Please make all reservations from this date, through me, including "your room-mate's name," and the name of your church's delegate, and whether lady or gentleman.

5. A number of good tourist camps are close in and convenient for those bringing cars. The hotels are just about full. Write us if you are willing or desire to share rooms with one or two double beds, at about 75 cents to \$1.25 per person. Many will have to be assigned to these tourist camps.

6. Ministers who have been invited to stay in our homes will please help, out of expenses their churches provide, the superannuates' expenses at the hotels. We had previously asked our Lafayette folk to open their homes first to superannuates. But several superannuates have asked us to "please place me in a hotel." That we will do, so far as we can.

Sincerely,

W. H. GILES.

PLEASANT RIDGE CHURCH

Kipling—The 100th anniversary of the Pleasant Ridge Methodist church, of the DeKalb, Miss., Methodist charge, was celebrated in the year of 1937. It ranks among the first churches in Kemper County in its career for Christianity. Many great and noble saints have lived and worshipped at this church, and gone on to glory. It was organized by a distinguished pioneer, the Rev. Mastern Crawford, a local Methodist minister, who came with his family, in the spring of 1837, to Kemper County and settled on what is now known as the R. L. Nicholson farm in Kipling community; he bought all the land that stretched away to Flat Creek on the west and many acres to the north, at \$12.50 per acre. He realized a church needed to be built and membership organized; to this he gave his efforts, his time, his talent and his money. A small log church was built near where Dry Ridge schoolhouse was located. The late Hon. T. Gewin, of DeKalb, states in his writings that this little church was also used as a school house, and that he attended school there in 1846. In the year 1845 another log house was built where the Pleasant Ridge church now stands, on Highway 39, three miles south of DeKalb. The Rev. D. W. Armstrong served as first pastor after the

Rev. Mr. Crawford, at the little log house first built. The Pleasant Ridge church was placed in the Alabama Conference in with the DeKalb organization in 1843.

The first mention of the DeKalb charge was in the year 1843, at the Alabama Conference.

Dr. W. W. Holmes, district superintendent at New Orleans, is a direct son of the Pleasant Ridge Methodist church.

The pastors who have served on the DeKalb charge during the intervening years are reported as follows: Revs. Hilliard J. Hunter, 1844; C. C. Calloway, 1845-46; Walton J. Reaves, 1847; Robert S. Finley, 1848; Theopolus Moody, 1849; John W. Phillips, Jr., 1850; Allen M. Box, 1851; James A. Clement, 1852; Cornelius W. McLeod and John W. Cook, 1853; George W. Tucker, 1854; John W. Ellis, Jr., 1855-56; James R. Thomas, 1857; William Ira Powers, 1858; Wm. A. Montgomery, 1859; Silas H. Cox and Orlando P. Thomas, 1860; Francis Walker and J. J. Grace, 1861-62; D. M. Hudson and N. F. Mitchell, 1863; Andrew J. Coleman, 1864; Williams Ira Powers, 1865; James M. Gann, 1866; No record, 1867-70; Daniel G. W. Ellis, 1871-73; Supplied, 1874; Andrew J. Coleman, 1875-76; James M. Gann, 1877; T. Y. Armstrong, 1878; A. B. Nicholson, 1879; W. P. Andrews, 1880-81; D. G. W. Ellis, 1882-85; R. F. Witt, 1886; W. G. Backus, 1887-90; R. A. Breeland, 1891-94; H. W. Van Hook, 1895; G. H. Thompson, 1896; Curtis D. Cecil, 1899; H. Mellard, 1900-01; B. W. Lewis, 1902-05; E. L. Alford, 1906-07; R. H. Barr, 1908-10; W. F. Baggett, 1911-14; J. F. McClelland, 1915-19; M. L. White, 1920-24; H. E. Raley, 1926-28; T. B. Winstead, 1929-34; Murray Cox, 1935-38; E. D. Simpson, 1939-42; Andrew F. Gallman, 1943.

DR. SUN'S LAST MESSAGE TO CHINA

For forty years I have devoted myself to the cause of the people's revolution with but one end in view, the elevation of China to a position of freedom and equality among the nations. My experiences during these forty years have firmly convinced me that to attain this goal we must bring about a thorough awakening of our own people and ally ourselves in a common struggle with those peoples of the world who treat us on the basis of equality.

The work of the Revolution is not yet done. Let all our comrades follow my "Plans for National Reconstruction," "Fundamentals of National Reconstruction," "Three Principles of the People," and the "Manifesto" issued by the First National Convention of our Party, and strive on earnestly for their consummation. Above all, our recent declarations in favor of the convocation of a National Convention and the abolition of unequal treaties should be carried into effect with the least possible delay. This is my heartfelt charge to you.

WITH THE PASTORS

THE PULPIT VOICE

By Charles O. Ransford

The voice is an index of temperament. Nervous and highstrung persons speak in a high tone of voice. Slow and quiet persons speak in moderate tones.

St. Paul is illustrative of different char-

acteristics in speaking. As Saul of Tarsus he was an intense and highstrung person and violent in temperament. At the beginning of his ministry, in controversy with the church in Corinth, he acknowledged himself that he had used "sharpness." He records also their accusation that "his speech was contemptible." Revised Version, "His speech of no account;" Moffat, "His delivery is beneath contempt;" Goodspeed, "As a speaker he amounts to nothing."

But when age and experience and grace had changed the nature of Paul he became another man, and spoke in love and tender persuasiveness. His Epistles, though strong and forceful, have a clarity of expression and an eloquence in pleading that indicate he was speaking out of his heart. His defense before Agrippa is a masterpiece in calmness and selfcontrol and strongly persuasive.

Our colleges and theological seminaries have departments of public speaking, but it is difficult to make a pleasing and effectual pulpiteer unless the man has personality and self-control when speaking.

Preachers want to please their auditors. They must please to become effective. Too much time and study cannot be given in the practice of public speaking. The first requisite is that a man should know his faults and limitations and then diligently try to overcome them.

The slow speaking and stammerers have studied and practiced speaking for hours at a time. Young men of high nervous tension have practiced selfcontrol. Men with deep voices have sought modulation.

Every man must study himself. He must never shun criticism. Criticism will help him. Knowing himself, he must seek to discipline himself until he can be at ease and in calm self-possession speak fluently.

The Gospels spoken by Jesus read like music. Numerous portions are poetic. Certain parts are hymns. A considerable portion of Holy Writ has been set to music. Handel's "Messiah" is the story of Jesus from the Psalms and Prophets and Gospels.

The study of vocal music is always helpful. The more discordant the voice, the greater the need of musical training. Music, more than all else, teaches selfcontrol in the tone of voice. The man may not become a vocalist, but he will help himself in public speaking.

Reading aloud is most helpful. Enforced extemporaneous speaking is an effectual aid. Every preacher, no matter how excellent his voice and well trained, should go into his church alone and, standing in his pulpit, read the Scripture lessons. It is well to go through the form of service, announcing the hymns and lessons and public notices. No detail of the service should be omitted.

The man who undertakes such exercises is not in vanity seeking a way of better expression; he is conscientiously trying to make himself effectual in public speech and persuasive in preaching the gospel.

Every young man who spends four years in college and three years in a seminary should have an ambition to become effectual in pulpit ministrations. If he is not, he cannot charge the failure to his instructors.

We learn from books and experience, but the preaching of the gospel message is a personal task. Teachers, with their most diligent efforts, cannot make public speakers out of the most learned students unless the young men have the ambition to speak well. Whatever the study or practice or discipline required, young preachers must apply themselves until they become effectual and personally pleasing.

CONFERENCE NEWS AND PERSONALS

Rev. L. A. Bennett has had a very successful year at Horn Lake, Miss. All finances will be paid in full at the forthcoming Conference session.

Mrs. W. E. Roberds, whose husband died on June 26, has moved from Quincy, Miss., and is making her home at Greenwood Springs, Miss., according to a request for change of address.

Dr. Marion S. Monk, pastor at Mansfield, La., says that his church will make its usual good report. Dr. Monk is now closing out his third year and is much pleased with the generous attitude and cooperation of his people.

Rev. Jeff Cunningham is reported to be having great congregations at the Oxford-University church. It is said that the auditorium is frequently so crowded that the ushers have no seats left after they have finished their task.

Rev. W. E. Trice, pastor of the University Church, Baton Rouge, La., sends us a list of more than 250 affiliate members of his congregation. More than 80 per cent of the list are from Louisiana churches, a few are from Mississippi, Texas, Arkansas, and Alabama.

Rev. N. N. Maxey, pastor at Olive Branch, Miss., is closing out a very successful year. All finances will be paid in full. Bro. Maxey began his new church school year with a training school for his officers and teachers, 16 of whom were enrolled and the same number receiving credit.

Rev. Mathis Armstrong recently underwent a very serious operation on his eye at the Methodist Eye, Ear, and Nose Hospital in Memphis. He is said to have had an even chance to become completely blind, but the operation was a success. He is probably now back at his home in Jonestown, Miss.

Dr. J. T. Leggett, retired member of the Mississippi Conference, living at Hattiesburg, attended the meetings of both the Seashore Campground Board and the Advocate Publishing Committee. He is looking unusually well, and we trust that his bow may abide in strength for yet many moons.

Rev. W. L. Robinson is doing an excellent work at Grenada. In the two years of his pastorate there the church has increased its Benevolence acceptances from \$500 to \$1,200, with about \$75 paid to the fourth Sunday offerings in addition. At a recent meeting of the Board the pastor's salary for the coming year was raised to a minimum of \$3,600 and a request was made for Bro. Robinson's return to the church.

Chaplain and Mrs. J. C. Whitaker made an appreciated call on the Advocate office on Wednesday of last week. Chaplain Whitaker, of the Louisiana Conference, was en route from the School for Navy Chaplains at William and Mary College, Virginia, for a short visit with his wife and little daughter at Baton Rouge before departing for his assignment on the West Coast. Bro. Whitaker asked us to emphasize the need for more Methodist chaplains.

Rev. E. H. Cunningham, pastor of First Church, Water Valley, Miss., writes that his mother enjoyed her 94th birthday on October 9, when she had many callers and

enjoyed many tokens of interest in her and she in turn responded by quoting from memory many bits of poetry from the olden days and many passages of Scripture. She has been a reader of the Advocate continuously since the Civil War. Mrs. Cunningham has lived with her minister-son for the past 35 years.

OUR CONFERENCES

North Mississippi Conference, November 3, at Tupelo, Miss.

Louisiana Conference, November 9, at Lafayette, La.

Mississippi Conference, November 17, at Jackson, Miss.

TO ALL CONFERENCE COURSE MEN

All men who are to come before the Board of Ministerial Training are asked to do so on Monday evening, November 8, or Tuesday morning, November 9. This is necessary before a meeting of the cabinet on Tuesday afternoon.

B. C. TAYLOR, Chairman.

BOARD OF MISSIONS, MISSISSIPPI CONFERENCE

The Board of Missions and Church Extension of the Mississippi Annual Conference will meet at 3 p.m. Wednesday, November 17, at Galloway Memorial Church, Jackson. All members are urged to attend and the District Missionary Secretaries are invited.

B. M. HUNT,
President.

TRAGEDY AFFECTS FITLER CHURCH

On the morning of October 5, 1943, the Fitler community experienced the worst tragedy of its history. The physical lives of four fine young people were ended when a school bus was struck by another truck. Older people were heard to say, "This is the worst thing that has ever happened in Issaquena County." Even though this fact is conceded, this little community has adjusted itself and the families involved have taken it as Christians should.

Three of these children were members of the Methodist church of Fitler. Mildred Katherine White was baptized in 1938; Benny Heath Stuart and James Preston Heath, Jr., were baptized on the Sunday

morning of July 1 of this year. Each of these youngsters was of the highest type of Christians. Their lives are not only immortal in that place prepared for them on the other side, but their lives are immortal and will be everlasting to all of us who have known and had the privilege of being with them. Each had his or her peculiar characteristics and good traits, but what can be said of one can be said of all. They were high-classed, exceptionally well-trained children. One of the finest tributes that will ever be paid to any home and parents is that paid by the lives of these young people. To one who has been in the homes of these good people, these high qualities may be appreciated. Their ability to cope with such a tragedy has proved their faith in God. One of the mothers, in writing to the pastor, said something like this, "I am not bitter over this at all. I believe that in the giving of the life of my son something is going to happen to our community. It has already happened, and we can all feel it. I have truly come to the place and met all conditions where I can say with Christ, Not my will, but Thine be done." With the permission of the mother, this entire letter will be published at a later date. Such faith and submission has done something to and for all of us. They have proved to the world that God's words and promises are the only things worth living by and that gives the assurance that, "Even though we be dead, yet we shall never die."

EARL C. PRESLEY.

MERIDIAN DISTRICT NEWS

Sunday, October 10, 1943, the beautiful new brick Methodist church at Enterprise, Miss., was dedicated. Rev. J. L. Neill, district superintendent, preached the dedicatory sermon, and dedicated the church. In the dedication ritual, he was assisted by Rev. T. E. Nicholson and Rev. J. W. Ramsey.

The sermon was preached at 11 a.m. Bro. Neill selected for his sermon subject, "The Church," and announced for his text, Ephesians, 5:27. After finishing the sermon, he called representatives from the various organizations of the Church to the pulpit, and had them to join hands, while the spokesman for the Trustees presented the Church for dedication.

Immediately after the dedication, every one present was invited to the lawn east of the church where long tables were laden with good eats to be served in good old-fashioned picnic style. The amount of food packed on those tables did not indicate that the ration board has stinted enterprise.

After an hour of partaking refreshments,



and enjoying fellowship, one with another, the large congregation re-assembled in the church where a period was spent in song and testimony meeting led by the pastor, Rev. Guy Sigrest, after which Rev. T. E. Nicholson, under whose leadership the present church building was erected, preached an inspirational sermon on the subject, "A Glance at the Past That We may Look to the Future."

The Enterprise Methodist Church is one of the most beautiful in this entire district. The architectural design is very attractive. The appointments of the building, both inside and out, are magnificently adapted to their purpose.

Not only the Methodists, but the Baptists, Presbyterians, and, in fact, practically all the people of Enterprise and vicinity helped to construct the building. Mr. C. M. Brent, a member of the Baptist Church, was chairman of the Building Committee.

October 3-7, inclusive, one of the best Training Schools ever held in the Meridian District was held in Central Methodist Church in Meridian. All the Methodist Churches in the city participated in the school.

All the Methodist pastors in the city constituted the Board of Managers of the school with Rev. J. L. Neill, D. S. chairman of the board. Mrs. T. M. Brownlee was Dean of the school, Miss Lilybec Phillips was chairman of the Enrollment Committee. Miss Ruth Watts was Financial Secretary, and custodian of the books. A total of 160 attended, and 60 credits were issued.

T. J. O'Neil, Reporter.

LAKE CHARLES MINISTERS

The Lake Charles Area Ministerial Association held the last meeting of the Conference year in Simpson church, Lake Charles, October 12, with the following members present: B. H. Andrews, J. Henry Bowdon, Luman Douglas, E. P. Drake, E. R. Haug, C. B. Krumnow, Sam Nader, C. W. Rodgers, S. H. Yockey, J. A. Bell, W. Graham Walker, and Rev. Mr. Kavanaugh of Lake Charles, who was a visitor.

President J. Henry Bowdon presided. Routine business was attended to. Each pastor gave a report of the progress of his respective church and Rev. B. H. Andrews reported on the progress made throughout the district.

There was a discussion of the minimum salary question. The following were appointed to bring in nominations of officers of the Association for next year: E. R. Haug, C. W. Rodgers, and Sam Nader.

By common consent the following resolution was unanimously approved:

Whereas, under the Discipline of the Methodist Church, no district superintendent can serve more than six consecutive years, and

Whereas, our present district superintendent, Rev. B. H. Andrews, is completing his sixth year on the Lake Charles District, and, at the coming session of the Annual Conference, will be assigned to some other field of labor, and

Whereas, under the leadership of Brother Andrews, the district has made much progress materially and spiritually, and

Whereas Brother Andrews has endeared himself to the preachers and laymen through the district by his unceasing efforts in the promotion of the work of the Church, therefore be it

Resolved, that the Lake Charles Area Ministerial Association express to Brother Andrews our sincere appreciation of his ministry among us, and be it

Resolved, that we assure Brother Andrews

of our continued love and prayers as he goes into other fields of labor, and be it

Resolved, that a copy of these Resolutions be made a part of the minutes of this Association, a copy presented to Brother Andrews, and a copy sent to the New Orleans Christian Advocate for publication.

LUMAN DOUGLAS, Secretary.

RESOLUTIONS

Whereas, the Rev. B. H. Andrews has for the past six years served our district faithfully and well as our district superintendent, and,

Whereas, in compliance with the laws and practices of the Methodist Church, his tenure of service in said capacity must now be terminated, and,

Whereas, Bro. Andrews, by his faithful, wise, sympathetic, and spiritual service has endeared himself to the Christian people of the district as well as to all this section of the country, and,

Whereas, it is our sincere wish that in his new field of labor, Bro. Andrews will find a people as kind and considerate of him as he has been of us, and that through the grace of our Heavenly Father he may find an even greater field of opportunity for his ability and leadership. Now, therefore, be it further

Resolved, that we extend to Bro. Andrews and his amiable family, not only our gratitude and appreciation, but also the full measure of our prayers and personal good wishes, and that we bid him Godspeed in his new relationships of Christian labor in the Lord's vineyard; and be it further

Resolved, that a copy of this resolution be spread upon the minutes of this assembly, that a copy be sent to Bishop A. Frank Smith, and that a copy be supplied to the New Orleans Christian Advocate for publication.

Unanimously adopted by the Fourth Quarterly Conference of the First Methodist Church, Leesville, La., October 10, 1943.

A TRIBUTE TO WILLIAM LYON PHELPS

William Lyon Phelps, beloved professor-emeritus of Yale University, distinguished author and lecturer, who died on August 21, expressed his love of teaching in the following oft-quoted statement, which finds an echo in the heart of every great teacher: "I do not know that I could make entirely clear to an outsider the pleasure I have in teaching. I had rather earn my living by teaching than in any other way. In my mind, teaching is not merely a lifework, a profession, an occupation, a struggle. It is a passion. I love to teach. I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race. Teaching is an art—an art so great and so difficult to master that a man or a woman can spend a long life at it, without realizing much more than his limitations and mistakes and his distances from the ideal. There never has been in the world's history a period when it was more worthwhile to be a teacher than in the twentieth century; for there was never an age when such vast-multitudes were eager for an education or when the necessity of a liberal education was so generally recognized."—Journal National Editorial Association.

TEMPERANCE SUNDAY

In view of the mounting concern over the gravity of the liquor problem today the Federal Council of the Churches of Christ in America has appealed for a wider observance of "Temperance Sunday" in the churches. It is felt that Temperance Sunday, which this year falls on October 31, has not received sufficient attention in recent years. The Federal Council's appeal emphasizes the day as an important opportunity for every church to have a share in an educational effort to arouse the Christian conscience to a fuller realization of the personal and social perils of the liquor traffic.

In connection with its call for the observance of Temperance Sunday, the Federal Council of Churches has also gone on record as advocating a ban upon the advertising of intoxicants during the period of the war emergency. Behind the proposal lies the conviction that the high-powered promotion of liquor sales is inconsistent with the war-time emphasis upon the conservation of national resources.

As aids in the observance of Temperance Sunday, the Federal Council offers a packet of selected literature, including the following:

The Alcohol Problem: A statement adopted by the Federal Council of Churches at its biennial meeting and a summary of recent facts concerning liquor consumption and efforts to control the traffic.

Alcohol Addiction—A Problem for the Church: An article prepared by the Rev. Seward Hiltner.

Two Services of Worship for Temperance Sunday.

These packets are available at 20 cents each (including postage) at the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

TO HUNGER AND THIRST

By Mrs. Irvin Rowland

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

To hunger and thirst for food and drink for our physical bodies is a common experience. Upon receiving these necessities, we enjoy them for the moment but their satisfaction is soon forgot. But, to hunger and thirst after righteousness is a state which many do not encounter because they are so filled with self-sufficiency.

It is good to feel one's need for God, to desire to be filled with bread from heaven and to taste the cool, flowing waters of everlasting life. There must first be a drain on one's spiritual resources before he feels the need for refreshment—there must have been a using up of his stored energy. Then, when he seeks re-enforcement to the extent of hungering and thirsting for it, his soul shall be filled, and how great shall be his joy in receiving God's gifts.

Let us not be afraid to stand on God's promises, to use the light and spiritual food which He has furnished us. He is always ready to refill when the need arises, and the more often we seek His help and guidance the greater will be the blessings to our lives and to those we contact. God's supply house shall never run low and as often as we earnestly and humbly come to Him in the name of Jesus, we may rest assured of this promise: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

PERSONAL NOTES AND INCIDENTS

Rev. W. C. Beasley, Ruleville, Miss., having been ill for some time, was carried to the Methodist Hospital in Memphis recently for a diagnosis of his trouble and treatment there. It is hoped that he may soon resume his work at Ruleville.

Rev. R. G. Lord reports that he is coming to the close of the Conference year with good prospects that the district will meet every obligation in full and showing considerable increase over last year along every line. Bro. Lord is using the \$100 Advocate prize for sending a fine young woman to Wood Junior College.

Rev. H. C. Norsworthy, local deacon of the Shreveport district, was appointed recently to the Hall Summit charge with five churches. This work he is carrying together with his regular work of outside salesman for the Bolinger Lumber and Supply Company, and he says that he is enjoying the work very much.

Dr. and Mrs. Dana Dawson, of First Church, Shreveport, visited their son and his wife, Rev. and Mrs. Dana Dawson, Jr., over the week-end. Dr. Dawson was the preacher at both the morning and evening services at Eighth Street Church, New Orleans, where his son is pastor. He was greeted by a large congregation and his messages were well received.

Mrs. L. H. Quin, of Jackson, Miss., celebrated her 86th birthday on September 8 with the members of her family present. Mrs. Quin and Mrs. W. B. Murrah are the only survivors who were on the campus in 1892, when Millsaps College was opened. To this we may add that the first night we were at Millsaps College was spent in the home of Mrs. Quin.

Rev. and Mrs. R. P. Neblett, of Shelby, Miss., write that they will not attend the Conference at Tupelo which begins on November 3. Bro. Neblett writes: "For 43 years I have not missed the opening song nor the closing prayer of a single Annual Conference, and have answered present every time the roll was called by the secretary of the North Mississippi Conference since 1901. On account of crowded conditions in transportation, as well as entertainment, and since we have 'finished the course with joy,' with nothing to do but look on and be in the way, it seems best to stay at home." Bro. Neblett and his wife are both quite well and both keep busy.

BOARD OF MINISTERIAL TRAINING—NORTH MISSISSIPPI

The Board of Ministerial Training, North Mississippi Conference, will meet in the Methodist church at Tupelo, November 3, at 2 o'clock. Those applying for admission on trial, and all members of the first, second, third, and fourth classes, are advised to meet the Board at that time.

W. H. MOUNGER, Chairman.

COMMITTEE ACCEPTED SUPPLIES—NORTH MISSISSIPPI

All persons wishing to serve in the North Mississippi Conference as accepted supplies during the next Conference year will be expected to meet the Committee at 2 o'clock,

Wednesday afternoon, November 3, in the Methodist church, Tupelo.

W. H. MOUNGER, Chairman.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

You will please send reports for statistical tables 1 and 2 to the following secretaries before November 1, if it is possible, that they may be copied before the Conference convenes, and thus save time and labor at the Conference, and allow the brethren to have more liberty.

Brookhaven District—Rev. T. E. Nicholson, Summit, Miss.

Hattiesburg District—Rev. S. P. Emanuel, Clara, Miss.

Jackson District—Rev. R. I. Moore, Pelahatchie, Miss.

Meridian District—Rev. J. A. Lindsey, Jr., Rose Hill, Miss.

Seashore District—Rev. J. P. Payne, Kreole, Miss.

Vicksburg District—Rev. A. W. Wilson, Washington, Miss.

The report blanks will be mailed to each pastor as soon as practicable; they are late in coming this year, but are now on hand.

W. B. JONES, Secretary.

ALFORD'S CHAPEL

The meeting at Alford's Chapel last month, as reported by one of the members, was very successful. Three members were received and there was a deepening of the work of grace in many hearts. Alford's Chapel is a part of the Wisner, La., charge and it was organized by Rev. J. M. Alford just two years ago. The church has a Woman's Society of Christian Service with thirty-one members. Rev. W. H. Carroll did the preaching in the meeting.

TOOKE—FAIRCHILDS WEDDING

A beautiful wedding was solemnized in Munholland Church, New Orleans, on last Sunday evening when Miss Mary Frances Fairchilds was married to Rev. Karl Tooke, pastor of the church. Rev. S. E. Ashmore, of Indianola, Miss., a granduncle of the bride, was the officiating minister. Mrs. Ashmore rendered three vocal selections, all of which were both appropriate and effective. Following the ceremony in the church, a reception was held in the church school annex. Standing with the bride and groom were the father and mother of the bride and the father and mother of the groom the officiating minister and his wife, and Mother Munholland. Following the ceremony the happy bride and groom left for a trip and will not be back for about a week.

REVIVAL AT BAYOU BLUE

Dear Bro. Duren: We thought you might be interested in the account of a revival held recently at "Bayou Blue," which is now on the Houma Heights charge. Bayou Blue really is the mother church of Methodism in this French Mission area.

Bro. J. P. Bonnacarrere, of the Black Water charge, assisted the pastor in this revival. He brought his messages, which were very timely, in French and also in English. His musical ability contributed much to the success of the meeting. It closed on Sunday, October 10, with the call of the church roll and dinner on the ground.

The people privileged to answer with a Bible verse or giving of some testimony connected with the church. This was followed by a memorial service and the reading of the history of the church. We had nine additions—eight on profession of faith and one by certificate.

Bro. Bonnacarrere did much for these French-speaking people. He also assisted the pastor in a revival at Point-au-chene in the beginning of the summer, and the church there was helped greatly in its appreciation of the Church. We have had the privilege of having Bro. Bonnacarrere in our home on two different occasions and we found him to be a very tireless worker and very brotherly. He loves God, the church, and people, and he is literally pouring out his life for the cause of Christ's Kingdom.

Everything on this charge is working in fine shape, and we are reporting all finances in full to the Annual Conference in November, and twelve additions on profession of faith.

Though we have only been working in the Louisiana Conference for six months, we have been very much impressed with the fine spirit of brotherhood and forward look of this Conference. We like the spirit of the brethren of the Conference.

Fraternally yours,

O. C. STAPLETON, Pastor.

LOTTIE CHARGE—A GREAT RECORD

Dear Dr. Duren: Everything in full. On Sunday, October 17, pastoral support was overpaid for this Conference year. All other offerings were in full last winter. The grand total for the year is 85 per cent more than reported last year, and may reach 96 per cent before Annual Conference, as we are devoting the last three Sundays of the Conference year toward raising money to complete repairs on parsonage and also for New Rhoads to raise amount to paint their church. A remarkable feature of the record made by this charge is that practically all amounts have been paid at the Sunday service without personal solicitation. That the charge will increase payments for pastoral support to the extent of being self-sustaining seems to be almost certain when Dr. Doss, our efficient district superintendent, holds our fourth quarterly conference on November 7. The field for new members is not so large on this charge, but we have received 25 members this year, and believe this charge will make further progress.

Looking forward to seeing you at Conference, I am,

Yours fraternally,

C. M. MORRIS.

Lottie, La.

WILLIAM HARVEY HOWZE

William Harvey Howze, a stalwart Methodist, and an outstanding Christian gentleman, departed this life on October 11, 1943, at about 11:30 a.m. Death came suddenly and was attributed to a heart attack.

Mr. Howze had been a pillar in the Sledge Methodist Church for nearly forty years. His faith never failed, nor did his love and zeal for his church ever falter. His good deeds knew no good or bad seasons but were evident and practiced at all times. His love for his fellow man was boundless and his charities were many and liberal. Not only were his Christian principles evident in the work of the church,

but they were practiced in every day life. His religion was just as real and practical on week days as it was on Sunday. His influence was not restricted to any group, race, or creed but extended across these lines and made itself manifest throughout this section of the state.

Born in Marshall county, Mississippi, on July 19, 1879, the son of Henry L. and Emma Nichols Howze, he moved to this community about 1904 and has since that time been continuously associated with its civic and religious development. He was a Planter and Merchant and was successful in business from the very first. Success was to him but an opportunity to live a better life and be more liberal in his thoughts and deeds.

He served his church as a Steward for over 35 years and for the greater portion of that time was chairman of the board, a position held at the time of his death. He was also at various times a Trustee and District Steward. He cooperated to the fullest extent with every pastor to serve the charge and for most of the time assumed the responsibility of the finances of the church.

His attendance at Sunday School and Church was regular all of his life and was broken only seldom and infrequently by necessary causes.

That he will be greatly missed in this community is to state the case mildly. His place cannot be filled, but the example of his worthy life will be held up for emulation for a long, long time.

Funeral services were held from the Sledge Methodist church on October 12, at 3 p.m. Rev. J. M. Guinn, a former pastor, officiated. Interment was in Friendship cemetery in Como, Miss.

Mr. Howze is survived by his wife, Emma Jane Allen Howze; five daughters—Mrs. Carlton Maxwell, Crenshaw, Miss.; Mrs. Herbert Sadler, Memphis, Tenn.; Mrs. A. N. Morgan, Belzoni, Miss.; Mrs. Edwin P. Gates, Sledge, Miss.; and Louise Howze, Sledge, Miss.; and one son, Harvey Howze, Jr., Sledge, Miss.

Written by his friend,
SAM T. SCOTT.

REV. GEO. H. JONES ASSUMES NEW DUTIES

The Rev. Geo. S. Jones, a member of the Mississippi Conference of the Methodist Church, has been elected Associate Secretary of the Commission on Evangelism, with offices in the Medical Arts Building. He has assumed his duties as editor of "Tidings," "The Revival Pulpit" and other promotional tracts and pamphlets issued by the Commission.

Mr. Jones comes to the Commission from pastorate at Jackson, Miss., and Newton, Miss.; where he will complete a four-year term with the approaching Conference session, November 18. In the 16 years of his ministerial career he has had experience in editorial work, having been secretary of the Historical Society and of his Annual Conference for the past ten years.

He holds degrees of higher learning from Millsaps College, Jackson, Miss., from Emory University (Ga.), and from the Candler School of Theology at Emory University. He did graduate study at Vanderbilt University and toured Europe in 1927. His wife is the former Miss Jessie Cox, of Gainesville, Ga., who with their five children will move to Nashville at an early date.

Mr. Jones has a parsonage background and heritage. He is the son of the Rev.

and Mrs. W. B. Jones, of the Mississippi Conference; and both of his grandfathers and five uncles were Methodist itinerant ministers, serving pastorates in Alabama and Mississippi.

CAMPAIGN LEADERS

Note: There are a number of charges which achieved remarkable success in the Advocate campaign, but we have space for only a few from each district. All charges appeared in our issue of September 1, and in the additional report of September 16.—Editor.

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CHAPLAIN BOOTH ASSIGNED

Chaplain Luther Booth, of the Louisiana Conference, has been assigned to the Air Naval Training Base at Arctumwa, Kansas, according to information reaching the Advocate office.

One of the great secrets in life is to make friends of our infirmities. If we fight them, they are very masterful. If we accept them, they have a strange way of leading us to surprises of compensation which the Lord has hid in his marvelous mines. Who can tell what immediate relationships there may have been between the accepted pain and the marvelous panoramas of spiritual glory which the Lord unveiled to his soul?

—J. H. Jowett,

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Because I have been given much,
I, too, must give:
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me."

Week of Prayer and Self-Denial

The program for the Week of Prayer and Self-Denial has been divided into three parts:

"A Worship Service for a Retreat—The Kingdom: Without and Within." The growth of the Retreat Movement has been outstanding among many Christian churches during the past thirty or forty years. In a period racked by catastrophe, the movement calls faithful people away from external pursuits to solitude with God. Christians know that in these tremendously demanding days no mere 'social gospel', however enlightened and earnest, can meet our needs; that no external changes can avail to heal the worst wounds of our ravaged civilization, unless they start from within. Sometimes it seems as if the world today were going mad. 'Lord, why could not we cast him out?' ruefully asked the disappointed disciples when a lunatic boy was brought to Jesus. 'This kind cometh out but by prayer and fasting,' replied the Master. Interior disciplines of the Spirit must precede and underlie all abiding labors for social righteousness, from the simplest works of mercy to the creation of international harmonies. Men must give God more chance to talk to them. That is the point of a retreat."

"For This is Love's Perogative" is the topic for the presentation of the projects in the home field toward which the part of the week's offering will go: Leisenring No. 3 Community Center, North Barre Community House and Chapel, Ponca Indian Methodist Mission, Wesley Community Center in Norfolk, French Mission Work in Louisiana, Rural Work for Negroes in Mississippi.

"In His Dear Name" presents the projects in the Foreign Department which will receive a share of the offering. This will be used for the most urgent necessities of war-torn mission lands at the earliest moment possible after invading armies leave. This fund will be held in reserve as an expression of our fellowship with our Christian friends and fellow church members in their suffering and as an earnest expression of our pledge to them to help rebuild the work of the Christian church in their lands—China, Malaysia, Burma, the Philippines.

Let us give, and give, and give.

Life Memberships Presented

Mrs. A. C. Grantham, who has served as Life Membership chairman for the W. S. C. S. at the Poplar Springs church, Meridian, has the very great joy of presenting seven Life Memberships at one service. Those who were honored were Mrs. Ben Arthur Davis, Mrs. Jack Lewis, Mrs. John Haas, Mrs. R. C. Byrd, Mrs. W. J. Harper, Mrs. Callie Henson, and Lindsay George White,

little grandson of Rev. and Mrs. G. E. Allan.

In presenting the memberships, Mrs. Grantham spoke of the wonderful work which will be carried forward by the gift of the money to missions in such a time as this; that the women who wear the cross over their hearts will feel they must work and give even more generously than before; that Life Memberships afford an opportunity not only to honor those who are giving themselves to the cause of missions, but to further that cause.

Two other memberships have been given through this society during 1943, Mrs. Floyd Price and Mrs. M. P. Johnson.

It is with deep regret that the Poplar Springs society gives Mrs. Grantham up to Alabama, but wherever she goes the work of the church will come first in her life and activities.

Women of the society who were life members had the privilege of pinning the pins on the new members.

Something to Write Your Congressman

The Federal Aid to Education Bill, Thomas-Hill Bill S. 637, is before the Senate (or will be in a few days), so our opportunity has at last struck. The loss of teachers in our public schools, for better jobs, is but another added reason for us to do our best to get this bill passed. So write your Congressman today.

And, write again about S. 860, for the liquor people are still sending in their letters and petitions.

Then, write about the repeal of the Chinese Exclusion Act. Below we give the wording of a petition that was sent from another Conference. This may give you some idea of why we feel this act should be repealed:

"We, the undersigned, are convinced that one of the important lessons to be learned from our experience in this global war is that serious attention must be given to the whole system of international relations. Toolong we have lived in a world where each nation was exclusively occupied in the promotion of its own interest, and too often indifferent to the ideals and aspirations of other equally great nations.

"We believe this is the time for our government to adopt a more generous attitude toward the aspirations of other peoples, especially those associated with us in the struggle for freedom. Humanity is more than a community of nations—it is a community of individuals, and the comradeship of this present struggle is bringing home to all of us a new realization of the unreality of the barriers of separation that have divided the nations which are now united in the preservation of freedom.

"China is a great nation and our worthy ally. Under conditions of extraordinary difficulty the gallant leaders of China have built a modern nation in which four hundred and fifty millions of people, held together by common traditions and ideals, are making their contribution to the principle of democracy as expressed in the Four Freedoms.

"For 160 years, the traditional friendship between the people of China and America has never been marred by misunderstanding. In countless ways China has demonstrated its eagerness to cooperate with the United States in the building of a democratic world society. With us they struggle for a better world and count not their lives dear. Surely no one can ever again question China's rightful place among the free and independent nations of the world. We have been inspired by her courage and strengthened by her sacrifice for the preservation of democratic ideals. It is our considered opinion that the recognition of the worth and dignity of the Chinese people is a vital element in the successful prosecution of the war, and in giving security to whatever plan may be evolved for world peace.

"The repeal of the Chinese Exclusion Act will be our recognition of the right of the Chinese people to take their proper place in a progressive world society. The failure to repeal this Exclusion Act would give offense to a fine and sensitive people and weaken the structure of world security.

"We, therefore, appeal to you as our chosen representative in the National Congress to give careful consideration to the Bill now pending to repeal the Chinese Exclusion Act and by your vote to grant the honorable people of this great nation the rights which are accorded other sovereign nations."

Note: The repeal of the Chinese Exclusion Act would place China on the same basis as other nations in regard to our immigration laws. The quota system of the Immigration Act would accord right of entry to about 100 Chinese each year.

The Church and America's Peoples

Mrs. E. V. Perry, Conference secretary of Missionary Education and Service, calls attention to how nicely the study of "The Church and America's Peoples" ties in with the Week of Prayer and Self-Denial program. This program is really a supplement to the study, either as a prelude or a closing.

Mrs. Stanley Wilson, Conference secretary of C. S. R. and L. C. A., reminds us that a letter to your Congressman concerning the Chinese Exclusion Act or the Federal Aid to Education Bill will be "action growing out of the study."

Sorrow Comes to Mrs. Rollings

A second time within a few weeks, Mrs. R. E. Rollings has been called upon to give up a loved one, for on Saturday evening, October 9, Mr. Rollings passed away. While he had not been well for a number of years, his death was unexpected. Our sympathy goes to Mrs. Rollings because of the loss of her father and husband.

It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us, unless and until there is an essential change of ethical and spiritual attitude in the rank and file of men.—James Rowland Angell.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Week of Prayer

Have you made your plans for this very vital part of our Woman's work? If not, could I make this suggestion, that you visit your neighbor who is having a program. A phone call to the pastor of your neighboring church will give you the information you need. A visit of this kind is often very helpful. Try it.

* * *

November 11—World Community Day

On this page you will find a letter from Mrs. J. D. Bragg, President of the Woman's Division. You should have this letter before you if you are the president of your local society. If not the president, then this letter is of interest to you because you may be the very person to lead in this program.

* * *

One More Week

Did you read Chaplain K. I. Tucker's letter in last week's Advocate? Have you sent that box of books to Chaplain Roy Grisham? If fifty women in the North Mississippi Conference each send him one five-pound package of good reading matter, think what a help that would be in Chaplain Roy Grisham's reading rooms. His address is 0-480893 211th C A Bn AA (A.W.) Unit 1, A. P. O. 503, San Francisco, California.

Brighten the corner where Chaplain Grisham is.

* * *

Anniversary Program of Corinth W. S. C. S.

On Monday afternoon, October 4th, a large group of the members of the Woman's Society of Christian Service of the First Methodist Church, assembled in the Fellowship Building to celebrate the Society's third anniversary. The rooms where the meeting was held were made most attractive and inviting with arrangements of fall flowers. The mantle in the assembly room was especially interesting. On it was a low bowl of red azalea, mums and brass candle sticks. Above the mantle was hung the official emblem of the Woman's Society of Christian Service. This emblem, framed in gold, so full of meaning and significance, was recently painted and presented to the society by Mrs. A. L. Johnsey.

With Mrs. Albert Ajax presiding and Mrs. W. L. Stroup at the piano, the meeting was opened by singing the Doxology.

Mrs. J. T. Yancey led in worship, basing her remarks on the eighteenth chapter of the Gospel of Luke.

In a few well-chosen words, May Rose Bowdon, who was sent to Holly Springs to attend the training school for Negro students, gave a brief account of the work done at the school, and thanked the society for giving her the privilege of attending this school.

After a short business session, Mrs. Earl Henry, the first vice-president, placed on the president's table a birthday cake. On the cake were three candles. As these candles were lighted, the secretary, Mrs.

Cletus Gatlin, called the roll of charter members of the society. The name of Mrs. James Edgar Young, Sr., was first on this roll. The society was happy to have the honor of Mrs. Young's presence at this meeting. Mrs. Young has given more years of service to the missionary work than any other member. The society rose in a body to express to Mrs. Young their appreciation for her years of faithful and devoted service.

Mrs. Ajax presented the guest speaker, Mrs. W. R. McCormack, from the Gaines Chapel society. Mrs. McCormack gave a message of inspiration as she discussed "The Status of Women."

At the conclusion of the program, refreshments were served in the dining room. As the guests entered they were welcomed by Mrs. Carl Norwood, Mrs. Clifford Newman, Mrs. Edwin East, Mrs. Clay McAmis, Mrs. Frank McAmis, Mrs. Russell Weaver, and Mrs. Harry Lee Williams.

Mrs. Albert Ajax and Mrs. Cletus Gatlin were seated at the beautifully decorated tea table, from which they graciously served cake and fruit punch.

* * *

Benoit W. S. C. S.

Members of the Methodist Woman's Society of Christian Service had their first fall study meeting at the church Monday afternoon, to begin the new book, "We Who Are America." Mrs. W. B. Dribben, mission study leader, conducted the meeting. The lesson was given by Mr. W. B. Dribben. Roll call was answered by members telling from what country their ancestors came to America, and when. Nine members answered roll call—Mrs. J. W. Smith, Mrs. W. B. Dribben, Mrs. Myrtle Padgett, Mrs. Ida J. Beadal, Mrs. Dan Patterson, Mrs. Charlie Patterson, Mrs. E. P. Leftwich, Jr., Miss Lelia Lyle Wilkerson, and Mrs. R. N. Jackson.

* * *

The Ordinary Guild Citizen

What She Can Do

1. Make an effort to know intimately members of all groups.
2. Give the time and exert the effort to take politics out of the control of undesirable persons.
3. Adjust mental processes (if a member of the minority) to accept proportionate representation in government, public services, and cultural advantages.
4. Work for repeal of the Oriental Exclusion Acts.
5. If a member of a labor union which excludes any person on the basis of color or nationality, strive to change that ruling.
6. Apply the Golden Rule, the philosophy of the Good Samaritan, and the twelfth chapter of the Book of Romans in all contacts with all God's children.

* * *

World Community Day, November 11, 1943.

Dear President:

A few weeks ago official representatives of many Protestant church women's or-

ganizations met to face prayerfully and earnestly some of the problems of the day in which we live. We realized, among other important things, that the Church is being looked to for leadership in helping establish a new world order, with a just and lasting peace, and that Christian women should have a major part in this planning.

We feel that it was divine inspiration in this meeting that directed the call which goes out to Protestant church women to observe November 11th, 1943, as **World Community Day**—a day of prayer, study and action. The leaflets enclosed are fully explanatory and we are sure you will read them carefully and immediately catch the spirit of holy adventure which these plans suggest.

The presidents of other church women's organizations in your community are receiving this same information from their denominational headquarters, and we urge immediate consultation that there may be no unnecessary delay in making adequate preparation for November 11th. As officials of the largest church women's organization, we have a unique responsibility in helping make this World Community Day effective in promoting action which will guide toward a just and permanent peace.

We have helped to pave the way for this event through our own studies and program materials, and now as a further step, let us advance with the women of other denominations in facing "The Price of an Enduring Peace."

If further information is desired, please feel free to write to your Conference officers or to us at headquarters and we will be glad to give any assistance possible.

With deep appreciation for your cooperation, I am,

Loyally and faithfully yours,

MRS. J. D. BRAGG,

President.

Quintuplets Use Musterole For Chest Colds!

To Promptly Relieve Coughing and Make Breathing Easier

Whenever the Dionne Quintuplets catch cold—their chests, throats and backs are immediately rubbed with Musterole—a product made especially to promptly relieve coughing, sore throat and tight, aching chest muscles due to colds. Musterole actually helps break up local congestion in the upper bronchial tract, nose and throat.

Musterole gives such wonderful results because it's what so many Doctors and Nurses call a "modern counter irritant." Since it's used on the famous "Quints"—you can be sure it's just about the BEST cold-relief you can buy!

IN 3 STRENGTHS: Children's Mild Musterole for children and people with tender skin; Regular for ordinary cases and Extra Strong for stubborn cases.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

"The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two.
And let the face of God shine through."

—Edna St. Vincent Millay.

As this is being written, I am conscious that the difficulties or experiences in Monroe District's Woman's Society of Christian Service are not unlike those of other districts, that societies have personalities as definitely as people. We have inherited certain customs or ways of doing things; we are placed in certain environments, but all these can be overcome in the same measure as we respond to these conditions or as we meet them. Shall we stay in the same rut, accept defeat of advancing with the new day, by yielding to the course of least resistance, or shall we stand on such a promise as "The Lord shall be thy confidence and shall keep thy foot from being taken."

We have had three very profitable zone meetings this fall where the ladies have shown a keen interest in getting together again to discuss their problems, and to enjoy seeing old friends again. Travel is difficult, but out of twenty-five societies in these three zones, seventeen societies were represented, or 64 per cent of them, which is not bad in these cotton-picking times.

Besides being in the all-day meetings, think of what a fine time for a season of meditation, communion and fellowship as you travel to and from these meetings. The flesh may be tired, physical endurance seem at an end, but the spirit leaps with joy when you face the end of a day like these days were.

The hostess societies were Gordon Ave., in Monroe; Jones and Bonita societies, in Jones; and Epps, Forest and Pioneer societies, in Epps. These are not the largest churches in these zones, but the largeness of soul expressed itself in manifold ways. How we Marys or Marthas do have to plan our days to get a few things done besides work at home!

Don't we wish we could start over and study, serve, and enjoy these fine programs that are being used by so many of our younger folk in their interest groups or adult sessions. Some societies ask the young women and girls' groups or the children's group to appear on programs either for songs, devotions, or playlets pertaining to the work. And it is done well!

Let's be sure our youth has a proper foundation, remembering that "From the first day that thou didst set thine heart to understand and to chasten thyself, before thy God, thy words were heard."

Special memberships are coming in fine. Columbia society seems to be in the lead. Watch the reports at the end of the year, but in the meantime begin on another proof of your "In honor preferring one another." Of course, you know this money goes to

missions in which we are all interested.

Some societies are using the keeper of the keys to remind them of where they are weakest or strongest. Your corresponding secretary is a good one for this, as she has the records all before her. However, she cannot do more than to present the keys and leave them with you to use.

Let's make good use of them all, but let's be ever conscious that the Master Key is the force that makes all work smoothly.

One society I know is having many spiritual life groups—small in number, large in spirit, few in details, much in prayer for themselves, or friends and families in service, or shut-ins, or indifferent members. Coupled with faith and works, we will yet see the day when we can rejoice.

This brings to mind, "This is the day the Lord hath made, let us rejoice and be glad." Yes, He made the day, but we have "made a mess of it."

Use all keys, wind the clock lest it run down and we find ourselves facing the fact that we are a greater stumbling-block than we thought.

We are glad to note a definite increase of interest in the Wesleyan Service Guild in this district. This organization affords such a great opportunity for conservation of woman power, by enlisting the business women, with all their ability, interest and consecration, who would not otherwise be able to make such a fine contribution to the women's work. No community or church should feel that it is too small to afford membership material for a Guild unit, for some of the most wide-awake and effective groups that we have heard of are the smaller ones; and the quality of service does not depend upon numbers.

The month of October having been designated as "Wesleyan Service Guild Month," one Guild has planned to observe the occasion by holding "Open House" one evening, inviting all business women of the church as guests, and, we hope, prospective members. This same unit is also planning definite observance of the Week of Prayer.

Week of Prayer programs are being planned in all zones. Some churches will use the morning and the afternoon hours for this. Let's make our offering greater this year than before.

"God and the Problem of Suffering" is being used in one society as a study at the church for special Jurisdictional Credit. The study of the Organizational Packet was not as appealing as this, but who wants to belong to anything and know nothing about it? If you haven't studied it, you are missing something.

Someone has said, "The proper study of mankind is man," and I certainly agree that that is what we need. All the children of all the people are so different in their ideals, abilities, desires, that to know them is all but impossible. To study those whom we contact will help us to better understand and be able to struggle with them.

"Life is a struggle for peace,
A longing for rest,
A hope for the battles to cease,
A dream for the best;
And he is not living who stays
Contented with things,
Unconcerned with the work of the days
And all that it brings."

How long since you read the "Purpose of the Woman's Society of Christian Service?" Turn to page three in the Revised Guide; read it, learn it.

"We know not how troubled our pathways shall be, nor how sorely beset,
But I pray we shall cling to our honor as women, and never our purpose forget."

MRS. E. C. GIBSON,
Monroe District Secretary, Monroe, La.

A GOOD SUGGESTION

A Reminder to the Local Congregations
Since we can not buy refrigerators any more for the duration, and since a very few of our homes for preachers are not, as yet, furnished with refrigerators, let the local congregations or the parsonage committees bargain to buy the refrigerator from your pastor, so that you may be assured of the equipment for a new pastor, and that your present pastor may move to a home where they have that equipment already installed. This has been done. Too, all parsonages should have this heavy furniture, to avoid trouble and expense in moving this heavy furniture.

Merely suggestive. But if this is to be done, it might be better to do it now, even though you do not expect your pastor to move.

Respectfully yours,

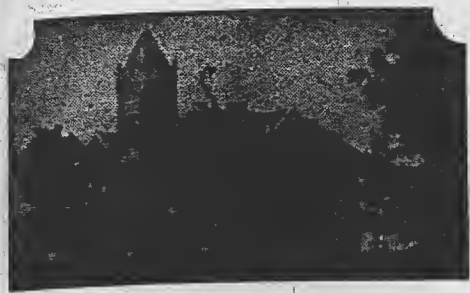
H. R. McKEE.

Bruce, Miss.

EYE COMFORT

The cleansing and soothing action of
**JOHN R. DICKEY'S
OLD RELIABLE EYE WASH**
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.





MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 24, 1943.

By Rev. W. C. Newman

PARENTS WORTHY OF HONOR

Lesson Text: Exodus 20:12; Mark 7:6-13; Luke 2:48-51; John 19:25-27.

Golden Text: Children, obey your parents in the Lord: for this is right. . . . And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

—Ephesians 6:1, 4.

Of course, we had better begin by admitting honestly that not all parents are worthy of honor. Some have so lightly regarded their parenthood, some have so viciously betrayed their own children through evil living, and some have been so terribly absorbed in business, or clubs, or just plain selfishness that they may not be said to be true parents at all.

And some may be so intent upon doing good for the world that they forget to be good parents to their own children.

The other day my daughter said to me, complainingly, "Daddy, where were you all day yesterday? I didn't see you a single minute."

I had gotten up early to hurry to the church study to work on the preparation of a sermon; later I had attended a Red Cross meeting; had taken for religious instruction in the schools at a luncheon club at 1:30; had conducted a funeral service in the late afternoon; and had spoken to a Parent-Teacher Association directors meeting at the supper hour—so that while doing perfectly splendid things I had denied my daughter the attention, companionship, and counsel that every child has a right to expect from parents.

In the many demands that war times make on every serious adult we had better remind ourselves often that a person is not worthy of honor just because he happens to be a parent; he is only worthy of honor if he is a good and an intelligent parent.

Nevertheless, because this lesson is supposed to be addressed to children on the subject of filial duty, we had better get on with some admonitions on that matter.

Parents Deserve Fair Play

Sportsmanship is one of the things youth prides itself on. "Come on, be a good sport," is often heard among them. In their way of thinking nothing is more reprehensible than to cheat at a game, "squeal" on a classmate, or "sponge" on the hospitality of the group in which they run.

But many a youth while rigidly observ-

ing this fine code of sportsmanship exhibits the most ruthless inconsideration of his parents. He stays out too late at night, his parents not knowing where he is, and then grows indignant at their anxiety. Or he indulges in things of which they wisely disapprove, and hides it from them even at the cost of lying to them. Or he maintains an attitude of crossness, anger, and harsh speaking toward them, reserving his courtesy, graciousness, and geniality for his friends.

Manifestly this is the poorest of sportsmanship, regardless of how fine and generous that youth's relationships are with his young companions.

Parents Deserve Gratitude

Of all the animals in the world only the human baby requires the care of parents, constant and prolonged, and undivided. Most of the higher animals are born with the ability to walk alone, and assume responsibility for themselves within a short time. Only the human infant is entirely helpless, entirely dependent, and that for a very long period.

Which is another way of saying that the job of human parents is one that requires sacrifice, labor, pain, and self-forgetfulness immeasurable.

The child who forgets that, or who, knowing it, willfully refuses to recognize it with simple gratitude is surely missing the Christian mark.

Parents Deserve Affection

"Home is where you make it," someone has said. But it is also true, especially of children and youth, that home is what you make it.

A home where kindness, courtesy, thoughtfulness, and love are the habitual attitudes of the children toward the parents is not ever likely to know the tragedy of being broken by divorce, unhappiness, or wrecked lives.

If my children never impulsively threw their arms about me, or said earnestly "Daddy, I love you," I would be perfectly miserable.

And my judgment is that there are lots of parents simply hungering for such affection. Some of them are young parents, who somehow have never quite known how to create the atmosphere of affection in the home; some are so perplexed at the problem of discipline in the home they do not know just how to be gentle; some are old, and dependent, and perhaps neglected. But whatever the cause, there is not one of them happy unless he can often hear words of genuine love from his children.

Family Happiness

All of which means that human beings, in the wisdom and goodness of God, were made to live in families, and there is no happiness whatever that is not family happiness. In all my acquaintances I have never known a single person to be happy unless he was in love with his family. That is

simply no way to find happiness apart from those to whom we are related not only by blood but by the divine grouping together of parents and children, brothers and sisters.

It is the sensible relationship, the happy relationship, the Christian relationship. It ought therefore to be cultivated more assiduously than anything else in our lives.

MILLSAPS COLLEGE

Dr. W. B. Selah, pastor of St. Luke's Methodist Church, Oklahoma City, Okla., is to be the preacher at the college during the week of special meetings, November 7-11.

James Calloway of Louisville, Mississippi, was the only trainee in the Millsaps V-12 Unit who made "A" in all of his courses during the past semester. There are 380 trainees in the Unit.

The Millsaps Singers, under the direction of Professor Alvin Jon King, gave a concert at the State Fair in Jackson on the evening of October 15.

Mr. and Mrs. John Rundle of Grenada, Mississippi, have endowed a scholarship for their son, John Jr., who died in the service of his country. John graduated at Millsaps in 1941.

Christians are called upon to vindicate Christianity by their joyfulness. If they persist in being sombre, despondent, dejected, heartless, then they persist in inflicting chafely upon the Son of God: their despair does not end in itself upon themselves, it exercises an evil contagion which brings other men into bondage.

—Joseph Parker.

"You have been following that lady for some time now."

"Yes."

"We do not allow that in this department store."

"Well, tell it to the lady. She's my wife."

—Exchange.

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THE CHRISTIAN FIRESIDE

SKYLARK'S SERMON

By Vincent Edwards

No matter where they go, the English will always carry in their hearts the song of the skylark as they heard it at home. A young Englishman, who went to Australia as a gold digger, finally accumulated enough money to open a store at a gold field about 200 miles from Melbourne. When this, in turn, began to prosper, he sent for his father and mother to come out to him, and asked them to bring along a lark.

The long, hard journey was too much for the old father, and he died on the way, but the mother and the lark reached Melbourne at last, and then traveled to the place of her son, Jack Wilsted, at "The Ovens." It was on Tuesday when they arrived. The next morning the lark was put outside the house, and at once began piping up.

The effect was magical. Sturdy diggers—big men with hairy faces and great brown hands—paused in the midst of their work and listened reverently. Far and near the news spread. "Have you heard the lark?" "Is it true, mate, that there is a real English skylark up at Jack Wilsted's?"

So it went for three days, and then came Sunday morning. Such a sight had not been seen since the diggings were opened. From every quarter—east, west, north, and south—from far-off hill, and from creeks twenty miles away, came a steady stream of rough, brawny Englishmen, all brushed and washed as decently as possible. The gathering had not been pre-arranged, as was evident from the surprise when men met acquaintances in the crowd.

But there they all were, and their object was to hear the lark. Nor were they disappointed. The little minister acted as if he knew the importance of his mission. He plumed his crest and, lifting up his voice, sang a sermon which touched his audience more deeply than perhaps the bishop himself could have done.

It was a moving sight to see those three or four hundred men, some lying on the ground, some sitting with their arms on their knees or their heads in their hands, some leaning against the trees with their eyes closed, so they might better fancy themselves at home and in the midst of English cornfields once more.

After an hour, the lark ceased. The audience then started to melt away. The men may have been somewhat melancholy as they thought of their exile, but they were no doubt happier than when they came. In

many a heart the lark's warble had brought back memories of a village school and church in England, so that the most hardened adventurers found themselves longing for those gentler, refining associations that had gone unappreciated when they were within easy reach.

—Our Dumb Animals.

PREVAILING PRAYER

I have learned some great lessons concerning prayer. At one of our missions in England the audiences were exceedingly small. But I received a note saying that an American missionary was now going to pray God's blessing down upon our work. He was known as Praying Hyde. Almost instantly the tide turned. The hall became packed, and at my first invitation fifty men accepted Christ as their Savior. As we were leaving I said, "Mr. Hyde, I want you to pray for me." He came to my room, turned the key in the door, and dropped on his knees and waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then, with upturned face, down which the tears were streaming, he said, "O God!" Then for five minutes at least he was still again; and then, when he knew that he was talking with God, there came up from the depths of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was. We believe that prayer is mighty and we believe it as we never did before.

—Wilbur Chapman.

LET YOUR HOME AND YARD EXPRESS YOUR TRUE PERSONALITY

By Julia May Reeves

Whether you live in a house where each one in a long row is designed exactly alike, or whether your home is of the American colonial style, or the up-to-the-minute modernistic type house, it should still reflect your personality, rather than the period altogether in which it was built.

Do not let the architecture of your home overshadow your own true personality. There isn't anything that discredits a town or a city more than for some realty company to rush in and build rows and rows of houses exactly alike.

But if such a thing should happen, that you would be one of the unfortunates who has to "sign up" for a house like this, just start dreaming and visualizing immediately to see what can be done.

If all of the yards have been laid out with a flower bed on either side of the walk, then talk confidentially with the landlord and see if he would object to your having only one large flower bed, on just one side of the walk, and then on the other side set out a quick-growing tree, place a few pot plants beneath its boughs, group together two or three inexpensive white yard chairs, and here you will have created a real "homey" effect and a different looking setting altogether, from the other yards.

If the tree (which it won't) doesn't offer

you much shade for the present time, there is always that lovely time between sundown and dark, when such a retreat as this will bring cheer and restfulness to the tired business man, as well as the weary housewife.

There is another attraction that can be added to this corner—a bird bath, and here is how you build your own bird bath. Gather up a few old broken pieces of concrete; you can get these "for the asking," perhaps where someone is putting in a new driveway and has had to cut into the curb, and then you buy about ten cents' worth of lime to "whitewash" the rocks with after the job is completed. You will also have to have a small package of "mortar-mix" for holding the rocks together, and a large mixing bowl for the bath. Now here is a rough description of how you build the bird bath: After you have built your foundation up as high as you want the stand, then set the "mixing bowl" in (a large size one can be bought for 25 cents) and place rocks securely around the bowl, letting them rise above the sides of the bowl for attractiveness (but remember your mortar-mix for holding rocks in place), and there you have a bird bath that will attract the shyest birds, and by the way, if your bowl is too deep, just drop a big rock in the bottom of the bowl for the birds to anchor to. Of course, you will turn on the hose occasionally to wash out the bath, and to refill it.

On this trip into personality yards and homes, we will not go into your house except for just time to chat a few moments on what to buy to express your true personality in your own home. Now if your best friend, and neighbor, buys a complete and modernistic living room suite of furniture, won't you please just buy one or two pieces of period furniture (adding to these as time goes on), and then when your friends and guests drop in, your home won't look like just another house to them, but, instead, it will have an inviting look, and a refreshing atmosphere because you and your personality dominate rather than the furnishings; and, too, you have a place that reflects love, and art, plus ingenuity and a little work.

My share of the work of the world may be limited, but the fact that it is work makes it precious.—Helen Keller.

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MRS. LESLIE WHITE RICE

Our community was shocked and grief-stricken over the sudden death of Mrs. Leslie White Rice, wife of W. H. Rice, of Tullos, La. Mrs. Rice died August 31, a few hours after an operation that was thought not to be of a real serious nature. Her going will leave a vacant place in our church, our community and in our hearts. She was truly a good woman, and we can find no better descriptive phrase than that she was "An angel of mercy." Wherever there was sorrow, trouble, illness, or a call that she might answer, she was there. She went to serve, and you would always find her where the hard work was being done. She was a real Samaritan in the community and a fervent worker in the church.

She taught the beginners in the church school, and it was her custom to call by for quite a few children on her way to the church. She was dearly loved by all of them and it will be difficult to find someone to replace her. She was an active worker in the W. S. C. S., was always in her place at all the worship services of the church. She served as assistant superintendent of the church school for some time, and her strong personality did much to make it the useful organization of the church that it is.

There is little doubt but that her life was shortened by her unselfish giving of herself in the service of others. Yet we feel that had she known this it would have made little difference in the conduct of her life in the last few months. She just couldn't help doing for others. That was her nature.

Mrs. Rice died at the age of 41, and though we cannot always understand why God would call such a person out of this life so early yet we feel that He has only called her on to a higher, better place.

She leaves to mourn her passing her husband, one daughter, Mrs. Ed. Jeanne, of Shreveport, La., and a son, W. H., Jr., of the United States Navy.

A few days prior to her death, her son, fearful lest she might not survive the operation, while thinking of his mother, ran across this little poem, written by another in honor of their mother. He said, "This better expresses how I feel than I can put in words of my own. Please have it printed with mother's memoir."

"Often I pause and think of you
And think of how you died,
To know you could not say good-bye
Before you closed your eyes.

"No one knows the silent heartaches—
Only those who loved can tell—
Of grief that is borne in silence,
For my mother I loved so well."

God has called one of his followers home and we feel that she already has heard the plaudit, "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

HER PASTOR.

HOUSTON G. WOOD, SR.

Mr. Houston G. Wood, Sr., passed to his eternal reward on the afternoon of May 29, 1943. He is survived by his wife, children, and a host of relatives and friends. He married Miss Mary Kendall Elkin, of Aberdeen, and to this happy home were born six children. They are Mrs. Hamilton Baker, Mrs. A. G. Easter, Tom Elkin Wood, Mary Brooks Wood, all of Aberdeen or nearby, and Houston G. Wood, Jr., and Andrew Wood, both in the U. S. Army Air Corps.

Funeral services were held at the family's country home, near Okolona, Miss., on the afternoon of June 1. Rev. A. C. Bishop, his pastor for the last two years, was in charge, and was assisted by Rev. W. C. McCay, of Nettleton; Rev. E. M. Sharp, of Aberdeen, and Rev. W. D. Waugh, of Becker. Interment was in the Aberdeen cemetery and under the direction of the Masons.

Brother Wood became a Christian early in life, and was for many years an active, efficient churchman. For the past few years he had been a member of the Baldwin Methodist church. His life has meant a definite contribution to the world. He lived on the solution side of society—not on the problem side. His was a life of service, of giving, and not getting. Every community in which he ever lived was better and richer because he was there. He made a contribution, for instance, to the happiness of a little girl who lived in a parsonage home, where it was his custom to walk by every day for quite a while. He never grew tired of waving to her, and was never feeling so badly but that he would take time to talk to her. Children loved him. He made a contribution to the church through his teaching of an adult Bible class for several months. It was a high privilege to be in his class. One of the subjects he was most interested in was the liquor question. His was a strong influence against alcoholic beverages. Houston G. Wood, Sr., was a good man, a Christian gentleman, an outstanding citizen, a fine father and husband. He served his country as a soldier in the Spanish-American War. For a number of years he served as court stenographer in the Federal courts under Judge Cox. May I say he was a great inspiration to his pastor? He believed in prayer and practiced the prayer-life.

On March 16, 1942, Bro. Wood was injured in a tornado. For weeks he was very sick. Friends dropped in to cheer him up, and they found he was cheering them. His pastor stood by his bedside to try to minister to him, but he was ministered unto. The loved ones were so anxious to serve him, and through their devotion to comfort him and give him strength, and in turn they were comforted by him. His health improved for a while. He and his family moved to their country home where he enjoyed the quiet and the beauty of the countryside for a while. Then his health gave way and he went to his eternal home.

Bro. Wood was a lover of good literature, a student of Shakespeare. I have heard him quote Tennyson's "Crossing the Bar," and say it was a "beautiful farewell till we meet again."

A. C. BISHOP

RESOLUTIONS

Whereas, God, in His infinite wisdom, has called one of our beloved co-workers of His vineyard to live with Him; therefore, be it

Resolved, by the Woman's Society of Christian Service of Grace Methodist church,

Jackson, Miss., that in the death of Mrs. L. M. Koch, better known as Bessie Moer, we have lost a noble and Christian woman. To know her was to love her. Her fine Christian character was an inspiration and will be as a beacon-light to guide us to the goal which we are striving to reach. She wore a happy smile and spoke words of wisdom as she went about her Father's business. Any task that she undertook was performed to the utmost in her unassuming, Christ-like way. Her daily teachings were a joy to all, and her memory will always linger in our minds as a bright ray of sunshine.

We realize that God always knows best, and we bear in humble submission to His will in this, our great loss and His gain. As badly as we hated to give her up, it was her wish that God would hasten the day when she could join Him and walk hand in hand with Him in that far-away land.

To her family we would say, as she would say if she were here:

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.
Far though from out our bourne of time
and place,
The flood may bear me far;
I hope to see my Pilot face to face,
When I have crossed the bar.

Be it further resolved, that a copy of these resolutions be placed on file of W. S. C. S. of Grace church, a copy be sent to the family, and also to the New Orleans Christian Advocate.

W. S. C. S. of Grace Church,
MRS. ALVER B. MCNEILL,
MRS. RAY WILKERSON,
MRS. J. E. STEVENS.

NEWLY-APPOINTED CHAPLAINS

ARMY

Francis Byron Baldwin, Wallington, Ky.
Earl Kenneth Bradley, Wellsburg, Va.
Percy Clifford Clark, East Liverpool, Ohio.

Carmen Clyde Decker, Marion, Ind.
Aaron Knox Farmer, Greenville, Texas.
Frank Candler Ferguson, Atlanta, Ga.
Charles Winston Gjedde, Laneville, Texas.
Ashley Day Jameson, Vernon, Texas.
Judd Henry Jones, Marysville, Kansas.
Harold Leo Kaufman, Elsie, Michigan.
George Edgar Kelsey, Fountain City, Tenn.

William Franklin Knox, Fort Leavenworth, Kan.

George Leland Lutz, Pine City, Minn.
Fred Martin Mark, Washington Court House, Ohio.

Ernest N. (Col.) Mattison, Washington, D. C.

James Paul Morgan, Walden, Colo.
Howard Coleman Pettit, Xenia, Ohio.
Edmond Ralph Slagle, Rocksprings, Tex.
Merrill Vernon Stoner, Pittsburgh, Penn.
Lloyd Glenn Strouse, El Paso, Ill.

Guy Craig Tetrick, Tulsa, Okla.
John Brent Underwood, Trimble, Tenn.
William Joyce Van Cleve, Lakin, Kan.
Aldred Pruden Wallace, Hopewell, Va.
Hugh Emmett Wilson, Jr., Nicholasville, Ala.

James Rudolph Woodruff, Dallas, Tex.

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TOO MANY DISTRICTS

(Section 2.)

By John B. Reynolds

For decades our General Conferences have been trying to encourage larger districts. In 1898, during the horse-and-buggy-mud-road era, the maximum number of charges per district was fixed at 30. In 1914, just as we were passing from the horse-and-buggy age into the age of automobiles and good highways, the maximum was raised to 40. Neither of these acts by our General Conference got very satisfactory results; so, in 1938 the last General Conference of the M. E. Church, South, took the lid entirely off and left each Annual Conference to determine the number of districts it would have, and at the same time fixed the number of quarterly conferences required at two instead of four.

In spite of all these efforts by the General Conference, from time to time, many of our Annual Conferences in the South still have at least a third more districts than they need. In the North Mississippi Conference, for instance, the average number of charges per district is only 28, two less than the maximum fixed for the horse-and-buggy age.

The district superintendent's work is determined, in large part, by the size of his district and the number of charges in his district, but not by the number of church members. He can supervise a charge with 1,000 members as easily as one with 200.

Leaving off all mission work in the white jurisdictions, we note the following differences. The conferences in the Northeastern Jurisdiction average 4 districts with 56 charges each. The North Central Jurisdiction shows 5 districts per conference with 49 charges per district and the Western Jurisdiction has 3½ districts per conference with an average of 50 charges per district, but in the Southeastern Jurisdiction we average 8 districts per conference and a little less than 32 charges per district. In the North Central Jurisdiction the average district is a little less than twice as large as ours, while in the Western Jurisdiction the average district is larger than the whole North Mississippi Conference. Why this tremendous difference? Just this: In the North, East, and West they have enlarged their districts as traveling facilities have improved. They are living in the day of automobiles and good roads, while we, so far as the number and size of our districts are concerned, still live in the horse-and-buggy days.

But, says someone, better let well enough alone. We are doing pretty well with our present set-up. Well, Jesus didn't let well enough alone. He turned the world upside down. Would to God some mighty power would turn most of our Annual Conferences in the South upside down long enough to spill at least one-third of the districts! Then we would be organized on a safe, sane, business-like basis. Then we could send fifty to seventy-five district superintendents back to the pulpits where they are sorely needed.

All through American Methodism today we are short of pastors, and we will be still shorter and shorter as long as the war lasts. We are using all the retired preachers and approved supply preachers we can get, but these are not enough. In my humble opinion it is absolute folly to continue these unnecessary districts while so many of our charges are in dire need of pastors. We could do very well with half the number of

Jurisdiction	No. of Conf's	Dists per Conf.	Chgs. per Dist.	Per Memb. Paym't for All Purposes	Ratio New Memb's to Old Ones
Northeastern Jurisdiction	21	4	56	\$17.86	1 to 24
North Central Jurisdiction	19	5	49	14.55	1 to 21
Western Jurisdiction	8	3½	50	18.87	1 to 18
Southeastern Jurisdiction	17	8	32	11.63	1 to 29

Conference	No. Dists.	Sq. Miles Per Dist.	No. Chgs. Per Dist.	Percentage Pastor's salary paid D. Ss.	Ratio New Memb's to Old Ones	Per Memb. Paym't for All Purposes	Pay Superannuates Per Service Yr.
Philadelphia Conference	4	3000	80	4½%	1 to 29	\$23.00	\$22.00
Troy Conference	3	5000	92	5%	1 to 32	16.00	17.00
Michigan Conference	5	5300	54	6½%	1 to 22	18.00	15.00
Detroit Conference	6	5300	59	6½%	1 to 22	23.00	22.00
California Conference	5	23000	56	6%	1 to 15	22.00	22.00
Southern California Conference	5	23000	57	6%	1 to 18	23.00	20.50
Colorado Conference	3	34000	56	5%	1 to 23	14.00	16.00
Florida Conference	7	7100	39	7½%	1 to 22	19.86	14.00
North Mississippi Conference	6	3800	28	10%	1 to 33	9.50	10.00

district superintendents we now have, but we would be in a very bad fix indeed with only half of our pastors.

The overhead expense of The Methodist Church is entirely too heavy, and the most common complaint that I hear is that supervision is costing too much.

All station charges and some of the better organized rural charges would get along just as well with two quarterly conferences per year, so why burden them with four when the law requires only two?

Some of our Annual Conferences are waking up. In the past three years the Florida Conference has dropped three districts and reduced its assessment for district superintendents from 11½ to 7½%. Two years ago the Alabama Conference dropped two districts. Last year three of four other conferences dropped one each.

The tables above are the best things we have. Hope you will study them closely.

In the first table we see that our Jurisdiction has entirely too many districts per conference and too few charges per district. We also run low in per member payments for all purposes as well as in membership gains on profession of faith. Furthermore we of the Southeastern Jurisdiction are wasting thousands upon thousands of dollars on surplus and unnecessary district superintendents, while at the same time we are making only a starvation allowance for many of our worn-out preachers. What would Jesus do?

We notice in the second table that the North Mississippi Conference makes the highest assessment for district superintendents and the lowest for conference claimants. We are paying six district superintendents more than we are paying about 100 superannuates and widows. Our salaries are not too high but we have six men on the job where only four are needed. By the way, if we should drop four districts we could reverse our assessments, as 7 per cent assessment would pay four district superintendents \$4,500.00 or more each, while a 10 per cent assessment would pay our superannuates \$14.00 and our widows \$10.00 per service year.

We see also that our conference runs low in payments per member for all purposes, low in membership gains and very low indeed in the number of charges per district as well as size of districts.

If we should reduce the North Mississippi Conference to four districts, they would average 42 charges and 5700 square miles.

If one man in the Troy Conference can supervise 92 charges spread over an area of 5000 square miles, why can't one man in North Mississippi supervise 42 charges within an area of 5700 square miles?

If one district superintendent in Michigan can take care of 54 charges in an area of 5300 square miles, why can't one man in North Mississippi supervise 42 charges within 5700 square miles?

If one man in California can supervise 56 charges over 23,000 square miles and get far better results than we are getting in North Mississippi, then why can't one man in North Mississippi supervise 42 charges within a district one-fourth as large?

If three men in Colorado can take care of 168 charges scattered over 104,000 square miles and make a better showing than North Mississippi, then why can't four men look after the same number of charges spread over only 23,000 square miles in North Mississippi?

We of North Mississippi are just fooling ourselves and wasting men and money.

I favor putting two of our present district superintendents back in the pastorate this fall and giving the other four at least a part of a man-sized job.

Please indicate whether you favor 4, 5, or 6 districts. Thanks.

Booneville, Miss.,

October 1, 1943.

NEWLY-ELECTED CHAPLAINS

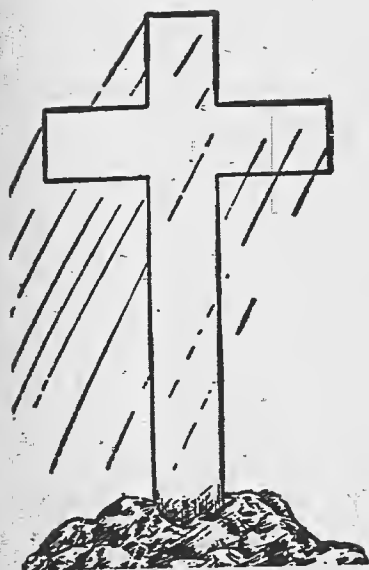
U. S. NAVAL RESERVE

Robert Walker Butler, Virginia, Ill.
 Van Hoss Chappell, Rahway, N. J.
 John Boyd Gill, Laccochee, Fla.
 Joseph Andrew Gist, Shawnee, Okla.
 Ernest Preston Goulder, Pullman, Washington.
 David Smith Hultsch, Stroudsburg, Pa.
 William Lewis Lancey, Jersey City, N. J.
 Joseph Candler Pickett, Wedowee, Ala.
 Henry Carl Schadeberg, Evansville, Wis.
 Olin Doughty Tibbitts, Pomeroy, Wash.
 Jack Stauffer Wilkes, Deer Creek, Okla.

Only the Golden Rule will save the country—not a rule of gold.—Roger W. Babson

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; . . . the being a force of nature instead of a feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

—George Bernard Shaw.

THE PRAYER-ROOM TODAY

O Lord, we beseech Thee to maintain Thy Church in truth and patience; that her pastors may be faithful, her watchmen vigilant, her flock loyal, her camp united, her warfare spiritual, her weapons heavenly, her lamp burning and shining; and as Thy Son, Jesus Christ, hath given so great a price for us, let us not count it a hard thing to give up all for Him, and to spend and be spent for the souls He hath redeemed. Amen.

OUR BISHOP



BISHOP A FRANK SMITH,
who will preside at the session
of the Louisiana Conference be-
ginning on November 9.



WALLET OF THE WEEK



JUDGE PIERRE CRABITES, whose death was announced in press dispatches a few days ago, was a native of New Orleans. At the time of his death he was on a diplomatic mission to Baghdad, and his body was buried in that far-away city. For many years, Judge Crabites was a Judge of the "mixed court" in Cairo, Egypt. In 1924, the editor of this paper visited him in a hospital in Cairo, where he was carried following the loss of a leg in a street car accident. He was a brilliant linguist and a delightful gentleman.

* * *

DR. DANIEL A. POLING, who is now on an extended visit to the various war zones, is scheduled to visit Egypt, India, China, Australia, and other combat areas in the Near East and Far East. Along with his visit to the armed forces, he is visiting churches and missions in the Pacific and Mediterranean theaters of war. In his absence his older son, Daniel A. Poling, Jr., is carrying on the work at City Temple, Philadelphia, where father and son are minister and co-minister respectively. The time of Dr. Poling's return has not been announced.

* * *

THE AMERICAN LUTHERAN observes: "It is not a little astonishing to note that the Mohammedans, the Latter Day Saints, the Christian Scientists, the Seventh Day Adventists and others are advocating tithing as a fundamental principle of their religious practice. It seems strange to us that a church body, such as our own, which acknowledges the religion of Jesus Christ and its blessings as far superior to all others, should give less than that percentage which is widely accepted as a minimum by people of other faiths."

* * *

PUBLISHERS AND BOOKSELLERS are said to be finding a tremendous increase in the demand for religious books. It is said that the religious books are forging ahead of others and that the laymen are the larger purchasers. The thirteen Methodist Publishing Houses report larger sales than ever, and that on nine different titles the sales for 1941 were doubled in 1942. Harper and Macmillan also report an increase of interest in religious non-fiction and the Bible, and they report the rise in sales interest as "astounding."

* * *

THE PROTESTANT EPISCOPAL CHURCH, at its fifty-fourth Triennial Convention recently, appears to have smashed all prospects for an immediate consummation of the plan for union with the Presbyterian Church, U. S. A. At the same time, the Convention defeated the effort to lower the bars on the divorce question. The vote in the House of Deputies is said to have favored a moderating of the established rule by a two to one vote, but the vote by orders and a resultant tie in nine delegations, which under the law are counted against a measure, changed a vote of thirty-eight to thirty-two victory into a forty-one to thirty-eight defeat.

THE COPY OF FIRST READERS half a century ago, it was pointed out by James O. Sewell in *World's Call*, was seventy per cent religious material. This meant that the age group using that reader had a religious factor as an underlying element of its education. Today the books used for the same age group are said to contain three per cent religious matter including that which is moral rather than directly religious. And we wonder at the changed religious attitude of those who come up under the new educational order.

* * *

THE WALDENSIAN CHURCH in Italy is reported to have been a heavy sufferer from military operations in that country. The Waldensian church in Messina has been completely destroyed, the one in Palermo has been severely damaged and grave fears were expressed for the one in Naples. It is reported that five thousand Swiss francs from a special collection taken in Switzerland were dispatched for the aid of a Waldensian children's home, but it is not known whether it was the institution at Torre Pellice or that at Vallombrosa.

* * *

FRENCH THEOLOGICAL STUDENTS are seeking opportunity to study in Switzerland, and are making application for scholarships in the schools there. The Committee considering the applications accepted twenty-five of the candidates. The attendance of the French students involves more than free tuition, as in many cases it is necessary to furnish the incoming students with decent clothes and shoes. Appeal is being made to the Protestant public for contributions in order that this work may be carried on as planned.

* * *

NOVOCAIN INJECTIONS have been found effective in the treatment of all kinds of sprains and muscular injuries. The results of such injections are that the patient is almost immediately restored to the normal use of the injured member. The treatment consists of an ex-ray to see that no bones are broken, and then novocain injections in the area where acute soreness exists. In most cases the restoration is almost immediate, and in the most severe cases the time of hospitalization is reduced from ten days to two days. In most cases hospitalization is not even necessary.

* * *

PRESBYTERIANS U. S. A., following the defeat to their tentative plans for union with the Episcopalians, are said to have turned their efforts toward the Presbyterians of the South. A plan for union of the two Presbyterian bodies has been sent to all ministers for criticism and study. The proposal is said to contain a confession of faith, a form of government, a directory of worship, and a suggested name for the reunited church. The Southerners are said to have stipulated that no final action on the proposals should be taken until after the war.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

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C. MILTON CHALMERS, Publisher

EDITORIAL

WHEN IS EDUCATION CHRISTIAN?

Education under Church auspices has developed such opposed views as to attitudinize groups rather than to assess values on either side. As in the Church, so in Christian Education men are classified as "modernist" and "fundamentalist" without considering more than superficial grounds in either case. The designations classify men in much the same way as they were classified by "orthodox" and "heretic" in the early history of the Church. The warring camps are fortified by the language of the Church on one side and by the culture of the age on the other.

No intelligent person thinks of spirituality as an eddy in the stream of life where a self-contained and self-satisfied soul may find asylum from the world and its problems. On the other hand, those who have found their spiritual experience an inspiration to desperate heroisms and great loyalties are not disposed to view calmly reflections upon the mystical and miraculous elements in Christianity. The uneasy brushing aside of the Incarnation, the Resurrection, the Ascension, and the gift of the Holy Spirit as not susceptible of either historical or scientific proof, is bald infidelity to one who knows the power of a great mystical experience in his own soul. The situation is not helped by the assumption that these doctrines are not necessary credentials for the world's greatest Teacher. It gives persons holding such views the appearance of desiring to share the inheritance while they deny the personality and the mystical dynamic of the Teacher himself. It might be likened to an effort to construct a perfect time-piece without a mainspring or its equivalent.

We sometimes feel that Christian Education has been influenced too much by those who have an intellectual interest not balanced by a profound Christian experience. The pattern of the Teacher means little or nothing if it be separated from His passion and purpose. One may teach the history of religion, the forms of worship by which it is expressed, and even its doctrines, without imparting anything of the spirit and inspiration which give it meaning and power. Unless the spiritual dynamic is imparted, we believe that Christian Education is a misnomer, it is a mere sponsorship without Christian content. It is said that the Christian colleges and schools of China have trained a quarter of a million Chinese students who have never enrolled as Christians. An organized effort is now being made to recover an army of friendly Chinese students who are wholly unrelated to the Christian Church.

We do not believe that it is either unkind or untrue

to say that some exponents of Christian Education seem to be more interested in being progressive than in a deep and vital experience of Christian faith. As a result there is too little effort to assess the value of "spirit" and a too great leaning to the intellectual and the material. Attitudinized Christianity and education offer little real reinforcement for Christianity and the Christian Church. Knowledge and culture invested in a program, no matter what its label, cannot be other than humanistic and material. Church-sponsored education must exercise a Christianizing influence upon life, and it cannot do that without being grounded in the genetic impulses and beliefs of Christianity itself.

All this means that the final test of culture is not its label or its sponsor, but its effect upon those bearing its stamp. Or, to put it another way, Christianity and Christian Education are not expressed by what men know, but how they behave because of what they know. Education based upon other foundation may be ideal as culture, but it cannot be Christian without direct and positive Christian content. On the other hand, a soul-thrilling experience of salvation may be amazingly potent without either convention or culture. Christian Education, as we think, is real Christianity reinforced by the best in human culture.

BISHOP TUCKER APPEALS FOR FAITH IN GOD

In a day when point programs are imposed for everything from meat, butter and shoes to the pattern of the post-war world, it is a refreshing surprise to hear a ringing note in favor of the recognition of God in plans for the restoration of lands drenched in blood and tears, and with only ashes left upon which to build for the future. Such a note was sounded by Presiding Bishop Henry St. George Tucker in an address at the Triennial Convention of the Protestant Episcopal Church held in Cleveland, Ohio, recently.

Bishop Tucker indicated his support of a program of material relief, but he declared that "reconstruction prompted by a secularized version of what in religion is called repentance and faith will inevitably result disastrously." Continuing, he said that "The imminence of this danger should be a challenge to the Church, not only to present Christian ideals as the goals toward which the world should aspire, but still more urgently to present faith in God as the only means by which our hopes can be realized." The meaning of his words are that it is no use to insist upon the ethic of Christianity unless it is to be supported by faith in God as the one and only foundation upon which it rests.

He said with insistent emphasis that physical relief is not enough, and that "spiritual and moral rehabilitation is no less essential than physical." In his discussion of an evangelistic and missionary program for the Church, he took high ground when he said in substance that in this way lies the hope for an effective promotion of the pacific and stable world for which we hope. He advocated that overseas missions use the "existing religious bodies" for ministering to the needs of the people instead of trying to transplant alien churches and more alien forms of worship. The Orthodox Greek Church was named and that pointed to Russia, Greece and the Balkans in particular. No emergency, however great, should be allowed to separate the Church from its divine ideal and foundation.

THE PENDING LEGAL CONFERENCE RECOMMENDATIONS

Inquiries concerning the recommendations of the Legal Conference now pending before the Louisiana Annual Conference make necessary on our part a frank statement of fact. We have had three conferences lately with reference to adjustments not inconsistent with the purposes for which the paper was offered. At the time this is being written the outlook for agreement is still uncertain. For our part, we believe that the time has come for settling once and for all problems which have disturbed the Conference for more than a quarter of a century. We will not consent to any arrangement that tends to defeat the aim of the paper. We believe in the recommendations now as much as we did when they were made and we will not submit to temporizing with issues which affect the faith and the interest of every Methodist in Louisiana.

It is our belief that the Conference should take seriously its responsibility for all its corporate interests. In the distribution of Benevolent monies, it has two obligations to the Methodists of Louisiana. First, it should know that its title to institutions sharing in Conference Benevolences is unimpeachable. Second, it should see to it that the administration of every grant, whether it be great or small, is done in a manner worthy of the sacrificial spirit of those who contribute to the Benevolences. In such matters the Conference cannot abandon the administration of corporate interests to any group of men, no matter how good they may be. It cannot delegate to others the carrying out of its obligations to those who have responded to its appeal through the Benevolent collections. Besides, it is the right of every man placed on the boards to have an annual approval of his stewardship—not merely a board report endorsement.

The recommendations by the Legal Conference are definitely intended to settle all questions of Conference relation and to justify or correct the procedures and practices of every corporation. Every recommendation is designed to be positive and effective, but just. That which has been referred to as the right to withhold funds is designed to make the action effective and to safeguard the interests of the Conference. The right to release the funds, about which less has been said by opponents of the paper, is designed to do justice to any corporation faced with difficulty in meeting immediately the ends desired. Underlying this paper is the fact that the Church is, by its Christian profession, under obligation to discharge every trust righteously and in the fear of God

without considering the ambitions or interests of any person if that consideration may not square with absolute righteousness in the handling of such trusts. For our part, we have asked nothing of any man. We have fought openly for what we believe to be a proper course touching all Conference trusts and corporations. We are willing to go a second mile in the effort for an amicable but real settlement, but we do not propose to back down in the defence of what we know to be the right of every Methodist in the Louisiana Conference.

WHAT IS THE ANSWER?

Some time ago, a harassed high school teacher came to me terribly bothered because of a serious problem which war psychology has presented. In the home, on the playground, in the classroom, children are being taught hatred for anything, everything relating to the



B. P. Brooks

Germans and the Japanese. They play "shooting Japs," they read with glee of the bombing of European cities and the killing of thousands of Germans, including women and children. This conscientious teacher is in thorough accord with our war effort but finds it difficult to reconcile this spirit of hatred with the teachings of the Master who taught, "Love your enemies. Do good to them that despitefully use you." Her cry was, "What am I to teach in a situation like this?"

This is a serious problem and one not easily answered. If she attempts to instill into these boys and girls love for all mankind, there are those who will call her a German-lover. If she tries to make them see that they should love the Japs while hating their philosophy, their barbarism, their cruelty, there are those who will call her a Jap sympathizer. War psychosis is dangerous; it is inexorable; it is mean.

Some way, I do not know how, she must teach them, and through them their parents, that the spiritual agony, the moral courage, the terrible fear, the ineffable suffering are but symptoms of the throes of the progress of human rights. Great adjustments of all the concepts and machinery of society with attendant fearful sacrifices are the patriotic demands of the people in order that all classes shall live, and that they shall secure the blessings of justice and of liberty for themselves and all mankind. With the changes that the machine, science, and all progress has brought to our world, there must be an inevitable and concomitant restatement of mental attitudes, modes of living, ideas of fair play. These young people shall become useful and patriotic citizens of the new order only if they are willing to make the sacrifices necessary to the new situations and economic revolutions in this new world of ours.

The dark days we are passing through are priceless days if they teach us that neighborliness and justice and fair play and social righteousness are the same words and that they are God, eternal and inviolable.

"The path of the just is as the shining light that shineth more and more unto the perfect day."

May the giver of every good and perfect gift help our young people and all of us to follow this path and hasten the coming of the perfect day.

B. P. B.

DR. PIERCE CLINE DIES

We stop the press to announce the death of Dr. Pierce Cline, president of Centenary College, Shreveport, La. He had been in a local hospital for several days, but a letter from his office received Monday morning gave no intimation that his condition was considered grave. A telephone message shortly after announced that his death occurred about 10:00 o'clock Monday morning, and it appears that the suddenness of his going was unexpected.

Dr. Cline was born at Waleska, Georgia, February 17, 1890. He graduated from Emory University in 1916, and did graduate work at Emory and in the universities of Chicago and Columbia. His life was devoted to education, and he had been president of Centenary College for the past ten years. During the present year he brought to conclusion what was probably the greatest achievement of his life—the purchase, free of debt, of Dodd College which becomes a part of Centenary College. He is survived by his wife, two sons and a daughter. At this time, funeral arrangements have not been announced.

BILL TO LICENSE SERVICE CLUBS OF OTHER NATIONS

My Dear Senator:

I am writing to call your attention specifically to Senate Bill 1338, introduced by Senator McCarran, of Nevada, referred to the Senate Committee on the District of Columbia, of which Senator McCarran is Chairman, and reported out promptly from that Committee, with favorable recommendation, and now on the Calendar of the Senate. This bill would permit the issuance of liquor licenses to Service Clubs of the United Nations other than the United States.

The bill is exceedingly objectionable, it seems to me, for very obvious reasons:

First. There is no necessity for the passage of such a bill. There are a sufficient number of places in the District where intoxicating liquors can be obtained, without giving a special license to foreign-operated Service Clubs.

Second. This bill is directly in opposition to the purpose of the general order issued by Chief-of-Staff General Marshall, prohibiting the sale of intoxicating liquors at all army posts, or on Government-owned property.

Third. Should this bill be passed, it will almost certainly be followed by another bill, emphasizing that no partiality should be shown to clubs or bars under the control of foreign nations, but that similar privileges should be granted to places operated under United States control.

It is true that I am writing personally, but I know that I represent the views of the great body of the members of the Methodist Church, the largest denominational Protestant group in the United States.

Your pronounced opposition and vote against this bill will be greatly appreciated by millions of citizens of the United States.

Sincerely,

JAMES CANNON, JR.

P. S.—Since the above was written and sent to the members of the United States Senate, owing to the number of similar protests, Senator McCarran asked that the bill be recommitted to the District of Columbia Committee. A hearing was held on short notice on October 2nd, at which leading ministers of the Lutheran, Baptist, Disciples, Methodist, and Seventh Day Ad-

ventist Churches of Washington, and the representatives of national temperance organizations, including the W. C. T. U., the International Reform Federation, and the Anti-Saloon League of America, appeared in opposition to the bill. One of the Commissioners of the District of Columbia, and his legal adviser, spoke in favor of the bill. After the hearing, the Committee postponed action on the bill, in order to have a formal statement from the State, Army and Navy Departments.

It is hoped that the bill will not be reported out favorably again from the Committee. But it is exceedingly important that protests from church bodies and individuals be sent promptly to Senators from the several States.—J. C., Jr.

Richmond, Va., Oct. 8, 1943.

THOUGHTS OF AN AMERICAN SOLDIER ON THE ROAD TO PALESTINE

By Miss Eula Wellborn

Now sounds the tread of troops of marching men

Where once the Master walked the dusty way;

Here is the temple where He preached to them,

There is the garden where He knelt to pray. Ah—shame that men should stain this sacred ground

With blood spilled but for lust and greed and gain.

All nature works in tune with God's command,

His mercy sends the blessing of the rain. Man was the first to break these laws of life

And bring such sorrow to His Holy Name. Be not deceived—Christ died that right should win

And neither strength of man nor force of arm

Can yet for long enthrone such awful sin. God send us days when wars will ever cease That we might travel Palestine in peace.

Meridian, Miss.

WITH THE PASTORS

THE CHURCH BULLETIN: ITS FORM

By Charles O. Ransford

Advertising has become an artistic service and requires a graduate of a school of art properly to interpret and set forth the advertising ideal. Newspaper service requires a graduate of a school of journalism as the interpreter of news values. A proper church bulletin requires both art and news presentation to be attractive. The church demands our best.

Any pastor or church that needs a church bulletin should study bulletin forms and the character of the church service and its proper presentation and the limited space for choice news notes and announcements. An exchange with other pastors of church bulletins is helpful.

The church bulletin is not the place for personal, artistic, or literary efforts by pastors or church secretaries. The church bulletin always and only is a medium for the proper presentation of the order of the church service and the work of the congregation. The church bulletin is an aid or guide in worship. The church bulletin is a spiritual helper and should assist to make

the services more spiritual and interpret the church life and program.

Everything about the church should be sacred. A Sabbath preaching service immediately on beginning should be creative of spiritual inspirations and meditations. Pastors and church members should never permit anything to detract from the service of spiritual devotions. The people as they come together must feel they are in God's house for worship and Christian fellowship.

Excessive announcements and news notes, no matter how valuable, detract. Used as an advertising medium, the bulletin becomes secular. Only the strong and unusual preacher has the undivided attention of his congregation. Anything extraneous in the bulletin makes his task more difficult. The form of the church bulletin, therefore, is very important. Some Boards of the church furnish bulletin forms. They have value and they may help in church propaganda, but unless very carefully prepared and edited, they aid neither the Boards nor the churches that use them. Advertising is often used to pay the expense of printing.

Any congregation that needs a church bulletin should, through its own budget, personal gifts, or at the pastor's personal expense, provide the cost. The church is able to pay its own way. If the bulletin is of more expense than the pastor or congregation thinks can be afforded, then it is best to do without bulletins.

If it is thought advisable to use a bulletin in a multigraph form, then a good typist should prepare the stencil and one who knows how should use the multigraph. In such a case the bulletin should always first be prepared on paper the size of the bulletin to get the form in good style. The large display advertisements in newspapers go through several forms before the final cast is made.

The mercantile or industrial establishment desiring to place a large advertisement has an expert advertising man select the material and make a sketch. A typographical foundry make another sketch. When this sketch is corrected and approved, largely with hand-set type, the display is set up. Another proof is taken. Then more corrections and revisions. Then the cast is made. The newspaper or magazine sometimes resets the whole form in its own shop. Then the final cast and the printing. There is seldom a typographical error or anything misplaced in such an advertisement. The expense is large, but the advertising appeal in good form is worth while in the effort to interest the public.

Preachers and church secretaries without experience should visit print shops and study printing styles and methods.

The church bulletin is an interpreter of church life and religion. The church bulletin is a spiritual guide in worship. Holiness belongs to the house of God. Conscientious preachers and church secretaries should prepare their bulletins as unto God and for his praise.

"Peace and rest are two names for a flower that buds on earth, but is only found in full bloom in heaven."—Spurgeon.

Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially around the fireside circle. They are jewels beyond price, and more precious to help the wounded heart, and make the weighted-down spirit more glad, than all the other blessings the world can give.—Zion's Watchman.

CONFERENCE NEWS AND PERSONALS

A training school for the New Orleans district was held last week at First Church, New Orleans, with good attendance, a good staff, and a large number of credits awarded.

Rev. W. C. M. Baggett writes that Ocean Springs, Miss., charge will make the best report that it has ever made this year and that he is happy in his work.

Rev. W. H. Giles, pastor-host of the forthcoming session of the Louisiana Conference, writes that he is having a desperate experience in trying to provide rooms for the Conference. He says that some may have to drive to neighboring towns for beds, as rooms are very scarce in Lafayette.

Chaplain Ralph Cain, writing from overseas, expresses his appreciation of the Advocate and says that he sees his good friend, Chaplain Maurice Fulkerson frequently, when they get together and talk things over. Their camps are not distant from each other.

Rev. W. T. Griffin, retired member of the Mississippi Conference, writes that his daughter, Mrs. C. P. Nolte, died on October 11 and was buried beside her husband, who died three years ago. Bro. and Sister Griffin are moving to Long Beach, where they will make their home for the future.

Rev. Harvey L. Beasley, of the Blue Mountain, Miss., charge, writes that all five of his churches have paid out. The Benevolences for the year were increased 50 per cent and payment will exceed the assumption by 25 per cent. Bro. Beasley is closing out the year by taking collections for various General and Conference supported institutions.

Rev. James H. Felts, a veteran of the North Mississippi Conference, reports his health as being about as usual and that he is looking forward to attending the North Mississippi Conference, when he will be the guest of Mr. and Mrs. D. H. Hall, of New Albany. They will drive back and forth from day to day.

Rev. W. J. Cunningham is looking forward to a great day for his people when Bishop Peele will dedicate the first unit of the Oxford-University church. This church building is a three-way enterprise, by the local constituency and the two Mississippi Conferences. The notice of the dedication service will be found elsewhere in this issue.

Rev. J. H. Jolly reports a good meeting at Waynesboro, Miss. After Monday places of business were closed for the morning services, and the people went to church in great numbers. Rev. J. W. Leggett, Jr., of Laurel, Miss., was the preacher. Eighteen members were received as a result of the services and many renewed their vows of allegiance.

Rev. Seamon Rhea comes to the end of a great year in his pastorate at Holly Springs, Miss. All financial obligations have been paid in full and an indebtedness of long standing liquidated. At a recent meeting of the board the pastor's salary was raised to a minimum of \$2,700. Request was made for the return of Bro. Rhea for the fifth year.

COMMITTEE MEETING, LOUISIANA CONFERENCE

The Committee on Conference Relations and Ministerial Qualifications is called to meet in Lafayette, La., Tuesday afternoon, November 9, at 2:30 o'clock, in the room designated for that purpose. Those having business with this committee please take notice.

MARION S. MONK, Chairman.

REVIVALS AT COLUMBIA, MISS.

My Dear Dr. Duren: During the month of September and the early part of October we held our annual revival in the church here and also revival services in the Mississippi Industrial Training School, which is just outside the city limits of Columbia. In the town church we had Brothers John W. Moore, of McComb, Centenary church, who did the preaching, and Frank E. Dement, Jr., also of McComb, LaBranch Street church, who led the song services. Both of

OUR CONFERENCES

North Mississippi Conference, November 3, at Tupelo, Miss.

Louisiana Conference, November 9, at Lafayette, La.

Mississippi Conference, November 17, at Jackson, Miss.

these brethren were at their best and the local congregation was delighted with their preaching and song leadership. Several persons have been received into the church as a result of the meeting.

At the Industrial School Bro. R. I. Moore, of Pelahatchie, preached three times each day, from Monday through Thursday night. The superintendent of the school and workers, most of whom are not Methodists, were most cooperative and gave their moral support to the meeting in a wholehearted way. Bro. Moore is admirably suited to such a situation. His preaching is clear and forceful, easily understood, and of great spiritual profit. A number of the students expressed a desire to live Christian lives as a result of the services.

We shall probably have again this year a series of services at the Mission we maintain one mile south of Columbia.

Sincerely,

J. B. CAIN, Pastor.

Read your Bible and keep up with the times.—Selected.

OSYKA AND FERNWOOD CHARGE

I am happy to report, as one of the members from the Osyka church, that we have had a wonderful year. We have had four revivals. The interest and attendance were good throughout these meetings. Truly we had revivals the good spirit of which will live on and be productive of much good in the days which lie ahead.

The finances are in good shape. All items of the budget have been paid in full for the year. The financial reports far exceed those of the same time last year. We will send our pastor to Conference with a good report.

There have been some necessary repairs made on the parsonage and the churches, and the inside of the church in Osyka has been painted. We are to have a special service in the Osyka church, and the American flag and the Christian flag will be installed in honor of our boys who are in the armed forces.

There is a fine cooperative spirit manifested among the members in all the churches. It is gratifying to say that the attendance and interest in the church schools and the Woman's Societies of Christian Service is excellent.

I wish to state, last, but not least, that the cooperation of other denominations in attending our services is highly pleasing. I must speak a word in behalf of our beloved pastor, Bro. Westbrook, and his faithful work in behalf of all his churches. He is a most lovable character, and all of the members love him devotedly. He has done an excellent work for the Kingdom.

MRS. T. H. McLEAN.

RESOLUTIONS OF APPRECIATION

Whereas, the Discipline of the Methodist Church provides that no district superintendent may serve in that capacity more than six consecutive years, and,

Whereas, this is the sixth year for our present district superintendent, Rev. B. H. Andrews, and,

Whereas, he has proved to be a wise, capable and efficient administrator of the affairs of the church, and,

Whereas, we appreciate his ministry among us, and under his leadership, our church, as well as the other churches of the Lake Charles district, has made advancement in all lines, now, therefore, be it

Resolved by the Fourth Quarterly Conference of the Henning Memorial Methodist



Church, Sulphur, La., that, by rising vote, we express to Brother Andrews our appreciation of his leadership, and,

Resolved, that we assure him of our interest and prayers in the future years of his ministry; and be it further

Resolved, that this resolution be made a part of the minutes of this conference, a copy be given to Bro. Andrews, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed:

H. G. PATTERSON, Chairman;

O. B. CROZIER, Secretary,

For the Board of Stewards.

RESOLUTION

Whereas, Rev. J. F. Campbell is now completing his sixth year as district superintendent of this district, same being the limit of time allowed by Methodist law and Discipline for any one person to hold said office; and,

Whereas, the present session of the Fourth Quarterly Conference is the last official session of the Ocean Springs, Epworth and North Biloxi charge over which Rev. Mr. Campbell will preside as district superintendent; and,

Whereas, the Rev. Mr. Campbell, by the faithful and efficient performance of the duties of his official office, has endeared himself to the pastor and to all the officers and members of the churches comprising the charge; now, therefore, be it

Resolved, by the Ocean Springs, Epworth and North Biloxi charge, in fourth quarterly conference duly assembled, that we do hereby express our deep and sincere appreciation and gratitude to our district superintendent, Rev. J. F. Campbell, for the faithful and efficient manner in which he has conducted the business and affairs of the charge; that we do hereby express our sincere and deep regret that the Discipline of the Church necessitates his withdrawal from this important office; and, furthermore, that, as Bro. Campbell will soon leave the office of district superintendent and take up his pastoral duties in some designated charge, we do hereby pray that our Heavenly Father will richly bless him in his work and will grant to him many years of happy and fruitful ministry; and be it further

Resolved, that this resolution be spread upon the minutes of this fourth quarterly conference, and that a copy of same be forwarded to the Christian Advocate for publication therein.

Respectfully submitted,

O. E. DEFFUER,

Chairman, Official Board,
Ocean Springs Methodist Church;

MRS. R. A. FAYARD,

Chairman, Official Board

Epworth Methodist Church;

MRS. B. A. DESPORTE.

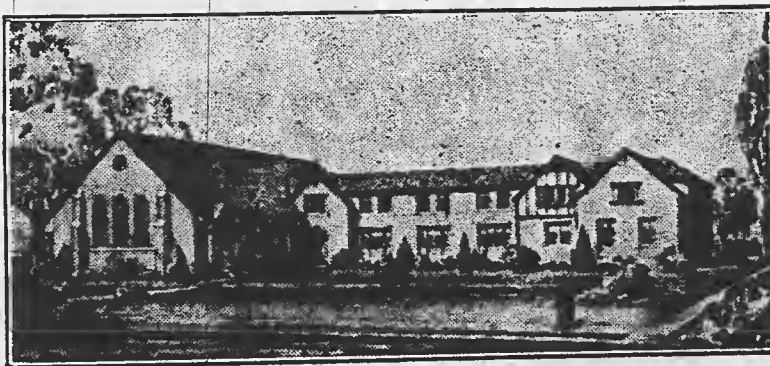
QUERY

By Ethel Green Russell

There is no singing in the clover
And skies are dark as locust years;
The bees have sought the hive, the plover
Too early disappears.

Are silver clouds still idly drifting
Somewhere beyond this sky of black?
And are there feathered wee wings lifting
To find a fond bivouac?

Will meadow larks come gaily singing
The gentle songs these fields bestirred?
And will the silver clouds come bringing
PEACE—the promised word?



OXFORD UNIVERSITY CHURCH TO BE DEDICATED

The first unit of the new Oxford-University Methodist church will be dedicated on Sunday morning, October 31, by Bishop W. W. Peele, assisted by the pastor, Rev. Jeff Cunningham. The building, valued at \$40,000, was erected in 1937 under the leadership of Rev. W. R. Lott.

Mr. Whitman Davis, chairman of the Building Fund Committee, announced recently that not only was the indebtedness on the building liquidated but that funds were also accumulating to begin the next unit of the church when the war is over. The indebtedness paid this year was not originally due until 1947. Mr. Davis took the lead in finishing the entire obligation this year and had the complete cooperation of the congregation in the enterprise.

The present structure consists of the chapel where the preaching services are held and the educational building used by the church school. The next unit will consist of an auditorium accommodating a larger number of persons. The church was built by Oxford Methodists in cooperation with the Mississippi and the North Mississippi Conferences to provide more adequately for the Methodist students in the university. The two Conferences are also co-operating to provide for the second unit of the church.

Movement toward a new church building was begun in Oxford while Rev. S. H. Caffey was pastor. While plans could not be completed during the depression years, they were maintained and improved in the pastorates of Rev. W. H. Mounger and Rev. J. E. Stephens. The structure was finished in the third year of Bro. Lott's ministry. He was followed by Rev. J. A. George, who was for four years pastor of the Oxford congregation. Rev. Jeff Cunningham is finishing his first year.

Trustees of the church who will present the building to the bishop for dedication are: Mack Webster, chairman; R. M. Guess, P. B. Furr, Oscar Douglass, R. X. Williams, D. H. Bishop, C. E. Harrison, T. H. McElroy, and Whitman Davis.

Other officers of the church are: Dr. A. W. Mildren, chairman of the Board of Education; Roy C. Bailey, chairman of the Finance Committee; and Mrs. Gena Lamb, church treasurer. Mrs. A. L. Woods is president of the Woman's Society of Christian Service, and Frank Cresswell, Ole Miss Junior, is president of the Wesley Foundation, the university student organization. Adult counselors of the Wesley Foundation are Prof. Frank Anderson and Prof. Glenn Brown, of the Ole Miss faculty.

A reception for the members who have joined this year will be given in the church on the evening of October 27. Mrs. A. B. Butts is chairman of the Reception Committee.

The church will be host to Bishop Peele

and his cabinet in a pre-Conference meeting on October 29 and 30.

All obligations will be met in full by the church this year, and assessments have been given a raise for next year.

On the evening of the church dedication the choir will present a musicale under the direction of Mrs. Forrest McCall, with Mrs. Frank Anderson as organist.

DR. PUGH, HEAD OF COMMISSION ON CHAPLAINS, REPORTS

Personal letters from Dr. William Barrow Pugh, apparently mailed in India and headed "En route, October 7, 1943," read in part as follows:

"Things have been moving so fast that there has been little or no opportunity to write to anyone outside of my own family. Today I have finally been able to write four or five letters because I am riding very nearly all day upon a plane which moves so smoothly that it is possible to write legibly.

"I am now almost ten days behind my schedule, and while it is impossible to estimate time in this trip, it now looks as if I shall not be in the States much before Thanksgiving. I have now completed the Persian Gulf Command, having spent the previous three weeks in Northern Africa, Sicily, Egypt, and Palestine.

"The trip thus far has been most successful. I have seen personally over 800 chaplains. In addition, I have been averaging three or four addresses a day. In between these have been numerous engagements. All these have meant long days, from 6 in the morning to 11 at night.

"Last Thursday I was in Teheran, which was fairly comfortable. The next night I was in another place, where I slept under four blankets. I got up on Saturday morning shivering to take a plane at 7:30, which in about an hour landed me in a place where it was about 110 degrees in the shade. Not far from where I was the last couple of days is the place reputed to be the hottest on earth. Tuesday I was at the confluence of the Tigris and Euphrates rivers, where the Garden of Eden is supposed to have been. Don't think much of it—not an apple tree anywhere. The soldiers stationed in Iraq and Iran have certainly had a siege of it.

"Our soldiers have done an excellent job here in shipping supplies to Russia. It has been one of the unheralded stories of the war. During the past summer the thermometer hovered around 140 to 160 degrees. How the men stand it is hard to understand.

"It has been most interesting to visit the soldiers in places associated with Daniel, Esther, Mordecai and other figures of the ancient world. The other night I had about 1,500 men under the stars, and somehow there was an almost uncanny note to the old hymns being sung amid such surroundings."

PERSONAL NOTES AND INCIDENTS

Mr. S. H. Meyer, New Orleans, treasurer of the Board of Missions, received the congratulations of his many friends upon his arrival at his 80th birthday, which event was celebrated on October 27.

Rev. B. H. Andrews reports that everything is shaping up favorably for concluding the best year in the history of the Lake Charles district, with the prospect that next year may be even better than the year now ending.

Miss Fannie Rayne Russ, who grew up in Rayne Memorial Church, but who has lived in Arkansas for a number of years, has returned to New Orleans where she has a teaching position in Newcomb College, her alma mater.

Rev. O. W. Moerner, who for 17 years has been a director of Leadership Training in the Local Church Division of the Board of Education, has been assigned to First Methodist Church, Corpus Christi, Texas, where he is to be associate pastor in charge of religious education.

Dr. Pierce Cline, president of Centenary College, has been ill for several days in a hospital at Shreveport, La., according to information received from his office. He is still in the hospital, where he expects to remain for several days yet.

Notice of the death of Mrs. W. A. Bowlin, appearing elsewhere in this issue, will be of interest to many friends in North Mississippi. Mrs. Bowlin was the Advocate representative for Olive Branch church and took great pride in the fact that the paper had gone into the home of her father and then into her own home for the past 70 years.

Rev. R. T. Ware, Hospital Chaplain at Shreveport, La., has sent out a detailed report of his work for the year, and it shows two things; first, an accurate accounting of all that he has done for the patients in the hospitals under his care, and second, an unceasing activity in the work which he was assigned to do. Brother Ware is doing a splendid work and is entitled to the gratitude of the Methodist people of Louisiana.

Rev. G. A. Broadus, pastor of Philadelphia circuit, writes that he is coming to the end of his fourth year on that charge. He has had great joy in fellowship with his people and has found them to be a real challenge to him. His report for the year will show 41 additions on profession of faith and all acceptances paid in full. Bro. Broadus has one son in the ministry, another son building ships, and one in training for the Navy.

REGISTERING ATTENDANCE, NORTH MISSISSIPPI CONFERENCE

The Conference will use registration cards for registering attendance at the coming session of the North Mississippi Conference. A desk, with R. T. Hollingsworth in charge, will be placed in the Chapman Bible Classroom of the Educational Building where members of the Conference can secure cards and register their attendance. Please attend to this before the opening session of the Conference November 3, or upon your arrival at the seat of the Conference.

R. G. LORD, Secretary.

NORTH MISSISSIPPI CONFERENCE

BOARD ON MINISTERIAL TRAINING

This board will meet at 2:00 p.m. Wednesday, November 3, at the Methodist Church, Tupelo; members of the four classes and applicants for admission on trial will please take notice.

W. H. MOUNGER,
President.

BOARD ON MINISTERIAL TRAINING

This committee will meet at 4:00 p.m., Wednesday, November 3, in the Methodist Church, Tupelo; all persons who expect to serve as Supply Pastors will meet the committee at that time.

W. H. MOUNGER,
Chairman.

BOARD OF MISSIONS

The Board of Missions and Church Extension of the North Mississippi Annual Conference will meet at 2:00 p.m., Wednesday, November 3, in the room assigned at the Methodist Church, Tupelo.

Dr. Ezra Cox, one of the field secretaries of the General Board of Missions and Church Extension will visit our board during the session of our Conference, and offer whatever service he can render.

All district superintendents will please file with me the askings for the Mission charges in their districts for another year.

J. A. GEORGE,
President.

LOUISIANA CONFERENCE

Committee On Accepted Supplies

Will you please make the following announcement through the Advocate?

All pastors having the Supply relationship are asked to come before the Committee on Accepted Supplies Tuesday, November 9, at 4 p.m. Members of this committee will also please take notice.

CARL F. LUEG, Chairman.

BOARD OF EDUCATION

The Board of Education of the Louisiana Annual Conference is called to meet in the Methodist Church in Lafayette, November 9, at 2:00 p.m. The first meeting will be exceedingly important and a full attendance is urged.

DANA DAWSON,
Chairman.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE

In an effort to provide living salaries for the membership of the conference, the Commission on Town and Country Work recommended to the conference in session at Vicksburg last year a Minimum Salary Plan which was adopted.

To make this possible the resolution provided, in brief, that a Sustentation Fund be raised as follows: each charge or church is asked to contribute an amount equal to one per cent of the salary assessed for the pastor and each effective member of the conference is asked to contribute an amount equal to one per cent of his salary. It was suggested that this be paid quarterly and is to be distributed on the written request of the district superintendents to those for whom the money was contributed.

To date this conference year the treas-

urer, Hon. Nate S. Williamson, has received \$2,213.42. If every church and effective member of the conference will cooperate in this undertaking we can pay the minimum salary as suggested. We earnestly solicit your support.

OTTO PORTER,
W. B. ALSWORTH,
I. H. SELLS,
Committee.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Let those of you who have not already done so, please send me \$2.00 from loose change offering or from the church treasury for copies of Cain's "Methodism in Mississippi," and Hawkins' "Methodism in Natchez," where our conference had its origin. Then place these books where they will be accessible to your people, preferably in the church library.

Please do this right away, addressing me at 708 Medical Arts Building, Nashville 3, Tennessee.

Looking forward to seeing you at Conference and to the privilege of reporting almost one hundred per cent cooperation in this by our pastors, I am,

Cordially yours,

GEORGE H. JONES.

P. S.—I have already done this at Newton.
G. H. J.

LITTLE JUDITH MAXINE HAUG CLAIMED BY DEATH

Rev. and Mrs. E. R. Haug, of Lake Charles, La., will be remembered by many friends in the great sorrow which has come to them through the loss of their infant daughter, Judith Maxine. She went with the angels on October 20. Funeral services were conducted by Rev. B. H. Andrews on the afternoon of that day, with burial in Lake Charles. Of course, the sorrowing parents are in great distress, but not without the comfort of the faith by which they live and work.

ELIZABETH STATION

Dear Dr. Duren: Just to say, I'm ready and waiting for the conference—nearly three weeks in advance. My statistical reports have been mailed to the secretary and the treasurer. All claims have been paid up in full, with some running over. The money raised for all purposes is around \$300.00 more than the amount reported last year. The pastor's salary for next year was raised \$25.00 per month. Other interests have likewise gone forward. "A good year, Bishop!"

L. W. CAIN, P. C.

Elizabeth, La.,
October 23, 1943.

HOMEcoming AT CHINA GROVE CHURCH

There will be a homecoming celebration at old China Grove Church, established in 1836, in Walthall County, Miss., ten miles northeast of Tylertown, on October 31, according to the Rev. J. S. Conner, pastor of the Tylertown Methodist church. Rev. W. M. Sullivan, retired member of the Mississippi Conference, and a resident of Magnolia, Miss., will preach at 11 o'clock, after which dinner will be spread by those attend-

ing the services. After dinner, a history of the church and a list of all preachers who have served the church, prepared by the Rev. J. B. Cain, Mississippi Conference historian, will be read, and "old-timers" present will be called on to relate experiences from the past history of the church. Many visitors are expected from out of the county and even from out of the state, since China Grove is probably the oldest church in the county, and many families have gone out from its community and, although regular preaching has been discontinued, there are many people in Walthall County and elsewhere who still consider China Grove their home church.

MRS. W. A. BOWLIN

Funeral services for Mrs. W. A. Bowlin, who died at her home in Olive Branch, Miss. Sunday, October 17, at 5:15 p.m., were conducted at the Maples Memorial Methodist Church, Wednesday morning, the Rev. N. N. Maxey officiating.

Mrs. Bowlin, who was the former Eleanor May Wax, was born at Amory, Miss., June 25, 1872, her parents were the late William Terrill and Lou Wax, of Amory. She was married to Rev. W. A. Bowlin, March 10, 1910; he preceeded her in death by about nine years. She was the widow of this Methodist minister who served in the North Mississippi Conference. Upon his superannuation, they made their home in Olive Branch where she was active in church work until her last illness.

Surviving her are two daughters, Dona May Butler, Olive Branch; Mrs. Roy Armstrong, Amory; two sons, Sgt. George Bowlin, Myrtle Beach, S. C.; Dr. R. L. Bowlin, Memphis, Tenn.

Funeral Services were held at 10:30 a.m., interment at Blocker cemetery.

—Local Paper.

AN APPEAL TO THE LAY MEMBERS OF THE LOUISIANA ANNUAL CONFERENCE

I wish to urge all lay members of the Louisiana Annual Conference to make every effort to attend the session of the Conference which will convene in Lafayette on Tuesday night, November 9. Election as a member of the Annual Conference by one's church is a high honor, and those who accept that honor should bear the accompanying responsibility of attending the Conference, even if by doing so unusual sacrifices must be made. The highest interest of our great Church is at stake and a proper attention to those interests demand the presence of each and every lay member of the Conference.

Important church business will come before the Annual Conference this year. Delegates, both ministerial and lay, will be elected to the General and Jurisdictional Conferences which meet next spring. The laymen have equal representation in these Conferences with the ministers. The lay members of the Conference will elect the lay delegates and the ministers will elect the ministerial delegates. Every lay member should be in attendance and give his or her best thought to the election of the best qualified laymen in our Conference to these very important duties.

Every lay member should inform himself or herself in advance concerning the Conference procedure and business. I suggest that each lay member secure a copy of the

Annual of the 1942 session of the Conference (borrow your pastor's copy, if necessary) and carefully study same. By all means, every lay member should study the Discipline of The Methodist Church, particularly those sections dealing with the Annual Conference, as follows: Paragraphs 443-472, 820-831, 1034-1038, 1172-1175, 1224-1228, 1279-1280.

I call the lay member's attention to that certain report printed in the 1942 Annual of the Conference, beginning on page 134 and ending on page 137. The Conference last year ordered that this report be printed in the Annual and be voted on at the next session. I urge lay members to study this report and be prepared to vote on it with understanding.

I fear that many lay members, because of pressing business affairs and existing transportation difficulties, will fail to attend the Conference this year. I sincerely hope that lay members will arrange their business affairs so as to be able to attend and that the pastors and lay members will cooperate with one another in providing means of transportation. I know of instances where pastors and lay members plan to pool their gas coupons and go together. Such a plan, if widely adopted, will insure the attendance of both ministers and lay members and will conserve gas and tires. I hope that in each district the district superintendent, the district lay leader and his associates, the pastors and lay members, will cooperate in working out plans by which all the ministers and lay members will have transportation to the Conference.

The lay members should know that the Annual Report of the Conference Board of Lay Activities will come up for action by the Conference on the morning of Thursday, November 11. Dr. Clarence M. Dannelly, of Montgomery, Ala., superintendent of City and County Schools and Conference Lay Leader of the Alabama Conference, will speak to the report. Dr. Dannelly is an outstanding educator and layman and we hope to have a full attendance of the lay members to hear him.

E. L. WALKER,
Conference Lay Leader.

THE MEANING OF GOD

By Rev. C. B. Powell

To multitudes of people the word "God" conveys no meaning whatever. The name God, when uttered, may induce a sense of terror and, to many thoughtless minds, a sense void of all importance. The fact is, until we know what a man means by God, we do not know what he means by anything else. If he believes in no God, he has no center, no place to centralize life, for life is centered in God and nowhere else. This fact will remain unchanged, no matter what happens. However, it is not the denial of God that ails our generation, but a slow fading of the sense of God out of many lives. Not so much denying as forgetting, or overlooking. They cannot disapprove, so they forget, overlook. The difficulty is that our conception of the universe has grown faster than our thoughts of God have grown. We no longer believe in the little world of our childhood, made out of nothing in six days just about six thousand years ago. To deny that God is now speaking to His world is the first step toward denial that He has ever spoken. We must believe that the universe is the continuous conversation of God with His creatures. We cannot be-

lieve in a God that comes and goes, coming at emergencies. We cannot believe that He appeared once at the creation of the world and again at the dawn of life on the planet, for He is everywhere or nowhere. His actions are not like that of gravitation, but always the same. God is the same yesterday and forever, but that sameness is one of consistent achieving of purpose, and not the sameness of stolid existence. Therefore, when a man rises in the spirit and declares: "I believe in God, the Father Almighty," he is not merely reciting a creed, but laying the foundation of a worthwhile life. He is affirming that his own experience has convinced him that there is a meaning at the heart of the world, and that a spiritual presence—conscious, purposeful, personal—pervades all nature and all history, and that it is God. It irradiates drudgery, and redeems failure, and on the darkest day it enables us to say:

He that shares the life of God,
With Him surviveth all.

WHAT THEN?

(John 3:16; Malachi 4:1)

By J. Whitfield Green

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last
yard of silk
And dismissed the last tired clerk;
When our banks have raked in their last
dollar

And paid the last dividend;
When the Judge of the earth says,
"Close for the night,"
And asks for a balance—
What then?

When the choir has sung its last anthem,
And the preacher has made his last
prayer;
When the people have heard their last
sermon
And the sound has died out on the air;
When the Bible lies closed on the altar
And the pews are all empty of men
And each one stands facing his record—
And the great Book is opened—
What then?

When the actors have played their last
drama,
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have
vanished,
And gone out in the darkness again—
When the trumpets of ages is sounded,
And we stand up before Him—
What then?

When the bugle's call sinks into silence
And the long marching columns stand
still,
When the captain repeats his last orders,
And they've captured the last fort and
hill,
And the flag has been hauled from the mast
head,
And the wounded afield checked in,
And a world that rejected its Saviour,
Is asked for a reason—What then?

—Free Tract Society (Inc.),
746 Crocker St., Los Angeles, Calif.

One of the cardinal sins of the Church is her desire to walk forward while she keeps her eyes on the past.—McAlpin.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

November, 1943

World Peace Sunday—November 7.
World Community Day—November 11.
Thanksgiving Sunday—November 21.
"A New Earth Wherein Dwelleth Righteousness—Congo Women in a New Life."

World Peace Sunday

The Discipline of the Methodist Church (Par. 1297) provides for a Church Committee on World Peace. If this committee has not been set up in your church, offer to assist your pastor with it. The Commission on World Peace of the Methodist Church includes both men and women.

One local church Committee on World Peace has made the following statement and plans for the new year:

The peace problems now facing American Christians are:

1. We are in danger of losing the peace now.
2. Two attitudes are paralyzing the action of our people; they are: (a) "There have always been wars and there always will be." (b) "Why should we bother to help others round the world? It is going to cost us a great deal of money."
3. Peace will come only when the man in the street knows without a shadow of a doubt what is necessary to obtain peace, and when he refuses to accept any substitute for it. He must also realize that peace may cost him many of his luxuries and perhaps some of his necessities.
4. Governments always give their people what the people demand, or what the government feels it can cause the people to accept.
5. Peace is the Kingdom of Heaven on earth, which should be sought after before all other things—a pearl to be purchased at great price.
6. The only organization capable of bringing into being a popular demand for and a willingness to pay for a lasting peace are the Christian churches, and the Jewish synagogues.
7. Churches, like individuals, are more concerned with their own future than with the future of the world. It is so much easier to worship God than to seek His will and to aid Him in bringing that will into being.
8. We run a grave risk of repeating the mistakes of 1918 and 1938. It might even require a World War III to make us find a better way.

What can we do?

1. Realize that peace is the chief thing worth working for.
2. Devote the energies of our ministers, teachers and every member to a soul-searching study of what is necessary for peace and how we may influence public opinion to demand these things.
3. Persuade our sister churches to give their best to this cause, cooperating in arousing the conscience of the people of America.
4. Reach and influence the unchurched 50 per cent of our population. No price is too high to pay for peace. If we attain it, all good things will be possible. If we fail, nothing we do has permanent value.

Ask your pastor to preach on this subject on November 7.

* * *

World Community Day

There should be in the hands of the president of each local society a copy of the program for World Community Day, November 11.

"Perhaps church women have never before accepted a project which is so far-reaching in Christian unity as the one that is being observed on November 11, 1943, when the women in every section of this country will come together to study 'The Price of Enduring Peace.' This day's study is not an end in itself, but only the beginning of a continued study."

The program is to be handled in the same manner as the programs used on the World Day of Prayer and, since our Conference women observed that day so generally this year, we are sure they will promote this observance. It is possible that the Methodist women in the community will be the only group receiving a program, so it is your responsibility to lead the way. Notice carefully the suggestions which go with each program.

There are ten million church women in the United States. What a power this group can be for world peace, if they will study and work!

Our Conference women have been making a study of Planning for Peace, etc., and now we are planning to cooperate in the Crusade for a New World Order, which will be launched by our bishops early in 1944, so let us make World Community Day a prelude to the work we expect to do in 1944.

* * *

Thanksgiving Plans

Doubtless, on November 21st our pastors will preach a Thanksgiving sermon and an offering will be taken for our Mississippi Home and for our orphan children.

We so often think of the first Thanksgiving service we remember, when the small church where we worshiped was decorated with the produce from the surrounding farms—ears of corn, stalks of sugar cane, peanuts, cotton, potatoes, peas and beans, onions, pumpkins, apples, etc.

You might follow this plan, then use these gifts for those who need them. It might be worth the effort, just to impress the children of your congregation. What does the mention of Thanksgiving Day bring to your mind?

If there is a boy from your home who is now in foreign service for his country, he can tell you of the many things for which you should be thankful—little every-day things which we accept and never value.

* * *

Congo Women in a New Life

"Africa is coming more and more into the consideration of those who are planning for post-war reconstruction. If your society is interested in this phase, gather clippings on Africa in the news, watch for pictures and newspaper reports of the American armed forces now in Africa and pin them on your bulletin board before the Novem-

ber meeting of the W. S. C. S., so that your members can be familiar with them."

"Our life moves fast in America and we who are women now, even those who are young women, have seen strange and remarkable inventions come into common use since we were little girls. But the women of the Congo have moved much faster than we in seeing new things. Indeed, they have not moved, but have jumped; in one lifetime they have lived in two widely-separated ages of time."

We wonder if we are sincere in our worship and service?

"Every Wednesday morning at 8:30 the bell of the big church rings for the women's meeting. It is truly a Woman's Society of Christian Service, for as soon as a woman has learned enough to give to others, she is ready to serve, to help other women to grow in Christian womanhood, a part of the sisterhood of women around the world, who are seeking to bring the Kingdom of God nearer—listen to one of them as she prays:

"O Father, we have come here to receive the weekly ration of our hearts. We want to carry to our homes the meat of strength of soul and the meal of love and the salt of truth. Make big our baskets that we may carry all Thy gifts. Truly, we do need to eat this week and all the weeks Thy rations. Thus we shall have strength enough for our tasks. Amen."

* * *

The Church and America's Peoples

In the study of "The Church and America's Peoples" we are looking at ourselves—trying to "see ourselves as others see us," to face the fact that we do not give the "four freedoms" to all of our peoples.

Some of the actions in our Congress during the past week have made us wonder how we can expect a "new earth wherein dwelleth righteousness," or a "just and enduring peace" until we, in the United States of America, are willing to make this country one where there is no discrimination because of "race, color or creed."

We had such high hopes for the Federal Aid to Education Bill, but the minute our Congressmen found that the money would be used without discrimination because of "race, color or creed," we see what happened.

The Magnuson Bill, H.R.3070, to repeal the Chinese Exclusion Acts, put Chinese on a quota basis and permit them to become naturalized citizens of the United States, may have met the same fate before this is printed.

The Peace Aims bill will only get as far as our Congressmen feel will be to our advantage.

What is the Church going to do about America's peoples? Are we going to lift our voices or sit quietly and say nothing?

Again, we recommend as a must in supplementary material for this study: "Americans All—Immigrants All," with manual price 25 cents, from Federal Radio Education Committee, U. S. Office of Education Washington, D. C.

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Letter From Water Valley

Dear Mrs. Moore:

The W. S. C. S. of North Main Street Church is just continuing the "even tenor of its way." Nothing spectacular, but trying earnestly to fulfill every little obligation.

The Retreat for the Week of Prayer was held the 11th of October. Mrs. M. L. Elliott and Mrs. A. S. Brisco had charge of the program, which was rendered by our faithful members. We expect to report \$10 collection.

We shall finish our study book, "We Who Are America," next Monday. Bro. Brisco has led this study, which has been very helpful.

A social, honoring our honorary members, is planned for the night of the 26th. I am sending a poem, written by our lamented Dr. S. A. Steel, that seems very appropriate to our trying times, and can be sung to the same tune as "From Greenland's Icy Mountains." This poem was printed in the Memphis Commercial.

We are hoping to retain our president, Mrs. J. H. Carroll, who has proved herself a faithful, prayerful, efficient officer.

Prayerfully,

NINA PRYOR RAPER, Reporter.

Poem by Dr. Steel

Fall in! Fall in for Jesus!
To falter now is sin;
For Zion's hosts are march'nig,
The world for Christ to win.
Close up! Close up, and forward!
Support the far-flung line,
And press the mighty conflict
With energy divine.

Lo, heathen temples crumble,
And African churches rise,
In Afric's darkest jungle,
And under Asian skies.
The cross of Christ increases,
The Moslem crescent wanes,
And gospel music gladdens
The bleak Siberian plains.

Lo, Europe's war-curst nations
Are stretching out their hands,
And waiting for our coming
To break their galling bands.
O speed the truth to Belgium!
Redeem sad Poland's soul!
Unfurl the gospel banner
Where Danube's waters roll!

Awake! Awake, O Zion!
Throw all the forces in!
Let every loyal soldier
Help Christ this war to win.
O spare not means of service,
But onward let us move,
Accepting high courage,
The challenge of His love!

M. S. GRIPSHOLM REPATRIATES LISTED

Fifty-two Methodist missionaries and three of their children who have been interned in occupied China and Japan, are listed to be on the M. S. Gripsholm on its return trip to the United States, according to information received at the Board of

Missions and Church Extension, from the State Department in Washington. The exchange is scheduled for October 15 in Goa, Portuguese India, and the Gripsholm should arrive in this country early in December.

Missionaries scheduled to be on the Gripsholm, their homes in the United States, and their fields of service abroad, are as follows:

Miss Marie Adams, Fortville, Indiana; stationed in Peking, China.

Miss Alice Alsup, Fort Worth, Texas; stationed in Shanghai, China.

Miss Mary Blackford, St. Louis, Mo.; stationed in Shanghai, China.

Miss Julia Bonafield, retired China missionary, living in China since retirement.

Miss Ethel Bost, Cornelius, N. C.; stationed in Shanghai, China.

Miss Eloise Bradshaw, Lynch Station, Va.; stationed in Shanghai, China.

Miss Rosa May Butler, Oklahoma City, Okla.; stationed in Shanghai, China.

Miss Ida Fern Frantz, New Carlisle, Ohio; stationed in Tientsin, China.

Miss Alice Green, Jonesboro, N. C.; stationed in Changchow, Ku., China.

Miss Mary Ellen Hawk, Shanghai, China; stationed in Shanghai, China.

Miss Anne Herbert, R. N., Bishopville, S. C.; stationed in Shanghai, China.

Miss Elizabeth Hobart, Evanston, Ill.; stationed in Peking, Hopei, China.

Miss Bessie Alice Hollows, Methuen, Mass.; stationed in Shanghai, China.

Miss Myra Anna Jaquet, St. Paul, Minn.; stationed in Tientsin, China.

Miss Louise Killingsworth, Fayette, Miss.; stationed in Shanghai, China.

Miss Emma M. Knox, retired missionary, living in Shanghai since retirement.

Dr. Clara Adams Nutting, West Newbury, Mass.; stationed in Tientsin, China.

Miss Alice Maude Powell, R. N., Washington, Pa.; stationed in Peking, China.

Miss Margaret May Prentice, R. N., Wray, Colo.; stationed in Tientsin, China.

Miss Louise Robinson, Murphryesboro, Tenn.; stationed in Shanghai, China.

Miss Ruth Louise Stahl, Alliance, Ohio.; stationed in Peking, Hopei, China.

Miss Lillie Lincoln Stephens, Knoxville, Tenn.; stationed in Shanghai, China.

Miss Ellen Marie Studley, Los Angeles, Calif.; stationed in Peking, China.

Miss Leona B. Thomasson, stationed in Shanghai, China.

Miss Nina Troy, Greensboro, N. C.; stationed in Soochow, Ku., China.

Miss Jessie Marguerite Twinem, Anaheim, Calif.; stationed in Changli, North China.

Miss Lucy Jim Webb, Forsyth, Ga.; stationed in Shanghai, China.

Miss Mary Culler White, Conyers, Ga.; stationed in Huchow district, China.

Miss Emma Webber Wilson, Winfield, Kansas; stationed in Tientsin, Hopei, China.

Rev. S. R. Anderson, Nashville, Tenn.; stationed in Shanghai, China.

Rev. J. H. Berckman, Albertville, Ala.; stationed in Shanghai, China.

Rev. W. B. Burke, Macon, Ga.; stationed in Sungkiang, Ku., China.

Dr. and Mrs. E. H. Clay and two sons, Oak Park, Ill.; stationed in Changli, Hopei, China.

Rev. John W. Cline, Conway, Ark.; stationed in Shanghai, China.

Rev. W. W. Davis, Santa Cruz, Calif.; stationed in Peking, China.

Rev. H. E. Dewey, Columbus, Ohio; stationed in Changli, Hopei, China.

Rev. E. E. Dixon, Madison, N. J.; stationed in Tientsin, China.

Rev. Richard E. Hanson, Lawrence, Kans.; stationed in Peking, China.

Rev. and Mrs. J. C. Hawk, Glade Springs, Va.; stationed in Shanghai, China.

Dr. N. S. Hopkins, M.D. (retired), Wellfleet, Mass.; formerly of Peking, China.

Miss Helen Hopkins, Wellfleet, Mass.

Rev. W. B. Nance, Lewisburg, Tenn.; stationed in Shanghai, China.

Rev. D. L. Sherertz, Durham, N. C.; stationed in Shanghai, China.

Mr. A. N. Steward, Fullerton, Calif.; stationed in Nanking, China.

Dr. Hyla S. Watters, M.D., Atlanta, Ga.; stationed in Wuhu, China.

Dr. and Mrs. Ernest Weiss and baby, New Ulm, Texas; stationed in Nanchang, Ki., China.

Miss Evelyn Wolfe, Wheeling, W. Va.; stationed in Japan.

Miss Olive Hodges, West Englewood, N. J.; stationed in Japan.

Rev. Roland Harker, Anaheim, Calif.; stationed in Japan.

Miss Mildred Anne Paine, Spring Water, N. Y.; stationed in Japan.

Additional names may be announced later.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Crime and Delinquency

On October 30, at the Robert E. Lee Hotel, in Jackson, the Mississippi Association on Crime and Delinquency will hold its third annual meeting.

This meeting will be concerned exclusively with juvenile delinquency in Mississippi, with special speakers presenting the need for a trained personnel, the essentials for a well-operated juvenile training school, etc.

The afternoon will be devoted to a round-table and open discussion on the timely question of what we need to make our juvenile court law more effective. The chief purpose of this session on juvenile court laws is to study and prepare for consideration of the 1944 Mississippi legislature a special report on our legislative needs in the prevention and control of juvenile delinquency.

The purpose of the meeting is three-fold: (1) to improve legislative provisions for the care of delinquent children; (2) to assist persons in the law enforcement and correctional work in acquiring a better understanding of the problems of the juvenile offender, and (3) to render assistance to educational, civic, and religious organizations interested in juvenile delinquency.

We hope many of our women will attend these sessions—Saturday, October 30, 10 a. m. until 3:30 p. m., at the Robert E. Lee Hotel, Jackson, Miss.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Prepared by Mrs. J. J. Davidson, Jr.)

Twenty-Six Thousand Societies Observing Week of Prayer and Self-Denial

During this week of October 24-30, the twenty-six thousand societies in all parts of Methodism are sharing in the observance of the Week of Prayer and Self-Denial. While this is a time when financial gifts are made to the work of the Woman's Society, the primary emphasis should be spiritual. "Without drawing upon inner spiritual resources who can meet triumphantly the anguish of the times in which we live?"

The Week of Prayer should, in a sense, be a culmination of our year's work, when our members come together for a renewing of spiritual strength and a rededication of all that one has—"life to God and possessions to the dispossessed."

May each Society make this Week deeply meaningful in the individual lives of its members!

"The Lord's Song in a Strange Land"

"The Lord's Song in a Strange Land" is the theme for our 1944 programs and is based on a passage in the one hundred thirty-seventh Psalm, the fourth verse, "How shall we sing the Lord's song in a strange land?"

Our program materials tell of the constant singing of the Woman's Society of Christian Service. Through the program they support, they carry their song to the uprooted peoples in America, to the families who have been disrupted, to the students forced to cease their college work, and the millions in defense industries. The song is carried beyond our own borders to the peoples of the world—the Oriental peoples, the Latin American peoples, the peoples of Africa, the European peoples.

And as the song is carried to these others there comes an increasing necessity to sing the song in our own lives. The devotional services which accompany the programs have been prepared to help us in private worship and in worship with other members of the Woman's Society. They are in the form of worship booklets of devotional materials based on the topics of each month.

Mrs. Sexton Prepares January Program

The installation and pledge service for 1944 was prepared by Mrs. George S. Sexton, Jr., a member of the Committee on Literature and Publications of the Woman's Society of Christian Service and the president of the South Central Jurisdiction. This beautiful service will be especially meaningful to the Louisiana women because the author served for many years as president of our Conference. Her outstanding service over a period of years in the cause of missions has endeared her to all who know her, and the knowledge of her ability makes

us look forward to this program with keen interest.

Material to be Mailed to Societies

One packet of program material will be mailed to each society president the last week in November by your Conference Secretary of Literature and Publications. This packet is furnished by the Conference free of charge. All additional issues that you may wish should be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. See page 32 of "The Methodist Woman."

Off the Assembly Line

Study books, handbooks, leaflets, field literature and countless other informational and inspirational material must be kept constantly moving from the press—off the assembly lines and on their way. Through "The Methodist Woman" (page 32), and the "World Outlook," we are kept informed of these new publications.

How to order: Send to your nearest distributing office.

Remittance: For safety, use Post Office Money Order, check, or bank draft. (Silver coin and currency at your own risk). Banks will not accept stamps. Our mail is metered. Therefore, send stamps only for small orders or in emergencies. A credit card at \$2.00 may be purchased and used in remitting for small orders.

Order carefully and definitely—For the Publishing House to give your orders the best attention, they must first of all know just exactly what you desire. Try to give correct titles. Print or type the address of the person to whom the package is to be sent, also of the one who sends the order.

Delays—Before you write, First: Consider just when the order was sent and whether you have allowed a reasonable time (excluding week-ends and holidays) for the goods to reach you.

Leesville Society Promotes Activities For Service Men

The W. S. C. S. of Leesville has been most active in promoting a program of activities for the soldiers and their wives in the Camp Polk area.

Not only have the members been busy in helping to solve the housing problem for the families of the service men, but have also instituted a broad program of social activities.

Each month the society assists with a fellowship supper with soldiers and their wives as special guests. They have organized a club for the wives of soldiers which meets twice a week at the church, and on Sundays, many soldiers are entertained in the homes of the members.

Among the variety of services, we find that the members write letters to the families of the soldiers who attend church and register; they have sponsored the furnishing of a guest room in the guest house at Camp Polk and supply a subscription to the "World Outlook" for the library at Camp Polk; they assist in the serving of refreshments at the U.S.O. Center each Sunday

afternoon; they have a regular committee for visiting the newcomers and inviting them to church; they supply quantities of reading material for Camp Polk; they have invited the service men to become members of the church choir, which for more than a year has been led by Corporal Keith Pierce.

The program of the Leesville society is indeed a challenge to other societies in Camp and Defense areas.

Did You Know

That estimated figures show that about 16,000,000 of the "horror" magazines were sold each month?

That 15,000,000 copies of the sex magazines are also sold each thirty days, with young people buying the larger share?

That the average weekly, monthly and quarterly circulation of the Church Press (all denominations) is 13,000,000, distributed over about 1,000 periodicals?

That the above facts place a definite responsibility on the leaders in our church to get squarely behind our Church Press?

BY JOVE

From the battlements of his heaven, for a long time, Jove had kept his eyes focused upon the clouds that veiled the earth. Finally he turned to me and said, "Maybe, as you mortals say, 'free as a bird is too free.'"

"Perhaps," I suggested, "we mortals will have to find some other metaphor, now that we have taken to flying wider and faster than the birds. We have found out that learning to fly does not bestow freedom."

"Right you are," said Jove. "And the more freedom of action you attain the more you will come to realize that complete freedom is unattainable. Even the gods are subject to law."

"Yes," I said. "Experience teaches us that the amount of freedom we have depends upon how well we adapt ourselves to the restraints imposed by law."

"If I were a mortal," rejoined Jove, "I should say that you said a mouthful!"

"Since we are discussing about freedom," I said, "I think this is a good time to get your low-down opinion on the Four Freedoms."

"Why only four freedoms?" asked Jove. "Why not include freedom from gout, and many other serious and minor irritations?"

"Let us not joke about so serious a matter," I said. "Besides, humor ill-becomes a god."

"I wasn't being facetious," said Jove, "and don't criticize a god, or one exponent of free speech may find himself kicked out of heaven."

"Forgive me," I said hastily. "I meant no disrespect. To most mortal minds an unorthodox statement must be either a lie or a jest—even though it be the pronouncement of a god. Nobody told me that there could be more than four freedoms."

"In reality," replied Jove, "there is only one freedom. All the other so-called freedoms are but its manifestations."

(Continued on page 13)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON OCTOBER 31, 1943

By Rev. W. C. Newman

WHY TOTAL ABSTINENCE

Lesson Text: Leviticus 10:1-2; 8-11; Proverbs 31:4-5; Luke 1:13-16.

Golden Text: Beware, I pray thee, and drink no more wine nor strong drink.

—Judges 13:4.

One of the amazing things, to me, is the fact that every effort to control the making and selling of liquor is now more handicapped by people who are personally sober and respectable than by the drinking, gambling criminals.



W. C. Newman

Many of these people are defeatists, saying, "You can't do anything about it. People have always drunk whiskey; they always will drink whiskey. There isn't anything that will stop them."

Many others are merely indifferent, saying, "It doesn't affect me and my family. Why make such a fuss over it?"

Some are afraid, fearing that if they actively fight liquor they will lose business or friends.

And very many have swallowed in whole the propaganda and vicious lies of the brewing industry, until they conscientiously believe that there is less drinking when there is no control whatever than there is under any system of law enforcement.

In my judgment, it is to these excellent people that all friends of temperance must address themselves if we are ever to solve the liquor problem in this nation.

Let The Truth Be Told

Temperance Facts is a little booklet published by the Minnesota Temperance Movement, 204 Hodgson Building, Minneapolis, Minn., that ought to be placed in the hands of every member of the churches in America. In large quantities it can be bought for as little as ten cents per copy. Single copies cost twenty-five cents. In this small book there is packed enough truth to convict the liquor industry forever and to convince the honest and dependable people of our churches that there is no good whatever in uncontrolled alcohol, and that the liquor industry has not now, and never has had any intention of exercising any control over the making, selling, and drinking of liquor.

No better investment could be made by conference boards of temperance, the W. C. T. U., and all other temperance organizations than to purchase and distribute

broadcast this book, and scores of other such documented treatises on the subject.

The time is gone when passionate, over-sentimental, and dramatic orations on the evils of drunkenness will be effective ammunition in this battle. We must combat lies with authenticated truth, propaganda with proven fact, and liquor advertising with equally as skilled temperance advertising.

Let All Temperance Agencies Unite

It is an open secret that the current fight for liquor control is hindered and defeated by the multiplicity of agencies attempting to command the battle, and that there has been jealousy and division among these agencies, as well as duplication of effort and expense, disagreement as to what ought to be done, and by whom.

It seems to me that the one sure basis of unity lies in a combination of the boards of temperance of all the Protestant churches of the United States into one interdenominational army under one wise and valiant leader.

The W. C. T. U., to which all honor is due, is not powerful enough to win the fight today because it is composed of only a fractional part of the army that is required for victory. The Anti-Saloon League has not seemed to be able to win unanimous backing. The denominational boards and societies are too weak because of their very denominational character.

Let all these come together in one, compact organization, composed of elected representatives of every denomination, and financed by a large sum of money given by the churches, and we will have a body strong enough to meet the united and mighty organization of the brewers, in which there is no division at all.

Let Us Take Courage And Faith

We have God and the right on our side, and we can fail only through our own lack of intelligence and courage and faith in the right.

Instead, therefore, of launching a thousand different local movements, let us conserve our strength and money by immediately beginning this new, powerful organization, getting trained and equipped for the battle now, and even, perhaps, waiting until after the war for the big over-all fight that must sooner or later take place.

This moral Armageddon will never be won by a series of "island to island" battles. It will be won by a war that is planned and executed on a gigantic scale by men who feel that they are fighting—and maybe dying—for a cause greater than any individual or single society.

It is not now time to begin that battle; it is now time to recruit, train, and equip the soldiers.

Here is a proposition worthy of some candidate for the General Conference to announce as his platform—that he will introduce a resolution at our next General Conference inviting all other general church

bodies in the United States to get together in such a united Temperance Army.

Please let some perpetual candidate take up the cudgels.

BY JOVE

(Continued from page 12)

"And what is this basic freedom?" I asked.

"Freedom of mind, of course," said Jove.

"In other words," I said, "the more education the more freedom."

"That's true," said Jove, "if by education you mean conditioning the mind to think beyond the circumscriptions imposed by customs or habits of thought."

"And," I added, "as no mortal can ever hope to free himself from all the shackles fastened upon his brain by tradition and environment, no one can ever be truly educated or wholly free."

"You perceive the obvious quickly," said Jove. "The attainment of adequate knowledge depends upon a perspective which affords contemplation of all the parts with respect to the whole. The worm knows little concerning the aspect of an apple. Only the gods can see the world as a whole; and so only gods are free."

"But," I objected, "you said the gods are subject to law."

"By what devious ways does the mind of man struggle to reach a logical conclusion," said Jove. "Freedom is obedience to law."

"But what law?" I asked.

And just then I was startled by the shrill cry of a bird. Jove said, "Perhaps my eagle is bringing the answer to your question. I set him free to search the earth for the law, or laws, under which you mortals may have freedom."

"I'm afraid your eagle is going to have a hard time finding all the fragments of the Ten Commandments," I commented.

"In that case," said Jove, "I guess you will have to revert to paganism."

Then a great eagle fluttered in to fall exhausted at the feet of the mighty god. From one of his talons Jove took a blood-stained piece of wood. It was a cross.

L. A. S.

Dear Ashley: The above is my answer to your inquiry—the four freedoms.

LEWIS AYER SMITH, Ph.D.

What a new face courage puts on everything! A determined man, by his very attitude and the tone of his voice, puts a stop to defeat and begins to conquer.—Emerson.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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THE CHRISTIAN FIRESIDE

THE TRUMPET

By Rev. Vivian T. Pomeroy, D.D.

Bill and Jane were brother and sister. Jane was eight and Bill was only four. Jane was very lively and gay. She was here, there, and everywhere. She loved to race around on her bicycle. She liked tearing to school and seeing her friends. She liked a great number of things. But there was one thing Jane did not like, and that was her homework. Oh, how she hated it! She would put it off and off and off. Until her mother had to say: "Jane, you must, you simply must, get that homework done." Then Jane at last would drag out her books and pen. But her mind would not stay on that homework. There seemed no sense in it. What was the use of that stupid arithmetic, and who cared anyway about silly people in history long ago? And so in the end Jane's mother always had to come and help. This was what Jane wanted. She thought that was what mothers were for. So more and more Jane let herself rely on Mother for homework.

Bill, being only four, had no homework. "Lucky little guy!" said Jane, biting her pen. But Bill had his troubles. As a matter of fact, he was afraid of the dark. He simply hated to be left alone at night. He, too, wanted Mother. He wanted her to sit with him till he fell asleep. He, too, thought mothers were made to sit with you.

On the morning Bill was five years old he had many birthday presents. Among them was a tin trumpet. He was immensely pleased. He blew it several hundred times. Father said: "Wouldn't you know an aunt who has no children would give a trumpet! Bill, for mercy's sake, stop!" Bill stopped. "I'm a bugler," he said. "I'm five. I'm five years old." "So you are," said Father, "and a fellow who is five is not afraid of the dark. A boy who is five ought to manage to let his mother have a rest when he is in bed." Bill said nothing to this. He was silent for a few moments, and then he blew a shrill blast on his trumpet and went away.

That day Mother said to Jane: "Jane, you must do your homework alone. I am so busy." Jane cried: "Oh, I can't. I can't do it by myself. It's so hard." And she made such a fuss that mother looked miserable. "Very well," she said. "Go and get ready. I must see to Bill."

Then Bill spoke. He was very firm. I can see to myself," he said. "I don't need you to stay with me. I can see to myself." "Oh, Bill, could you?" said Mother. She sounded grateful. "Yes, I can," said Bill.

Sometime later Mother kissed Bill good-night, opened the window, closed the door and came down to Jane. Jane had not done a thing. She was fiddling with a jigsaw puzzle. "Oh, Jane!" said Mother. "You might at least have begun. Don't you ever want to help me?" "Gee! Mother," cried

Jane, "I can't. All mothers help their children. That's why we have mothers—to help us."

But at that moment there came faint and far the shrill blast of a trumpet. "Why!" said Jane. "That's Bill," said Mother. "He has his trumpet, and when his fear of the dark comes on, he blows to call his dogs and go hunting."

"Silly!" said Jane. "Pretend dogs, pretend hunting. Silly!"

"Not so silly," said Mother. "I'm helping you because Bill is helping me by helping himself; and there's nothing pretend about that. It's the realest, loveliest thing that's happened for a long time. Come now. This sum . . ."

And, as they worked, now and then there came the faint, shrill blast of a trumpet. Then it stopped altogether. Bill and his dogs had gone hunting.—Reprinted by special permission of the author and the Christian Leader.

ABE MARTIN

Kin Hubbard, author of the Abe Martin sayings which were widely printed in newspapers in his lifetime, is regarded today as perhaps the most skillful arranger of words that ever lived.

The art in humorous paragraphing is to slowly unfold a sentence, allowing each word to contribute its bit to the final wallop.

In his book, "Horse Sense in American Humor," Walter Blair offers this Abe Martin saying as an example of the perfect technique:

"Uncle Mort Hickman, nearly ninety-eight, after cuttin' and splittin' four cords o' wood yisterday afternoon, wuz found frozen stiff in th' lane leadin' t' th' house by his four sons, who had been attendin' a billiard tournament."—Imperial Magazine.

ROYAL RESOLUTIONS

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough to carry without loading mine on them.

I will excuse others' faults and failures as often and as fully as I expect others to be lenient with mine.

I will cure criticism with commendation, close up against gossip, and build healthy loves by service.

I will love boys and girls so that old age will not find me soured and stiff, but fresh and free.

I will gladden my nature by smiling out loud on every fair occasion and by outlook- ing optimistically.

I will pray frequently, think good things, believe in men, and so do a full day's work without fear or favor.—Selected.

NEWLY-APPOINTED CHAPLAINS

ARMY

Marvin Harrison Adams, Valier, Montana.
Charles Laverne Austin, New York, N. Y.

Elwood J. Birkelback, Somerville, Texas.
William D. Bray, Medford, Oregon.
John Kenneth Brown, Roorville, Ga.
James A. Callaway, Crosby, Texas.
William M. Conyers, Rock Hill, S. C.
H. Frank Dickason, Hutchins, Texas.
John T. Evans, Jr., Copake, N. Y.
McCoy Guthrie, Huntsville, Ala.
John William Handy, Jr., Oriole, Md.
Emanuel Edward Holmberg, Waukonis, Okla.

Nils H. Janson, Brooklyn, N. Y.
Fred P. Jones, Richmond, Ky.
M. E. Jordan, Wyandotte, Okla.
William E. Korstetter, Hull, Mass.
Kenneth Everett Metcalf, Archer, Iowa.
Ronald Arthur Mosley, Bryantville, Mass.
Charles Floyd Murphy, Toledo, Ohio.
Harold Ross Pinkney, Scranton, Pa.
Ronald F. Plott, La Crosse, Kans.
William Oliver Bissinger, Litcher, La.
William E. Rone, Lake View, S. C.
John Shuler, Paris, Texas.
Thorburn Spelcher, Early, Iowa.
Robert M. Stevenson, Chicago, Ill.
C. Elmer Strait, Kingsport, Tenn.
Bonner E. Teeter, Roff, Okla.
Dwight Ernest Wilcher, Grandfield, Okla.

U. S. NAVAL RESERVE

Cyrus Gene Albertson, Colorado Springs, Colo.
Albert Gordon Archibald, West Dennis, Mass.
Ralph Wylie Atkinson, Emory University, Ga.
James Harold Fagan, Douglasville, Texas.
James Charles Glasser, Woburn, Mass.
John Gresham, Springfield, Minn.
Edwin Guy Hambrick, Boston, Mass.
John David Lee, Norfolk, Va.
Harold Theodore Porter, Towaco, N. J.
Robert Burton Pruitt, Winona, Minn.
Donald Mason Mackay, Atlanta, Ga.
Edgar Paul McWhirter, Powder Springs, Ga.
Kermit Irwin Meier, Muskegon, Mich.
Thomas Glenn Mitchell, Emory University, Ga.
Richard Andrews Myers, Chicago, Ill.
Robert Kenneth Wilson, Waban, Mass.

When temptations crowd in upon us, at times they seem to do in unusual measure, or when the burdens of life seem more than usually heavy, we need to remember the promises of God and to rely more fully upon them. We do not struggle alone. There is One who walks by our side, who knows all about us, our weakness, our strength, our problems and our cares, and He will not suffer us to be tempted beyond our strength or allow our burdens to become greater than we can bear.

—Christian Observer.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

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A TRIBUTE

The princely soul of a faithful minister and a Christian gentleman entered the courts of God when the Rev. E. M. Allen suffered a heart attack and slipped away from his family and friends in the early evening hours of September 23. There were smiles, love, joy, and peace in the little family circle in that parsonage home. But the dark angel of death hovered in the shadows outside, silently unseen, he entered—in an instant without warning—the soul of a good man started on its journey heavenward.

It was the night of a thousand stars; it was the hour for goodnights, a moment's pause, silence, he was gone. It would be hard for those who knew and loved him to try to tell the story of his loyalty, courage, faithfulness and devotion to his beloved family and friends, for few men like him pass this way.

As a man, Bro. Allen was a finished product; as a citizen, he was clean, high-thinking, honorably actuated by a clear conscience and a pure heart. Genial, generous, courageous, yet gentle and tender as a woman, loving and beloved.

He was the head of a lovely family, leading a beautiful home life.

Seemingly he had much to live for—a dear companion, a precious daughter, an adored grandson, and three splendid sons.

His passing renders the divine will all the more inscrutable, "Unto each man is appointed a time to die."

Bro. Allen loved his Lord and served Him joyously; he finished his labors and God called him home. Funeral services were conducted by Rev. L. P. Wasson from the Alice Brown Memorial Church at Sallis. Interment was at Wiggins.

In that fair wonder City beside the sea,
The grim night watchman came upon his rounds;
And touched with his wand a noble soul.
It was a loving touch, that brings to suffering hearts
A life renewed beyond this vale of tears,
And opened for him the door of mystery.
To those bright realms where love sits ever crowned.
With amaranth and laurel; where the soul
Attains unto the fullness of desire,
Where all our dreams of unconjectured bliss,
And all our hopes founded on honest faith
Became the sweet realities of Eternal Life.

A. B.

POST-WAR TB CONTROL

By Howard W. Blakeslee, Science Editor,
Associated Press

The foundation for ending tuberculosis in the United States, and for its control in all the world, is now being laid in wartime by the U. S. Public Health Service and the National Tuberculosis Association. The outlook for success is good.

This is in face of the fact that, in long wars, tuberculosis has been a prime factor in raising the general death rate. The rise already has come, in Europe. Its first signs appeared this spring in the United States, where the general tuberculosis death rate still was falling, but where an upturn came among the young.

The small American setback has an ominous counterpart in Europe, where children were affected much more than adults, particularly by the non-pulmonary types of

the disease. In England and Wales, deaths among children under 10 years of age from all forms of the disease increased 45 per cent during 1941 over the 1939 figure, as compared with a 12 per cent increase for the general population. In Paris during the same period, the death rate among children from one to nine rose 28 per cent, as against only a 10 per cent increase for the general population.

As much as anything, this child threat shows the insidious ways of tuberculosis and the magnitude of the job. Because, when this war started, it was not British children but young women war workers who were expected to be hit hardest. These young women in England had been the foremost victims in World War I. An explanation suggested for the plight of American children is their mothers' diversion to war work.

Certain major records favor the hope that this war can be used as a springboard to end tuberculosis. In World War I in Germany, the tuberculosis death rate rose 61 per cent; Italy, 44 per cent; England, 42 per cent; the United States, 6 per cent.

Authentic reports from Germany and Italy have not been available since the start of World War II. Meager reports from France show that deaths from tuberculosis have increased. But England, as has been pointed out, held her increase in deaths from the disease to about 12 per cent during 1940 and 1941, and during 1942-43 the number of deaths dropped to the 1938 level, which is the lowest on record. The tuberculosis death rate in the United States during a period lacking only a few months of

the duration of her participation in World War I was still dropping. Our 1941 death rate was an all-time low of 44.4 per 100,000, probably will be 43 for 1942, and this year to date is down 5 to 5.5 per cent further.

There are many angles behind this hopeful side. But the main weapon by which Americans propose to drive tuberculosis from the land is the chest X-ray. And particularly the way this detector is being used. The selective service employs it on draftees. State after state, and county after county, are following up the men deferred or rejected on account of tuberculosis.

The U. S. Public Health Service and state tuberculosis organizations are extending the chest X-ray to war industries. The Public Health Service has at least a score of photo units at work this year for industry. The same follow-up to induce medical care is used as in the selective service.

The Public Health Service is extending its offer of service to families of workers found to be tuberculosis. The war Emergency Committee of the National Tuberculosis Association has recommended to local tuberculosis associations many measures, including special attention to women employees and emergency housing conditions.

Tuberculosis is coming to light in a great sector of the population where it was never before searched out on a large scale. The magnitude amounts to something new in this great health battle.

The momentum here and in England promises success for international post-war control activities, now planned by the U. S. Public Health Service and the National Tuberculosis Association.

URGENT PUBLIC NOTICE!

THE tremendous gains made against tuberculosis are in danger of being wiped out.

Crowded housing, abnormal eating conditions, overwork, and all the other by-products of war can give the dread TB a new lease on life.

We found this out in the last war.

Your help is needed, **urgently**. To carry on the year's fight against TB, we rely on your purchase of Christmas Seals. Please send in your contribution today, as much as you can give.



BUY CHRISTMAS SEALS

Because of the importance of the above message, this space has been contributed by

(Your Name Here)

How OLD Is a Crime Ring?



Police had searched for an experienced criminal ring. They arrested 40 children! Sixteen were boys of 15, fourteen were 14, five were 13, one was 12, two were 11, and two were 10!

These children, arrested in a leading city, are part of America's newest army of crime—children whose home life has been shattered by war conditions. Their parents are in war jobs; their older brothers and sisters are away in the nation's service.

Church, school, and welfare agencies are working to rehabilitate these unfortunate children. More important still, they are striving to cut juvenile delinquency at its source: to provide wholesome outlets for youthful aspirations. You, Mr. Churchman, can help in this work by befriending children in your community. See that they get regularly the unexcelled Methodist Story Papers.

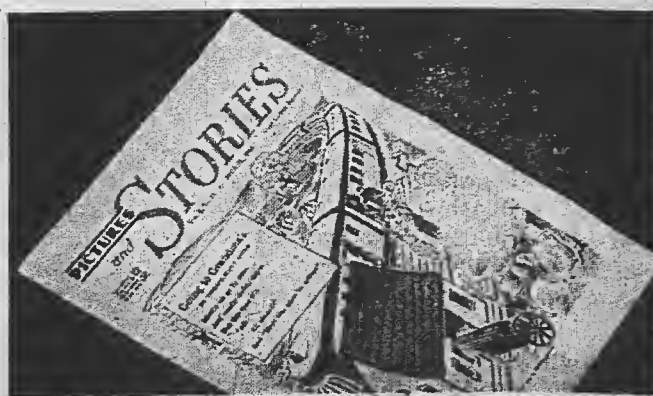
THE
Methodist Publishing
HOUSE



Since 1789

NASHVILLE CHICAGO CINCINNATI NEW YORK DALLAS RICHMOND BALTIMORE
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Prices quoted here apply to regular quarterly shipments to churches. Single subscriptions are five times the quarterly rate.



For Children 6, 7, and 8. 10¢ per quarter.



For Children 9, 10, and 11. 15¢ per quarter.



For Boys 12, 13, and 14. 15¢ per quarter.



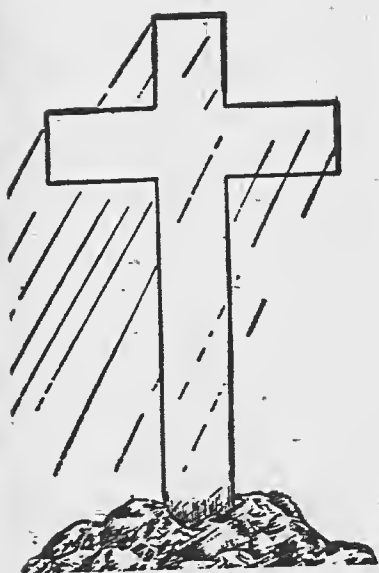
For Girls 12, 13, and 14. 15¢ per quarter.



For ages 15 and up. 20¢ per quarter.

New Orleans

CHRISTIAN ADVOCATE



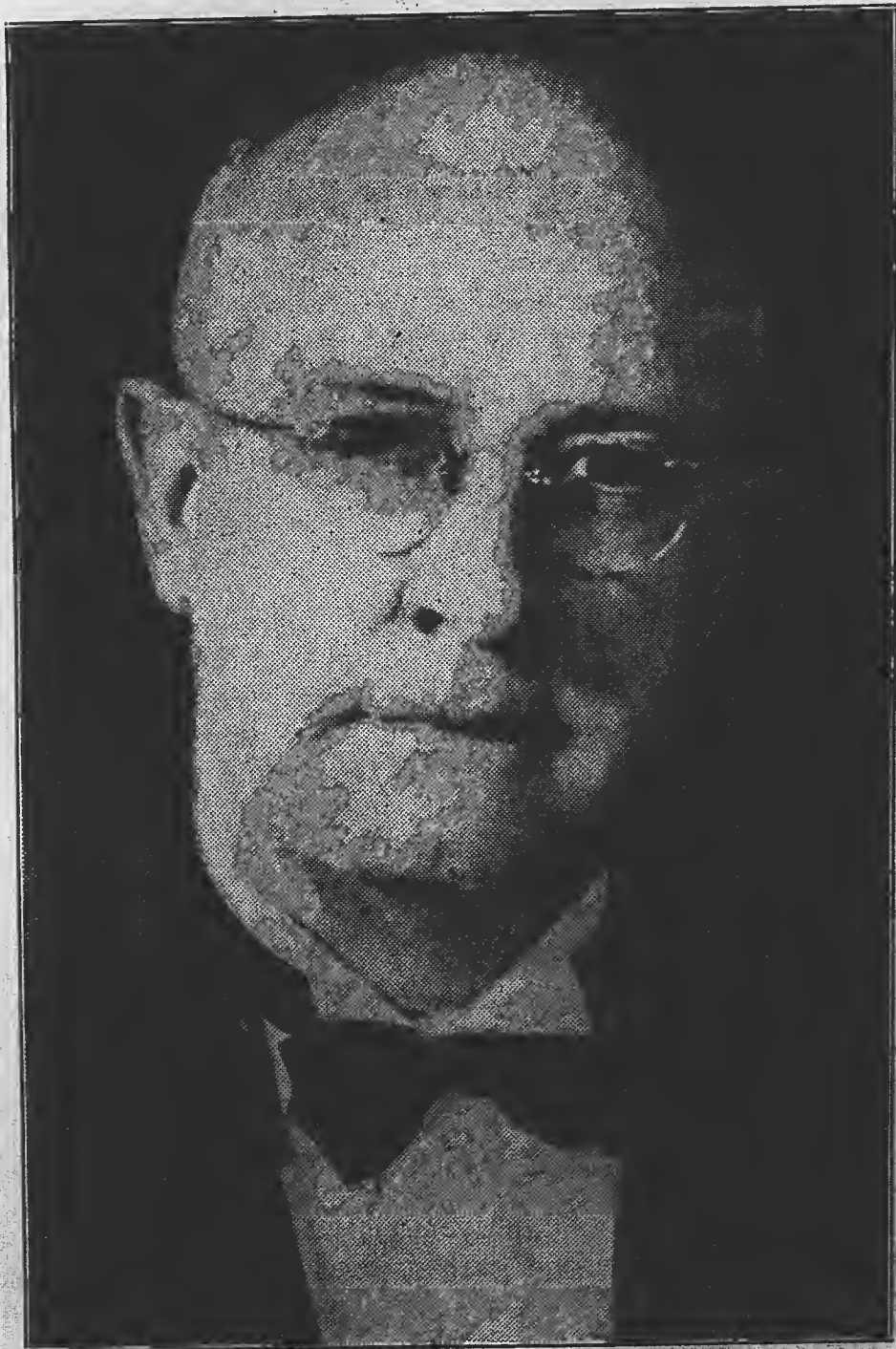
THE LIVING CHURCH

A nation may suffer as much and be exposed to dangers as great from the selfishness of its own citizens as from the aggression and cruelty of the foreigners who hate it. . . . The war is not won when the foreigner is repelled; a war no less terrible has to be waged for the purification and the uplifting of the national life.—Dr. John Edgar McFadyen.

THE PRAYER-ROOM TODAY

Come, O Lord, and dwell within my fearful heart. Come with me as I go forth upon the storm-tossed sea of this world's troubled life. If Thou art with me I shall know that though Thou seemest to be asleep Thou wilt waken at the cry of my fear; Thy voice shall calm the storm. But if Thou art with me, I shall not be afraid. "With Christ in the vessel I smile at the storm." So come with me, my Saviour. In danger be my safety, in darkness my light, in pain my comfort, in war my peace. Amen.

BISHOP J. LLOYD DECELL



Who will preside over the forthcoming Mississippi Conference at Jackson, November 17



WALLET OF THE WEEK



THE REPUBLIC OF MEXICO has inaugurated "Education by Mail" for the benefit of country school teachers. This correspondence course will enable teachers to qualify for professional certificates required by government education. This step is made necessary by the mountainous terrain of the country, and the wholly inadequate transportation facilities which prevent rural teachers from attending professional schools. The mail course is to be supplemented by radio lectures.

* * *

CHURCH ATTENDANCE AMONG SOLDIERS, according to the report of an Army chaplain, is remarkably good. The soldiers attend services better than they ever did at home. The chaplain expressed the belief that the habit being formed at the front may continue when the men return to their homes, and may even correct some of the worship deficiencies of the civilian life to which they belonged before entering the armed forces. He declared that the war is making the men "sober-minded and intensifying their interest in religion."

* * *

THE RATIONING OF BIBLES is something new to the book trade. According to religious book publishers in New York City, the demand for Bibles has not been so great in one hundred years, and it has been necessary to ration Bibles to retail book dealers. Two factors have contributed to the situation. First is the unprecedented demand from men and women in the armed forces. The second is the acute paper shortage. The Oxford University Press says that it has trouble in securing leather for bindings in addition to the paper shortage.

* * *

SERIOUS RACE RIOTS, for the last one hundred and twelve years in the United States, have numbered forty, according to statistics compiled mainly from Work's bibliography on **The Negro and Riots**. Of this number twenty-three have occurred in the North, thirteen in the South, three on the Pacific Coast, and one in Oklahoma. New York leads with six, then follow Ohio, five; Texas, four; Pennsylvania, three; Illinois, three; Georgia, Tennessee, South Carolina, and Washington, D. C., two each, and nine other states with one each. Believe it or not, Boston and Mississippi have staged one each.

* * *

THE ASSOCIATION OF CHRISTIAN COLLEGES in China are reported to be making special efforts to bring their alumni into the church. In 1938, grants were made to make possible consistent and united effort for this end. China has over fifteen thousand graduates of Christian colleges and as many more have spent one or more years there. When the middle school alumni are added it is estimated that the grand total is in the neighborhood of a quarter of a million. The greater part of these graduates are in cities. It is estimated that one-half of the graduates are Christian, and that all have been influenced to a greater or less degree.

THE RETIREMENT AGE for the presiding bishop of the Protestant Episcopal Church has been raised from sixty-eight to seventy years. This change was made in order that Bishop Henry St. George Tucker, who had passed the age limit, might continue to preside for another triennium. The age for mandatory retirement of all bishops was fixed at seventy-two, and coming under that rule are Bishops Manning, James deWolf Perry, of Rhode Island, and John C. White, of Springfield, Ill.

* * *

A GROUP OF CONGRESSMEN is said to have been holding regular breakfast prayer meetings on Wednesday mornings since January. The meetings are held in the Senate Restaurant, specially seeking divine guidance in their effort to find a solution for the basic problems now confronting the lawmakers. In this way the Congressmen are said to be putting themselves on the stand to ask as to their following divine guidance in leading their generation out of the confusion into which it has come.

* * *

THE COUNTY OF LONDON PLAN indicates a concerted movement for regrouping the population of the metropolis and making consistent its spread. It is proposed to create communities with from fifty to one hundred thousand population, and then breaking these into neighborhood units of from six to ten thousand people. By this planning it is hoped to make post-war London consistent in development and to avoid the congestion hitherto prevailing in metropolitan areas. It is needless to say that such a revolutionary policy will require time and enormous outlays of money and effort.

* * *

THE HAPLESS GUINEA PIG, whose laboratory career has been so long interwoven with scientific research, seems now to be scheduled for at least a partial release from the role formerly assigned him. Certain American Society of Medical Technologists have announced a new procedure. By the new technique, a smear from the infected patient is injected into a ten-day-old chick embryo and the resulting actions within the egg are observed through a small hole made in the egg shell. The method of testing is said to be speedier and cheaper, and has many other advantages as well.

* * *

ITALY'S SUPPLY OF OLIVE OIL, which constituted so large a part of American imports before the war, will not be restored to the market as might be surmised from the surrender of the country. Italy has no surplus and will not have for some time to come. In 1942 the consumption of olive oil in the United States dropped from seventy million pounds to fifteen million pounds, ten million of which came from home production and the other five million from reserve stocks. Contrary to popular belief, the home supply is both better and cheaper than the imported variety.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

C. MILTON CHALMERS, Publisher

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

EDITORIAL

THE PULPIT AND THE INTERPRETATION OF SCRIPTURE

Two outstanding ministers of England recently raised the question as to the effect of twice-a-Sunday preaching services on the standard of preaching, and as to what use should be made of the second hour in case it should be abandoned as a preaching service. The announced views of the two ministers elicited one suggestion that the second service might be profitably devoted to teaching the Bible. It was further alleged that through preaching the Bible had become largely an "unknown book" to the average congregation, and that the preacher is gravely handicapped when his hearers have not the vaguest idea of the context, or even of the Bible as a whole.

It is not our purpose to discuss the effect of two services upon the standard of preaching, nor to consider the merits of the various suggestions as to the use of the second service. We have in mind the tendency of some ministers to divorce both text and context from the sermon. We know some instances where the preacher does not read a passage of Scripture either as context or parallel passage, and in some instances a single word is announced as the text. In the case of using a single word, a dictionary source would be more appropriate, for then neither sense nor seriousness would be violated.

It has long been our conviction that a sermon text should never be separated from the incident of which it is essentially a part, and that the sermon itself should reflect as much of the setting as may be necessary to a correct and forceful presentation of the thought suggested by the text as the key thought of the message as a whole. It is possible, of course, that some passages appeared originally in other connections than those given them in the Scripture canon. Even then it represents the recollection and the interpretation of those who first gave the message formal expression. That connection is certainly as trustworthy as the twists which are sometimes given texts for propaganda purposes.

It seems to us that preaching as an interpretation of the context is one of the more dependable defences against perverting the Gospel. So likewise it is one of the safest methods of fulfilling the minister's obligation to "feed the flock." It should also prove effective in preventing or curing any tendency to the display of self—a bar against a sermon with a personal and selfish tomorrow. We believe that, whether a minister preaches once or twice on a Sunday, he should give to his congregation the best of which he is capable under the circumstances, and that his sermon should always be a message which seeks to interpret the Scripture, text and context.

THE PEACE OUTLOOK

As the war drags wearily on and the prospects for Allied victory begin to grow brighter, it is but natural that interest in the peace to follow should be correspondingly pronounced and that demands for a more definite statement of the terms should be heard. It does not seem that we have attained the harmony of aim and interest calculated to make certain an agreement on terms essential to a permanent peace and the elimination of the threat of war in the future. All recognize that victory is necessary to secure a peace after the democratic pattern. A stalemate on the field of battle would result in little more than an armistice—a military breathing spell.

Aside from all that is the fact that the Allies themselves do not seem to see eye-to-eye on peace aims and post war policy. It appears that there is pretty general agreement that Russia is still an unsolved enigma. The emphasis upon her historic aims and desires becomes more positive and insistent with every success over her Axis enemies. This hardening of ancient national purpose is not tempered by the ideology which has dominated the Kremlin for the past quarter of a century. It is true that the master minds of Russia have shown both a political and a religious tolerance recently, but despite that the deposit of a quarter of a century is something which will surely assert itself in matters which affect her age-long national dream.

In the case of England, the situation in India is far from settled. Prospects for a political truce are more impressive than those for a just and lasting peace. In support of this, it is necessary to cite only one phase of the Indian struggle, the "Pakistan" movement. This movement, led by Mohamed Ali Jinnah, an Indian with offices in London, seeks to establish a Muslim empire of four hundred million people. It seems that the first step contemplated is to determine Muslim preponderance by a plebiscite and then to secure for Islam a "perfect isolation" by a drastic religious purge. By this means every Kaffir, unbeliever, element would be eliminated and Islamic dominance would be made complete. Through such a step-by-step process the followers of Mahomet envisage a Muslim empire and then world domination.

It is easy enough to say that their economic status is not such as to make such an ambitious dream possible of achievement, but that is not the important thing at the moment. The Muslims constitute a radically divergent group within the circle of Allied planning for a just and lasting peace. They are inside the circle of the Allied coalition and no one in his right mind could possibly believe that they member with Allied ideals and purposes for the world after the war is over.

One other thing should be taken into consideration also. There appears to be evidence of a lack of American and British agreement on policy. No formulated statement of this divergence of opinion and interest has been given to the American public, and in that respect the same was true at Versailles in 1918. There is general agreement that we must avoid another Versailles episode, but there is much yet to be done if we do.

DR. PIERCE CLINE

The death of Dr. Pierce Cline on Monday of last week was a great shock to many friends in Louisiana and elsewhere. Even yet our minds have not become adjusted to the fact that he is gone and will not return. He had given a quarter of a century to education, and the greater part of it was given to Centenary College, first as teacher and the last ten years as president. He came to the presidency of the College at a very dark period in its history. The panic of the "thirties" was at its worst, the salaries of the faculty were much in arrears, and the financial position of the institution was far from reassuring. In that hour of financial crisis, Dr. Cline's genius was registered in frugality and in a careful administration of resources which were necessary if the College were to weather the storm which then threatened disaster. He lived to see the tides change and a better outlook than he inherited when he came to the presidency.

While the status of the College is decidedly improved, the death of Dr. Cline at this time is a great misfortune. To begin with the perfectly obvious, it will be no easy task to secure a suitable successor on account of the war-depleted ranks of educators and the equally disturbed situation existing in the whole educational field. Another complicating factor is the streamlining and the contingencies made by the war which are producing a very uncertain outlook for education, and especially for independent institutions. Endowments can no longer be considered as a solution of the maintenance and promotional problems of small colleges, and the disturbance of the normal patronage of such institutions is liable to create a different but still a critical problem.

Dr. Cline was personally popular and the confidence of the friends and patrons of the College is something which a successor cannot hope to inherit; it cannot be transmitted by election, and it cannot be built up in a day. After ten years of administration, he rests from his labors, and leaves to others an educational opportunity enriched by his toil, but with breakers still in the way to an open sea.

OFF FOR THE CONFERENCES

When this issue of the Advocate reaches our readers we will be off on the round of our patronizing Conferences. We go first to the North Mississippi Conference at Tupelo, then to the Louisiana Conference at Lafayette, and last to the Mississippi Conference at Jackson—the three Conferences on successive weeks. During our absence we will keep contact with the office, but the details will be cared for by Mrs. Diamond and Mr. Chalmers.

"THE DAWN COMES UP LIKE THUNDER"

As a nation, our future weal or woe is one with that of China.

And that is just another way of saying that the welfare of the world is tied up, interwoven, and inextricably bound together with that of China.

It seems to me that the proverbial "man in the street" is aware of this fact; at times vaguely, perhaps; at others, vividly. But increasingly so, and it may be uneasily so. For 450,000,000 people can be a source of tremendous blessing or menace, depending upon the moves made on the chessboard of geopolitics.



Dr. A. P. Hamilton

Napoleon is reported as saying of China, "Yonder sleeps a giant; let him sleep."

But China is waking up, and rousing itself from the lethargy of milleniums. Or is it lethargy? Perhaps the people of China prefer their own way of life, and even think it better than the Western way, as fantastic as that seems to Westerners.

She has absorbed more than one fair-sized nation and race, and fashioned them into better human material than before, as it is already; and who knows but that in that marvelously patient and ponderous perseverance shown through so many centuries, she may do the same with Manchukuo and its precious little puppet princeling?

People who have lived among them say that potentially the Chinese is the greatest nation on earth, and the greatest people.

These Chinese have looked up to us as their best friends. Their writers and poets, leaders in all walks of life, are extravagant in their admiration and praise of us and our ideals.

But the thought that haunts me now, and has for some time past, is whether they will continue to look up to us, especially in view of decisions that are being made and are destined to be made in the near future, of national, international and global import.

China has had faith in us because she thought we had no ulterior motives with regard to her; and this, too, in spite of the attitude of our State Department toward that little matter of selling scrap iron and oil to Japan, with which to bomb her and her children.

In spite of all our rebuffs, including the recent snub dealt to their special war mission to this country, which was given the run-around in Washington, China seems still to be for America, heart and soul.

Also, in spite of a different pigmentation of the skin, we are more akin to the Chinese in our philosophy of life, in our political viewpoint; spiritually speaking, in other words, than to any other people except the British, on the face of the earth.

As a nation, we are rather tardily beginning to make amends to this great people in moving towards an accord on the Exclusion Act.

If the Christian Church really wants to "find its life" by the law of the Kingdom, it will do so by "losing its life" in China from this day forward. There is the most stupendous task and the most challenging field of operations for the realization of the Kingdom of God since the days of Paul, in my humble opinion. And how Paul would revel in the opportunity. God grant that we shall not forfeit China's faith in us!

A. P. H.

COMMISSION ON WORLD SERVICE AND FINANCE

The Commission on World Service and Finance will begin its meetings at the First Methodist Church in Lafayette on Tuesday, November 9, at 10:30 a.m.

A. M. SEREX, Chairman.

SWIFTOWN CHURCH PAYS OFF DEBT OF LONG STANDING

We were glad to report at the last quarterly conference of the year having paid preacher's salary and all benevolences, Conference claims, etc. in full, with money in the treasury to begin our new year. Bro. Bruner having been remembered by friends with checks amounting to \$122.00 as a gift. We also paid debt on parsonage made twenty-three years ago, and consider this the best year in the history of the church.

ANNUAL SUPPER, MILLSAPS CLUB, MISSISSIPPI ANNUAL CONFERENCE

The Annual Supper of the Millsaps Club of the Mississippi Annual Conference will be held at the Capitol Street Methodist Church on Thursday evening, November 18, at 5:45 o'clock. The price of the plates will be 75 cents each.

The attention of all interested parties is called to the fact that it will be absolutely necessary that your plate reservation be made early, preferably by mail and before the opening session of the Conference on Thursday morning, in the least. Tickets may be secured from any of the following: Aubrey Smith, W. R. Irving, Jr.; Andrew J. Boyles, David Ulmer, or the writer.

A good program (not to last over an hour) is being prepared and a most excellent plate will be served.

FRANK E. DEMENT, JR.

FROM ST. FRANCISVILLE, LA.

Dear Dr. Duren: Just a short message from this charge as we are closing out one of the best year's work of my entire ministry. Dr. W. L. Doss held our fourth quarterly conference yesterday and all four churches were represented and gave assurance of a full report at conference.

The minimum salary for the pastor for another year was fixed at \$1,500.00 which is the amount contributed for this year—an increase of \$300.00. Progress along other lines is commensurate with that of the pastor's support. Twenty-two new members have been added to our roll.

We have had four good revivals, the pastor holding three of these. Concord church, the oldest in this section of the state, which was about to be abandoned, has been revived. Not but a few members, but we surely have a hundred per cent attendance at services. We now have a substantial sum in the bank for repairs.

At a recent meeting of the St. Francisville Board of Stewards it was seen, after a check-up, that they were almost out on their increased obligations, and instructed the pastor to file his financial report with the Conference treasurer.

Substantial and extensive improvements have been made on the parsonage at St. Francisville, the church screened, the garage rebuilt. We have served, this year, some of the choice people of Louisiana Methodism.

This has been a pleasant and profitable year. "We thank God and take courage." Blessing on you, Dr. Duren, and all our brethren.

J. M. ALFORD.

CHURCH ANNEX DEDICATED

The church annex of the LaBranch Street Methodist Church, McComb, Miss., was dedicated on Sunday, October 10, by the Rev. L. J. Snelgrove, former pastor of the church and builder of the annex.

When the Rev. Mr. Snelgrove came to LaBranch Street as pastor the church was struggling along with a church building and equipment entirely insufficient for its needs. Growth and development were being impeded by the existing conditions. The need for additional space and equipment was imperative, and the Rev. Mr. Snelgrove set himself to the building of a church annex and, in spite of many obstacles that beset his path, succeeded in the erection of a church annex the value of which is several times the amount that is represented in the actual cash outlay. The annex is sufficient in size and equipment to meet, in a good way, the needs of the Church School at this time. The annex stands today as a means of serving God and as a monument to one who labored amidst discouraging circumstances.

FRANK E. DEMENT, JR., Pastor.

REPORT FROM ANGIE CHARGE

Dear Dr. Duren: Just a word from the Angie charge, Louisiana. This charge is still moving along. According to reports from the Conference Journal we must be gaining ground. For all purposes we have raised nearly \$2,000.00. That is more than this charge has raised in the past several years.

Our W. S. C. S. has raised around \$75.00, with only eight members.

We have sent from this charge this year \$72.00 for our children at Ruston, La., which is twice as much as was sent last year, and more than has ever been sent from this charge, and that's not enough.

The New Orleans Christian Advocate goes into fifteen homes instead of three. We want more subscribers for our paper. The charge is not what it should be by any means but we are hoping and praying for Angie to be a better charge another year.

On Friday night, October 29, a number of us from Angie motored to Sandy Hook, Mississippi and heard with glad hearts the wonderful historical address given by our beloved friend and editor, Dr. W. L. Duren.

We are closing the year on the Angie charge in a very good way—then on to conference to hear what the Bishop has to say.

C. J. T. COTTEN, P. C.

LAFAYETTE METHODISM

(Note: Photos came too late for use in this issue.—Editor.)

Dear Dr. Duren: The church building is valued at \$100,000.00; constructed during the pastorate of Rev. Leon I. McCain, and dedicated in 1942, during the pastorate of Rev. Virgil Morris. It has ample facilities for the present congregation and Church School. The parsonage at 612 St. John St. is being renovated into a beautiful and comfortable, modern home.

Dr. G. J. Tinsley is chairman of the Board of Stewards, and the Hon. J. J. Davidson,

Jr. is the church treasurer; Mrs. J. M. McLeod is church secretary; Mr. H. S. Altman, Church School superintendent, and Mrs. J. J. Davidson, Jr., is president of the Woman's Society of Christian Service. Mr. Harold Demanade, Sr. is chairman of the Annual Conference entertainment committee. Miss Helen Strickland is our new and efficient student director at S. L. I.

Davidson Memorial church folk are doing their share in providing homes for the conference delegates. A month ago they paid all financial obligations in full. Mrs. Crowe Girard is superintendent of the Church School and Mrs. J. J. Davidson, Sr. is president of the W. S. C. S.

First church has increased its budget this year more than \$2,000.00. In early December, we hope to clear all indebtedness against the parsonage. The pastor is glad to report one hundred fifteen members added to our rolls during the year.

W. H. GILES, P. C.

METHODISM LOOKS UP IN THE LOUISIANA DELTA

Dear Dr. Duren: Methodism is definitely doing better in the Louisiana Delta area. Having served as pastor in Tallulah two years, and having held revivals in Waterproof, St. Joseph, Newellton, and Transylvania during that time, I have had occasion to observe its progress.

Some of the richest soil in the South is in this territory, and the section is equally fertile in possibilities for the Kingdom of God.

For five years Rev. C. M. Hughes, formerly Superintendent of Public Education in Madison and East Baton Rouge Parishes, and Headmaster of Centenary Academy, has served the Waterproof charge. He is a Christian gentleman of the finest sort, and has done a good job for God and the Church on that charge. The folks appreciate his leadership in many ways and have shown it in many ways, one by raising the salary assessed from \$1,300 to \$2,000.

In Newellton Union Church, Rev. James Stone, now of Farmerville, and Rev. W. A. Reeves, present incumbent, both supplies, have done good work. Both are young men, working toward admission into the Conference. They have pressed their work with vigor and effectiveness.

Tallulah has received 155 members in two years, has raised its salary assessment from \$2,000 to \$2,700, and is one of the most delightful appointments in the Conference. It has a beautiful building, well planned and equipped. Its parsonage is a lovely, comfortable, convenient home. The people, like all these Delta folks, are as pleasant and congenial as could be.

Lake Providence moved up from \$1,500 to \$2,000 under the late Rev. H. N. Brown, universally loved and respected. The charge set the salary at \$2,700 to secure the services of the Rev. A. C. Lawton, and the officials of the charge are well pleased over the appointment. The parsonage was done over and refurnished in attractive manner. In three months' time Mr. Lawton has built up a Men's Bible Class of 70 members, and has shown the usual fruits of his energetic, capable endeavor.

Without exception, the churches of Louisiana Delta Methodism are in better condition, in many ways, than ever before, and are moving forward in the task of strengthening the Kingdom of God in this area.

It is a privilege to serve among these warm-hearted people.

HENRY A. RICKEY.

CONFERENCE NEWS AND PERSONALS

Mrs. A. L. Hutchens who has been at Belzoni, Miss., writes that until further notice she will be at 1372 Marion, Apartment 3, Denver 6, Colo.

The editor acknowledges his gratitude for the message of his good friend, Mrs. T. W. Lewis, 70 N. Waldron St., Memphis, Tenn. It is a genuine pleasure to serve such appreciative and understanding subscribers.

Bro. R. A. Clark, of Mize, Miss., paid a call at the Advocate office one day last week and found the editor out. We regret to have missed his visit, but we appreciate very sincerely his calling.

Rev. W. L. Watson reports a good year for the Grand Cane charge. The budget for the year has been paid in full. The church at Stonewall has been remodeled inside and out. Interest is good throughout the charge and a wonderful spirit prevails.

Rev. D. R. O'Connor, who has been in attendance at the Navy Chaplains' School, at Williamsburg, Virginia, is now located at Route 3, Box 55, Vicksburg, Miss., according to a notice regarding a change of address.

Rev. G. H. Ledbetter, according to the Coffeeville Courier, is all set for the Annual Conference on November 3, at Tupelo, with all funds in hand. He is very appreciative of the generosity of his churches this year and the churches are expecting his return for another year.

Bro. J. R. Porter, of Gulfport, Miss., will have the sympathy of many friends in the sorrow which came to him on last Sunday night when his mother went home to the Father's house. She was eighty-seven years old. The funeral was held on Tuesday morning at 11 o'clock.

Rev. W. M. Williams, veteran soldier of the Mississippi Conference, writes that both he and Mrs. Williams are well and busy, and that God has been good to them and helped them to help others. His children, who have been widely scattered, are all in the United States at present.

Bro. A. F. Godat, of Astoria, Long Island, who was formerly a resident of New Orleans and member of Carrollton Avenue Church, sends us a clipping and an appreciated note. Bro. Godat maintains his interest in the Advocate and in New Orleans Methodism.

Dr. and Mrs. Archie T. McIlwain, of St. Louis, have sent out cards announcing the marriage of their daughter, Mary Josephine, to Thomas Yates Gardner, Lieutenant in the U. S. Army Air Corps. The marriage was celebrated at Columbus, Miss., on the 10th of October, and Lieut. and Mrs. Gardner will be at home at Moorefield Mission, Tex.

Bro. L. P. Brown, veteran Christian soldier at Meridian, Miss., favors us with a copy of his annual letter to his children, grandchildren, and great-grandchildren on his ninety-fourth birthday, which occurs on November 7. The Advocate and its editor join his many friends in congratulations and wishes for many returns of the day.

Mrs. Lucy Simpson, who is now teaching, says that she has finished two months of her school work and she is delighted with her work in the schoolroom and her sixteen pupils are correspondingly attached to her.

In addition to her school work, a Sunday School is also carried on in the school building at Bryant, where she teaches.

Bishop Frederick D. Leete writes that he and Mrs. Leete are located for the winter at Randolph Hotel, St. Petersburg, Florida. He made the change on account of shortage of help and gas. Bishop Leete thinks that he may sell his home at Deland, much as he is attached to it. He has been given an office in the First Church building at St. Petersburg.

Rev. T. F. King, who was released from his work early in the summer, writes that he and his family are comfortably situated in their new home at Berwick, La. It is our understanding that Bro. King does not plan to take work at the approaching session of the Louisiana Conference, and his friends will be able to reach him at the address indicated.

Chaplain Luther L. Booth writes that he is enjoying his work immensely and that he does not regret in any way his recent step in going into the chaplaincy. He says that when Conference meets next month, while he will be in Ottumwa, Iowa, he will be thinking of the preachers of the Louisiana Conference and wishing that he might be with them.

Rev. Andrew J. Boyles reports a wonderful revival meeting at Moss Point, Miss., in which Dr. B. M. Hunt, of Hattiesburg, did the preaching, and Rev. Frank E. Dement, Jr., led the singing. The work of these Christian leaders was in every way satisfactory. Bro. Boyles has secured 75 subscriptions to the Advocate for the Moss Point charge this year.

Rev. E. B. Emmerich, who is now closing out his third year at Parker Memorial Church, in New Orleans, has had a good year. During his pastorate of approximately three years he has added one hundred and sixty-four members to the church roll, and during this year has made improvements on the church auditorium, Church School annex and the parsonage to the extent of \$2,400, all of which is paid for, and he is now ready for Conference.

Rev. W. C. McCay writes that he is closing out his fifth year at Nettleton, Miss., and that it has been the best year in many ways that he has spent on that charge. The Benevolent askings were accepted in full and the amount has been \$19 overpaid. Every item of the church was paid in full at the fourth quarterly conference, and he is waiting for the roll call at the Annual Conference next week. Best of all, he says, the spiritual condition is good throughout

the charge, with good attendance and a good Sunday School at every church.

DISCIPLINES AND YEARBOOKS OF CHURCH, SOUTH, WANTED

Bishop Frederick D. Leete desires to secure Disciplines and Yearbooks of the Methodist Episcopal Church, South. He seeks these in the interest of compiling, if possible, a complete list of the Disciplines and Annuals of Methodism.

WORLD SERVICE AND FINANCE COMMISSION, MISSISSIPPI CONFERENCE

The World Service and Finance Commission of the Mississippi Annual Conference will meet at 3 p.m. Wednesday, November 17, 1943, at Galloway Memorial Methodist Church, Jackson, Miss. We urge all members of the Commission to be present, and invite all who have any business to transact with the Commission to meet with us at this time.

C. W. WESLEY, Chairman.

T. T. HOWES ACCEPTED AS CHAPLAIN

Ferriday, La., Oct. 28, 1943.

Dear Friends:

I received my commission yesterday and took my oath of acceptance. I received the commission of Lieut. (j.g.) in the U. S. Naval Reserve. According to my orders, I shall proceed to Jackson, Miss., for a final physical examination and then to William and Mary College, in Williamsburg, Va., for two months' training in the Chaplains' School. Then I shall be assigned to active duty.

Allie Beryl and Judith Elaine are planning to move to Montrose, La., Monday and will stay with her mother and father for the time being. Lack of housing conditions will prevent their going to Virginia with me. Also, I am told that I shall be kept busy from 6 a.m. until 9 p.m. each day, and that I shall have to stay in the barracks.

My address will be:

Lieut. (j.g.) Teddy T. Howes,
Naval Training School (Chaplains),
William and Mary College,
Williamsburg, Virginia.

Write to me at the above address. I shall be glad to hear from you.

Sincerely yours,

TED HOWES.



REV. J. H. FELTS IN HOSPITAL

A letter from Dr. Loyal O. Hartman, pastor of First Methodist Church, Fulton, Ky., brings the news that Rev. J. H. Felts was carried to the Fulton Hospital on Friday, October 22, with a heart attack. He was better of the heart attack on Wednesday of last week, but was still quite ill. He had been looking forward to greeting his many friends at the Conference in Tupelo, and is still thinking that he might be able to be present for at least a day. The probability is that he will not be able to make the trip and it would probably be very unwise for him to take the risk following his heart attack.

Bro. Felts would probably object to this notice, but his friends are entitled to know of his condition, and many of them will share in the prayers being offered for his recovery. Many also will wish to send him messages of cheer and assurances of the love and esteem which all hold for him.

CONFERENCE RELATIONS COMMITTEE

The Committee on Conference Relations and Ministerial Qualifications will meet in Galloway Memorial Church, Jackson, Miss., November 17, 7:30 p.m.

All candidates for admission on trial, and those eligible to be received into full connection, and any others having business with this Committee, will please come at this time.

C. C. CLARK, Chairman.

BOARD HOSPITALS AND HOMES, LOUISIANA CONFERENCE

The Conference Board on Hospitals and Homes will meet at the room assigned at the church in Lafayette, La., on Tuesday afternoon at 4 o'clock. It is very important that all hospital chaplains have their written reports in at this time.

JAS. B. GRAMBLING,
Secretary.

A CHALLENGE FROM THE MONTROSE, MISS., CHARGE

Under the able leadership of the Rev. W. T. Mangum, the Methodist Conference is five thousand dollars (\$5,000) better off than a year ago. One new church, at a cost of \$1,000, and a new parsonage, valued at \$4,000. There has never been a better feeling among churches, the spirit of friendly rivalry between the churches on the charge has made it possible to raise every dime to build the new parsonage, which is as modern as any city home.

Bro. Mangum reported at the last quarterly conference, held on October 24, all collections paid in full this year, and the amount of his bonus will take care of some of his expenses. Why should a preacher suffer that can report over 600 visits in the last quarter? The preacher can make it easy on his church officers if he will get out among all denominations and discuss and learn of the problems of each family on his work. People need sympathy and encouragement more today than ever before in the history of the world.

Money has not been mentioned from the pulpit this year on the Montrose charge.

We challenge any charge to make a better report.

B. H. CHATHAM, Reporter.

REPORT FROM BROADMOOR CHURCH, SHREVEPORT

Dear Dr. Duren: Just a note to say that we are closing out the fourth successful year at Broadmoor church, a work which was well established by Bro. George Pearce.

Bro. John Rasmussen has recently been with us for a week's revival, and we were well pleased with the results. He held the meeting last year, and the church desired him back for this year.

Admissions to the church for this year will number close to one hundred, and the church budget will be increased considerably for another year. In cooperation with our government in the recent Bond Drive we raised over \$2,300 for the Church Building Fund, giving us a total of some \$14,000, all of which has been invested in bonds. Special credit is due to Mr. V. F. Matthews, Mrs. W. G. Phelps, Mrs. Edward Ingram, and Mrs. Frank Green in their untiring efforts in this bond drive.

R. LEONARD COOKE.

REVIVAL SERVICES AT ST. JOSEPH, LA.

We have just closed a very effective series of revival services at St. Joseph, with Rev. Henry Rickey doing the preaching. The meeting extended over a period of eight days, with two services each day. Bro. Rickey was at his best and rendered some very effective service. It is not my purpose to be extravagant in my tribute to Bro. Rickey, but I do desire to pay this fine young preacher what I consider a just and deserving commendation. His ability as a preacher is very unusual. He has the happy faculty of being able to present the basic truths of the Gospel in a manner which convicts without giving the least offense. His sermons really are profound. The simplicity of his manner is attractive and pleasing, and his reasoning is clear and convincing. I consider him one of the most effective evangelists I have ever worked with or listened to. The services were attended by people of all denominations of the community, and a fine cooperative community spirit prevailed. Much real lasting good was accomplished. We had a good meeting.

Our fourth quarterly conference has been held and all the obligations of the charge have been met in full. A strong appeal was made for the return of the present pastor for his sixth year and the salary has been set for the new year at \$2,000. It has been a great pleasure to serve the fine people of the Waterproof charge.

Sincerely,

C. M. HUGHES, P. C.

ENTERTAINMENT AND ELSE—LOUISIANA

Dear Brothers:

We are eager to receive names of lay delegates to the Annual Conference, meeting in Lafayette, November 9-12, so we can provide rooms for them, and whether ladies or men.

Since the hotels and the tourist camp near the church are about full, a number of preachers and delegates should come with some combination in the use of a car in mind, if possible. Taxis will be difficult to get, with so many calling on them at one time.

Mrs. Madie Grant, matron of the Odd

Fellows' Home, near Crowley, can sleep and give breakfast to six men, "single beds." Many have asked for single beds. Here is one chance in fifty to get one now. We have had many requests for singles, but have been unable to reserve more than about 20.

Due to crowded eating places in town, the ladies of our First and Davidson Memorial churches will serve hot dinners and suppers at the church, with a meat portion, each day, for 75 cents per plate. Tickets will be on sale at the church. Superannuates will be given meals at the church.

All boards and committees should meet at 2:30 p.m. Tuesday, November 9. Conference will open and organize at 7 p.m. Tuesday. Rev. B. H. Andrews says he will offer a motion to make it "the order of the day" at some hour Wednesday morning to consider "the pending resolution," and to cast the first ballot for delegates to General Conference.

The Board of Lay Activities will meet at 2:30 p.m. Wednesday, and Dr. Clarence Dannelly, of Montgomery, Ala., will address the Conference sometime Thursday morning. It is probable that Mrs. J. B. Pollard, state president of the W. S. C. S., will address the Conference Thursday morning. We have no word as to when other special group leaders will appear on the program.

Our parsonage will be all dressed up for Conference, with three coats of white paint on the outside and new wall paper and many other improvements on the inside.

W. H. GILES.

RESOLUTIONS OF APPRECIATION

Whereas, the Rev. J. A. Jones, pastor of White Chapel Methodist Church, has for the last two years, in his work with us, proven himself a spiritual leader of the highest type, a comforter in sorrow, a true friend, a high-class citizen, and has truly made himself a faithful servant in his Master's vineyard.

Whereas, through his friendly and unbiased attitude he has worked cooperatively with those of other faiths in the community, and by so doing has endeared himself to the church and community.

Whereas, he has brought back to life the prayer-meeting which has been dead for many years; and, during these days of gas and tire rationing, has made it possible for our Woman's Society of Christian Service to be kept alive by using his car to carry the ladies to and from the meetings.

Whereas, we do desire that he and his family be returned to us for another year, if it is not contrary to the plans of the Bishop and his Cabinet. Be it

Resolved, that a copy of these resolutions be given Bro. Jones and family, and that a copy be sent to the New Orleans Christian Advocate, and a copy be placed on the record of White Chapel church.

Resolution Committee:

MRS. W. M. MORRISON,
MRS. BELLE DUTTON,
MRS. J. C. B. LAPER.

Signed: Official Board of White Chapel Church.

R. C. SCOTT,
E. J. CAMPBELL,
J. M. WILLIAMSON,
MRS. R. J. SMITH,
SIDNEY L. CAMPBELL.

Human wisdom is worth little or nothing at all.—Socrates.

PERSONAL NOTES AND INCIDENTS

Rev. Donald R. O'Connor sends us a correction in his mailing address to 1248 N. West St., Jackson, Miss., instead of Vicksburg as we had been originally advised.

Mrs. L. S. West, of Sardis, Miss., in renewing her subscription to the Advocate, says that it is her Sunday's reading and she does not want to miss a single copy.

Mrs. W. W. Woollard, according to a note received from her daughter, Mrs. Miriam W. Rogers, is now in Nashville, Tennessee, for the winter. Her address is 4115 Gallatin Road, Nashville 6, Tenn.

Rev. G. A. Morgan, pastor at Cedar Grove, Shreveport, says that his church is out on top and that a substantial increase in the pastor's salary for next year has been approved.

Mrs. C. Fenwick Reed, widow of Rev. C. Fenwick Reed who died at Plaquemine, La., about two years ago, has been ill in Touro Infirmary, but is now able to be back at her home on Chestnut Street, New Orleans.

Rev. T. T. Howes, who has been accepted for the chaplaincy in the Naval Reserve, was a caller at the Advocate office on Saturday of last week. The editor was out of the city and regrets having missed his visit.

Rev. Frank E. Dement, Jr. says that he is closing out a very good year at LaBranch Street, McComb, and is looking forward to the prospect of an even better year should he be returned to the charge at the forthcoming conference.

Rev. W. D. Waugh reports the closing out of a good year at Becker, Miss., and any one who sees the transformation which he made in the church building now in use will feel that this modest statement is amply justified.

Dr. and Mrs. Richard L. Buck will have the sympathy of their many friends on account of the death of their new-born twin girls. Mrs. Buck was the former Miss Bettie Donaldson. We understand that Mrs. Buck is doing well and will probably be at home before very long.

Rev. Sidney A. Seegers has just closed a good meeting at Park Avenue Church, Shreveport, La. Bro. Seegers has endeared himself to many by his faithful ministry to those who are sick and in trouble and many will be anxious for his return for another year.

Mr. W. Ebb Carruth, a native of Franklin County, Mississippi, and a cousin of Mrs. Duren, is in the Baptist Hospital in New Orleans. He was brought here from his home near Bay St. Louis several weeks ago and has been extremely ill. Some temporary relief has been given him, but the outlook for his recovery is not good.

Mrs. Goad, widow of the late Rev. J. A. Goad of the North Mississippi Conference, has just returned to her home in Starkville, Miss., after a six-weeks visit with her two daughters in Arlington, Va. During her visit she became quite ill, but is now much better though still weak from her attack of pneumonia.

Rev. W. H. Wallace reports a great year at First Church, Corpus Christi, Texas. He begins his fourth year with a strongly reinforced staff, including Rev. O. W. Moerner, Mrs. J. V. Bennett, and others. Bro. Wallace will go to Cuba for the Board of Missions to

make motion pictures in color of the mission work there.

Corporal Elmo LeBlanc, who formerly served a charge in the Baton Rouge district, is now in the Army. Writing of his appreciation of the Advocate, he says that he is still in the U. S. but does not know for how long, and he hopes that the war may soon be over and that he may again be joined in the effort to bring Christ nearer to America.

Mr. C. F. Emery, Jr. asks us to make a correction in his father's memoir recently published in the Advocate, by adding the statement that his father was a part decedent of the Virginia Seminoles and others who migrated to the middle states and were outstanding members of the original Virginia race, not of the Seminoles of the Florida everglades. The Virginia Seminoles seemed to have had a mysterious origin and they had attained an advanced type of civilization before the settlements on the eastern seaboard began.

IMPORTANT NOTICE

Rev. W. H. Giles telephoned that he has enough homes for all delegates to the Louisiana Conference meeting in Lafayette. The greater number will have double beds, but all delegates will be cared for. No wives or visitors can be accommodated. Of course, our people will understand this situation.

OUR PREDECESSORS

By William P. King

In connection with our predecessors, we are reminded of the incident that was given by Bishop Galloway. A preacher was in a former pastorate conducting a service for his successor. He prays, "O Lord, a spiritual indifference seems to have settled on this people. O Lord, we remember the gracious outpouring of Thy Spirit and the sweeping revival when this humble servant of Thine was pastor. May those good days return to this people."

No rigid rule can be laid down as touching one's connection with a former pastorate. It is unreasonable and unnatural to sever all these ties of Christian fellowship. Visits and correspondence can be very easily overdone. But since most people marry but once, and all people die but once, we should be willing to allow them their choice of the officiating minister. I started out to write of our predecessors, and must stick to the subject. We must avoid putting an undue strain on the seating capacity of the church. We must be careful not to represent the district or pastorate as being at a very low ebb until we arrived and strongly intimating that "we have come into the kingdom for such a time as this."

In all probability the unfavorable description of your predecessor has come to you highly colored. Place the highest possible estimate on the work of your predecessor.

In the first place, if your predecessor has inaugurated some wise plans, exercise delight and diligence in carrying them out. In the second place, as much as lieth within you, with all tactfulness defend your predecessor's reputation.

In the third place, honor and appreciate the faithful labors of your predecessor, and throw the mantle of charity over his mistakes.

We are aware that it is hardly to be expected that the infirmities of men will not continue to afford an interesting topic of

conversation. We will venture at least to suggest that you do not take as your introductory text, "All that came before me are thieves and robbers."

HOWARD GREEN ROBERTS

By Rev. J. H. Holder

"When musing on companions gone
We doubly feel ourselves alone."

—Scott

After years of diligent service, faithful ministry and much bodily suffering, Howard Green Roberts laid the burden down to receive his crown Tuesday morning, August 31, 1943. One by one the Father calls His children home. His way is best; may we look trustfully to Him.

Howard Green Roberts was born June 12, 1877, in Amite County, Miss., of noble ancestry. He was a descendant of the Roberts Trustee appointed by Mr. Wesley as one of the "Legal Hundred" for the purpose of holding church property of the first Methodist Societies. His grandfather, Abram Roberts, came to America from Wales in the latter part of the eighteenth century with his parents, refugeeing from religious persecution. He was related to Bishop R. R. Roberts. He had two brothers in the Methodist ministry.

His family settled in the Homochitto Hills, in Amite county, Mississippi, where he grew to manhood on the farm. There were one sister and five brothers. His father was named Thomas Griffin Roberts, his mother Nancy Amanda Anders.

His early school advantages were very limited. Being a diligent student he became well versed in an English education, church history, and Christian doctrine. His delight was to talk of the glory and wonderful accomplishments of Methodism. He never tired of recounting her greatness.

After he had preached several years and after the birth of his two daughters, he entered Millsaps College in 1907 to prepare himself more thoroughly for the great work into which he had entered.

In March, 1899, he was married to Miss Stella Lou Dreher in Zachary, E. Feliciana Parish, Louisiana. To this union two lovely daughters were born—Minnie Lou, now Mrs. Troy S. Brown, of Jackson, Miss., in 1900, and in 1905 Eunice, now Mrs. Sam Irby, of Grenada, Miss. Three other children died in infancy. These two daughters, together with a devoted wife, nursed him through a long illness. They and two granddaughters survive him; also two grandsons who are now in the armed services.

Bro. Roberts was licensed to preach in Pineville, La., in 1904. He served small churches—Olla, Bastrop, Bonita, Pollock, Mandeville, and Pineville. In 1907 he transferred to the Mississippi Conference and entered Millsaps College. He served some small churches near Jackson until 1912, when he transferred to the North Mississippi Conference and was stationed in Crenshaw. In 1921 he was transferred back to the Mississippi Conference, where he served acceptably until his health broke down in 1929. Even then, with diabetes sapping his life, he continued to preach when able and to distribute Christian literature and to work for Christ until his health completely failed. The one great passion of his life was to see men saved from sin. To this end he lived and labored.

He was ordained deacon in New Orleans by Bishop Duncan in 1904. He was ordained elder by Bishop Mouzon in Jackson in 1910. He was never untrue to his ordination vows.

After coming to Mississippi he served the following charges: Eden, 1910-12; Crenshaw, 1912-14; Coldwater, 1914-17; Lambert, 1917-19; Schlater, 1919-20; Supernumerary, 1920-21; Pass Christian, 1921-22; Grenada Circuit, 1922-24; Long Beach, 1924-25; Flora, 1925-27; Georgetown, 1927-29; Superannuated, 1929. He gave 20 years of faithful service. After superannuation he made his home in Jackson and Grenada. Many months during the years that followed superannuation he spent in the hospital under the treatment of able specialists, trying to restore him to health. The disease had too strong a hold on him. In these years, in addition to preaching, distributing Christian literature, doing manual labor, he wrote a small book, "The Lost Chord of Methodism and How to Regain It." This book showed his clear insight into the doctrine of Christian perfection and the deep, earnest piety of the man.

In his days of health he was a clear, forceful, able preacher. He was strong in his convictions, clear in his statements, and always scriptural in his positions. He exalted the Word of God. No purer, cleaner soul has lived among us than H. G. Roberts. He walked with God and was conscious of God's presence with him.

He was not only an evangelistic preacher, winning many to Christ, but he was a builder of churches and parsonages. He built parsonages at Pollock and Bonita, La., and Tie Plant, Miss. He built churches at Bastrop, La., and Coldwater, Miss. He realized that the Methodist Church and the Methodist preacher must be well housed.

After many months of suffering and trials and five weeks in a local hospital, the diabetic poison got into his blood stream. Skilled physicians and faithful nurses, doing all in their power to help him make the fight for his life, had to give over the battle. Without a pain or a struggle, on Tuesday morning, August 31, 1943, he folded his arms in peaceful sleep, to awake in the beautiful Home prepared.

On Wednesday morning, at 10 o'clock, services were held by Dr. Ben Sutherland, of Hattiesburg, and his tired body was laid to rest under a bower of beautiful flowers in the beautiful Lakewood cemetery.

"Servant of God, well done!
Thy glorious warfare past;
The battle fought, the race is won,
And thou art crowned at last."
—Wesley.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: As we approach the time for the session of the Annual Conference, when many pastors are deeply concerned lest the total budget responsibility resting on their charges be not fully met, it behooves the lay membership of the charge, and particularly the official boards, to be so practically concerned that they will relieve the pastors of this anxiety by meeting every financial obligation before the end of the Conference year.

There should be no end-of-the-year scramble for financial success any more than a last-minute effort to secure spiritual gains, in which the laity should have vital concern. This whole matter of financial concern and effort in the Church is based on spiritual responsibilities and duties, and there would be no excuse for the former if it were not for the tremendous seriousness of the lat-

ter. Important as is the attitude of the preacher toward his mission and his ministry, with all of its sacred opportunities, the Methodist lay member who would be loyal must remember that he, also, has a God-related call and mission which he cannot afford to ignore and which cannot be liquidated.

One of the surest ways of bringing satisfaction and rich spiritual experience to the individual as well as encouraging progress to the Church is through definite commitment to the principle of Christian Stewardship. During the past few decades this subject has received growing attention from bishops, pastors and prominent laymen, which has resulted in a most helpful literature in the form of books, pamphlets, and leaflets. Our Discipline provides that it shall be the duty of the lay organization to cultivate and promote Christian stewardship as "a fundamental doctrine of Christian faith and practice." The broad concept of stewardship should enter more definitely into the plan of every board of stewards.

Another factor that will contribute much toward success in the work of the local church is a more general and careful use of our religious literature. I cannot at this time give deserving emphasis to this subject, even to mention but a few of the important sources of information and training. The Christian Advocate and the New Orleans Christian Advocate should enter into the regular reading program of every Methodist home in our Conference, which is far from the present practice. Every charge lay leader should consider it a part of his responsibility to acquaint himself with the extent of the circulation of these periodicals, as well as of the Methodist Layman, and exert himself to aid in the promotion of their use. We need a literature revival in every church.

As the time for the session of the Annual Conference draws near, it is important that every lay delegate be concerned about his or her knowledge of the proceedings of an annual conference and of the duties, rights, and opportunities of the lay members of the Conference. Besides service on boards and committees, participation in discussions, and decisions on policy and matters of program, the lay member will derive great benefit from the devotional and inspirational messages of the Conference, as well as receive a wealth of information and new inspiration from the addresses of the representatives of the General Boards, of the guest speakers, and of the presiding bishop.

Payments on the Benevolences to October 15, as reported by the Conference treasurer, are as follows:

Brookhaven District.—Adams, \$120.58; Barlow, \$3; Bogue Chitto, \$179; Brookhaven, \$425; Crystal Springs, \$857; Foxworth, \$94; Gallman, \$250; Georgetown, \$24.92; Harrisville, \$34; Hazlehurst, \$947.73; Magnolia, \$500; McComb, Centenary, \$650; McComb, LaBranch, \$260.26; McComb, Pearl River Avenue, \$210; Meadville & Bude, \$233.41; Monticello, \$163.23; Nebo, \$106.50; Osyka & Fernwood, \$40; Prentiss, \$599; Scotland, \$127.50; Silver Creek, \$132.41; Summit & Felder, \$300.20; Tylertown, \$400; Utica, \$374; Wesson, \$212.65. Total, \$7,244.39.

Hattiesburg District.—Bay Springs, \$250; Bonhomie, \$140.25; Bucatunna, \$52.50; Clara, \$113.42; Collins, \$138.64; Cross Roads, \$165; Ellisville, \$208.42; Hattiesburg, Broad St., \$487.50; Hattiesburg, Court St., \$857.50; Hattiesburg, Main St., \$1,314; Hattiesburg Circuit, \$159; Heidelberg, \$120; Laurel, First Church, \$770; Laurel, Kingston, \$142.-

34; Laurel, West Laurel, \$138.71; Magee, \$170; Montrose, \$177.96; Moselle, \$80; Mt. Olive, \$200; New Augusta, \$163.35; Ovette, \$40.50; Petal, \$200; Richton, \$425; Sumrall, \$60; Taylorsville, \$123.91; Waynesboro, \$300; Waynesboro Circuit, \$215.49; Williamsburg, \$135. Total, \$7,348.49.

Jackson District.—Benton, \$562.80; Bolton & Raymond, \$325; Brandon, \$289.79; Camden, \$59.01; Canton, First Church, \$712; Carthage, \$115; Carthage Circuit, \$137; Clinton & Ridgeland, \$200; Fannin, \$102.25; Flora & Benton, \$159.02; Forest, \$500; Greenfield & Richland, \$111; Harpersville, \$35; Homewood, \$157.76; Jackson, Bessie Shands Mission, \$2; Jackson, Capitol St., \$2,700; Jackson, Galloway Memorial, \$4,235; Jackson, Glendale, \$225; Jackson, Grace, \$500; Jackson, Millsaps Memorial, \$200; Lake, \$130; Lena, \$182.52; Madison & Pocahontas, \$223; Pelahatchie-Shiloh, \$230.70; Raleigh, \$331.16; Terry, \$215.63; Vaughan, \$100; Walnut Grove, \$196.45. Total, \$12,937.09.

Meridian District.—Andrew Chapel, \$96.96; Chunky, \$62.72; Cleveland, \$88; Collinsville, \$175.13; Decatur, \$155; DeKalb, \$246.22; DeSoto, \$160; Enterprise-Stonewall, \$400; Hope, \$56.75; Lauderdale, \$22.50; Matherville, \$56; Meridian, Central, \$1,750; Meridian, East End, \$1,053; Meridian, Fifth St., \$821.63; Meridian, Hawkins Memorial, \$461.30; Meridian, Poplar Springs, \$365; Meridian, 34th Avenue, \$100; Meridian, Wesley, \$165; Newton, \$500; Pachuta, \$245; Philadelphia, \$675; Philadelphia Circuit, \$91.28; Porterville, \$52.55; Quitman, \$275; Rose Hill, \$112.18; Scooba, \$70; Shubuta, \$292.33; Southwest Kemper Circuit, \$27.51; Union, \$166; Vimville, \$87.65; Total, \$8,829.71.

Seashore District.—Americus, \$175.50; Biloxi, Main St., \$200; Brooklyn-Bond, \$100.21; Carriere, \$50; Coalville, \$39; Columbia, \$950; Escatawpa, \$131.84; Gulfport, First Church, \$450; Handsboro, \$59.31; Hickory Grove-Hub, \$29.57; Kreole, \$450; Leakesville, \$40.91; Logtown, \$15; Long Beach, \$125; Lucedale, \$125; Lumberton, \$65; Moss Point, \$231.07; Ocean Springs, \$187.17; Pascagoula, \$675; Picayune, \$350; Purvis, \$20; Saucier, \$52.25; Vancleave, \$133.47; Wiggins, \$37.50. Total, \$4,692.80.

Vicksburg District.—Anguilla, \$183.72; Centerville, \$310.16; Eden, \$50; Edwards, \$225; Fayette, \$307.05; Gloster & Crosby, \$133.70; Hermanville, \$110; Lorman, \$50; Louise & Holly Bluff, \$80; Mayersville, \$102.16; Natchez, \$952; Oak Ridge, \$37.02; Port Gibson, \$300; Rolling Fork & Cary, \$260.22; Roxie, \$110; Satartia, \$135; Silver City, \$36; Vicksburg, Crawford Street, \$969.42; Vicksburg, Gibson Memorial, \$600; Washington, \$89.43; Woodville, \$175; Yazoo City, \$700. Total, \$5,915.88.

Grand total, \$46,968.36.

Only nine charges failed to report a payment, but it is hoped that these will yet meet their acceptances in full.

J. M. SULLIVAN.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Six Pillars of Peace

The First Pillar of Peace:

The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

The Second Pillar of Peace:

The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national government which have widespread international repercussions.

The Third Pillar of Peace:

The peace must make provisions for an organization to adapt the treaty structure of the world to changing underlying conditions.

The Fourth Pillar of Peace:

The peace must proclaim the goal of autonomy for subject peoples and it must establish international organizations to assure and to supervise the realization of that end.

The Fifth Pillar of Peace:

The peace must establish procedures for controlling military establishments everywhere.

The Sixth Pillar of Peace:

The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

—The Federal Council of Churches.

World Community Day

"The Price of an Enduring Peace" is the theme of World Community Day, which we will observe on November 11.

How perfectly this program fits into the study of "The Church and America's Peoples!" And how well our programs during the Week of Prayer and Self-Denial followed the same thought!

By celebrating Armistice Day with a study of the way to attain a just and durable peace, millions of women in the many thousand communities of our land will be participating in the effort of the Church to bring the influence of the Christian forces of the nation to bear upon the building of a world order based on Christian principles.

From November 1 to 20, the national interdenominational agencies are sponsoring "A Christian Mission on World Order," and we hope that each society in the Mississippi Conference will ask the pastor to observe the 7th of November as "World Order Sunday," then follow with the program on the following Thursday, as given in the booklet which has been mailed to the president. This program may be adapted to an afternoon or a morning meeting, if it is not possible to meet all day.

Miss Thelma Stevens writes:

"Just after I had sent my article for the November issue of 'The Methodist Woman,' entitled 'World Community Day—What Can We Do?' I had a communication and visit from a representative of the Group Service Branch of OPA in Washington, calling to my attention the fact that November has been designated as 'Food for Freedom' month, a period for special education as to ways of meeting needs in food production and distribution, so that a hungry world may be fed. It seems to me that such

an emphasis can be very timely in relation to our World Community Day program, if church women can be led to inject the idea of planning for the post-war period, when we must "share" to the limit with the peoples of the war-torn countries. This matter of "Food for Freedom" is not simply a matter of winning the war, but has wider implications in building the peace. The Church throughout the nation must interpret the gospel of production, conservation, and sharing in terms of feeding hungry children and adults in occupied countries, in terms of combatting disease among starved peoples, and making possible a stable economy of production in their own lands as soon as possible. Let's build a public mind that understands why we must keep our ration books even when guns have ceased firing! Use every channel—newspapers, church bulletins, forums—all, to interpret the Christian's responsibility for sharing and sacrificing for the peace that we must build."

* * *

For the Nominating Committee

Miss Thelma Stevens, writing in the October "Methodist Woman," suggests a "yardstick" for measuring the person who is to be the secretary of Christian Social Relations and Local Church Activities, as follows:

She must be:

- Sensitive to the needs of all peoples, alert and ready to take on new ideas and to admit her own prejudices and uproot them.
- Tactful, but willing to face criticism, if Christian convictions are at stake.
- Willing to study the broad program of the W. S. C. S., with special attention given to the Department of C. S. R. and L. C. A., as they are an integral part of the whole. Such study should interpret the local church as the center from which should grow a more Christian local community, a richer fellowship with the peoples of the world, and a larger giving to the world missionary enterprise.
- One who will seek larger cooperation for her church with other churches and general community agencies.
- Willing to work with people, not for people—following a democratic process in all her plans.
- One who seeks to see the job well done without thought of personal advancement or reward. She loves her church and its agencies, and seeks to interpret the Christ through personal living and social outreach. She will never have "ingrowing" pains if she keeps "aware!"

Miss Daisy Davies writes in regard to the change in the status of the Spiritual Life Leader:

1. The policy committee of the Woman's Division is recommending to the Woman's Division that in the Jurisdiction, Conference, district, and local society the woman in charge of Spiritual Life cultivation shall be called a secretary instead of a chairman. She thus becomes an officer and will be elected with the other officers of the society. She shall be a member of the executive committee and also a member of the program committee in the Jurisdiction, Con-

ference, district and local church.

2. The General Commission on Evangelism has made provision that the secretary of Spiritual Life in the Jurisdiction, Conference, district, and local church shall be a member of the Commission on Evangelism in the Jurisdiction, Conference, district and local church.

* * *

For Spiritual Life Leaders

Our Conference Spiritual Life Leader passes on the following suggested activities for the leader in the local societies:

Stress the observance of World Community Day, November 11, as sponsored by the United Council of Church Women. If possible, help plan for a community retreat for the women of all denominations.


Watch for the plans for the Crusade for a New World Order, January 7-29, in which the Woman's Division of Christian Service is to have a part. Eighty-five cities are to be visited, with a woman's meeting one afternoon. At the proper time, help with the publicity and secure attendance at the meetings. Also watch for the Week of Dedication plans and cooperate as we did last year.

During January and February the Adult Student will carry an elective course, entitled "Enlarging the Christian Brotherhood," which is a study of evangelism. The division chairman of Spiritual Life has written the teacher's helps for the Church School Magazine. This would be a helpful unit for any group, and it is suggested that the Spiritual Life group help to sponsor such a study group in the local church.

The new study committee which is being set up in the Jurisdiction, Conference, district, and local church plans the study program in the local church. This committee is composed of the following officers: The secretary of Missionary Education and Service, who is chairman of the committee; the secretary of Christian Social Relations and Local Church Activities, and the secretary of Spiritual Life.

The Retreat Packet for Conferences or districts, which is ready at Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price is 25 cents.

Mrs. McKeithen calls attention to the fact that the quarterly report blanks for Spiritual Life leaders are now included in the report book of the corresponding secretary of the local society.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Lifted from Week of Prayer Meditation

Let us spend five minutes each day in this act of recollection and committal. The prayer will be to our Father—my Father who loves me, but the Father also of all other men—

"Let us become conscious of ourselves as a fellowship pledged to God and to one another to stand and contend for international and social justice; to set little store by our possessions and much by our responsibilities; to seek, in worship, at once the understanding of our task and the quality by which we can perform it—and daily to commit ourselves, our country, and all mankind to God in the prayer our Lord has taught us."

Then every week on Sunday let us think especially of the words, "Hallowed be Thy Name," picturing what the world would be like if that came true throughout all nations; on Monday, "Thy Kingdom come;" on Tuesday, "Thy Will be done." On Wednesday we will pray especially for daily bread—not mine or yours, but our daily bread—the need of all God's children; on Thursday for forgiveness—as we forgive; on Friday, for freedom from unnecessary temptation and deliverance from the evil which has a hold on us; and on Saturday we will remember for Whose glory we ask all this and in Whose power we can accomplish it."

"If there is a great fellowship of people praying like this, they will transform our country, for real prayer means real purpose and wins strength to accomplish it."

—Archbishop Temple, "The Hope of a New World."

Clarksdale W. S. C. S. Retreat

The Woman's Society of Christian Service met Monday morning at 11 o'clock at the Methodist church for a service of worship in observance of the Week of Prayer.

Mrs. B. F. Collier opened the service with the meditation period. The theme was "The Continuous Work of the Church." "God does not fail. Healing, food, enlightenment, can be ours. And then? Then shall we go forth under the leadership of Christ to bring deliverance to the captive, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

This part of the program was followed by silent intermission for prayer and meditation.

Miss Mildred Clegg led the "Service of Intercession." "Let us be silent for a moment, putting everything aside so that we may enter into the stillness of the presence of God." So ran the thread of thought. The leader's clear young voice and the unison response filled all present with renewed spiritual energy and deep humility.

Luncheon hour.

The afternoon session was conducted by Mrs. John Curtis.

"The acceptable year of the Lord! Jesus, as we said, sent forth His Church with two commissions—the performance of works of mercy, the proclamation of the Kingdom." The leader introduced her listeners to their

real neighbor. We cannot love God and hate our brother, was the admonition presented as a challenge.

Two Life Memberships were awarded—a gift of a friend honoring Mrs. B. T. Collier, and a membership given by the society. The award of the society will be presented at a later meeting, as the recipient was not present.

The special collection at this time goes to Home and Foreign Missions.

A Splendid Small Society—Murphy

At Murphy, a rural community on the Arcola-Murphy charge, of which Rev. E. S. Lewis is pastor, there is a very wide-awake, active society. This group meets every Thursday afternoon throughout the year. They report regularly to Conference officers, do all suggested study, and have Spiritual Life and required programs.

On October 21st the third anniversary of the organization of the W. S. C. S. was observed with a birthday party. The neat little church was beautifully decorated with fall flowers, and on a lace-covered table was a very lovely cake with three lighted candles. An interesting program had been arranged by Mrs. G. D. Halloway, the president. Those taking part were: Mesdames Barnes, Harper, Jones, Stampely, Lenhart, Jordan, and Lewis. A renewal of the organization charge was given by Mrs. Halloway, after which "A Charge to Keep I Have" was softly sung with all heads bowed.

At the conclusion of the program the roll was called by the secretary, Mrs. G. F. Oakes, and eleven of the charter membership of eighteen were present. The cake was then served with hot coffee to the members and guests.

The society now has sixteen active members. They cooperated with the Church School to hold a Vacation Bible School in August, when they were very happy to have Miss Glenn in their midst for a week.

They are ever ready to respond to any call and are very generous in looking after the needs of the parsonage which is at Arcola. The treasurer reported that in the three years since their organization \$220.85 has been sent for connectional work and \$190.75 paid for local work.

A loyal, congenial little group is this W. S. C. S. on the bank of the Sunflower river.

MRS. E. S. LEWIS, Reporter.

Program of Work—November

1. Business—Election of officers for 1944.
2. Check Efficiency Aim.
3. Check parsonage needs (C. S. R. and L. C. A.)
4. Monthly program—items from "The Methodist Woman."
5. Send box of Christmas gifts to Malvina Community Center or to Rust College, Holly Springs.

Prayer Calendar for November

1. Pray and work for Peace and World Brotherhood (Armistice Day).
2. Thanksgiving service.

Looking to the Future

Program Packet, 1944, price .50 cents. Order early for your convenience and that of publishers. Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Approved Studies: "We Who Are America." Sixty cents; "God and the Problem of Suffering." Sixty cents.

Scarritt Associates

Sunday, the Rosedale W. S. C. S. received a gift of ten dollars from Mr. Henry McGowan in response to a program given at the beginning of the church hour several weeks ago. We very much appreciate gifts that are unsolicited, and we should like to know how others respond to the need of Scarritt. Only one report has come for the Advocate page so far. Did you have a program?

UNIVERSAL BIBLE SUNDAY— DECEMBER 12

Universal Bible Sunday will be observed this year on December 12th. Sponsored by the American Bible Society and supported by the churches of more than fifty denominations, Universal Bible Sunday has become a nationally recognized event, supported by endorsements of the President and the governors of the States, and bringing to the nation, over the radio networks, the voices of prominent religious leaders.

In sponsoring the celebration, the American Bible Society supplies to every pastor in the country materials designed to encourage the spread of Bible reading and to acquaint the Christian people with the present demand for Bibles throughout the world which only the American people can meet. In its effort to cope with this need, the American Bible Society, which is the agent of all the great denominations in translating, publishing and distributing the Bible throughout the world, last year issued in the United States, 8,230,835 Scripture volumes for domestic and foreign use, exceeding its output of any former year. This record production was principally due to the demand for pocket Testaments for the men of our armed forces and for Bibles and Testaments for prisoners of war. Since early in 1940 the American Bible Society has distributed 3,375,673 Scripture volumes to our fighting men, and is still filling orders for chaplains at the rate of about 25,000 books a week. Through its office in Geneva, Switzerland, the Society has supplied almost a half million Bibles, Testaments and Gospel portions to prisoners of war in Germany and elsewhere in thirty-four different languages.

Just now the American Bible Society is marshalling all its forces to publish large quantities of Bibles in various languages spoken in Europe for immediate supply to the civilian population of the impoverished nations there as soon as the war is over. Universal Bible Sunday this year will serve to inform the American people of these needs and afford an opportunity for a response.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mid-Year Executive Meeting, Bogalusa, La., October 19, 20, 21

By Mrs. Glenn Laskey, Recording Secretary

War-time inconveniences of travel failed to keep eighteen members of the Executive Committee of the Louisiana Conference Woman's Society of Christian Service from attending the mid-year executive meeting in Bogalusa on October 19, 20, 21.

Hospitality of Hostess City

Genuine friendliness and thoughtful courtesy made the occasion an outstanding success. Rev. and Mrs. G. W. Pomeroy, pastor-host and hostess, welcomed the guests in their lovely home, and served them coffee upon their arrival, according to true Southern tradition. Mrs. C. D. Tisdale, president of the local society, and her efficient committees, were in charge of the entertainment of the guests.

A beautifully-appointed dinner, with decorations effectively carrying out the autumn theme, opened the executive session. A luncheon and a delightful buffet supper, where the officers of the local society had as their special guests their corresponding conference officer, were other entertainment features.

The local Y. W. C. A. courteously extended the use of their lovely Board room, in which all business sessions were held.

Modern Methods Used

Modern streamlined methods were applied to the business sessions. Officers reports were concise and to the point, and committee reports well outlined, so that business was effectively handled in four sessions. Time was used most effectively in thinking, planning and working together for the future of the Louisiana society, and missions.

New Members Welcomed

Three new members of the executive committee were welcomed—Mrs. L. B. Kilpatrick, of Shreveport, treasurer; Miss Grace Lawson, of Welch, secretary of Wesleyan Service Guild; and Mrs. J. J. Miller, of Welch, district secretary of Lake Charles district.

Reports of Conference Officers

All Conference officers stressed the necessity of continued effort and consecration to the task. They were, without exception, encouraged by the excellent quality of work being done throughout the state.

Mrs. J. B. Pollard, president, reported on her many and varied activities. She told of securing two new secretaries of Student Work. Miss Helen Strickland, a deaconess and a graduate of Scarritt, is now located at S. L. I. in Lafayette. Genevieve Reynolds, holding an M.A. in religious education, has been placed in charge of the work at Louisiana State Normal, at Natchitoches.

Mrs. J. J. McKeithen, vice-president, spoke with enthusiasm of the splendid increase in special memberships in every district, with Baton Rouge district leading. She explained that for the first three quarters in 1942, \$1,090 had been given, while for the same period in 1943, \$2,410 had been given.

Mrs. Glenn Laskey, recording secretary,

reported that 1,250 copies of the Conference Minutes had been printed at the cost of \$483. She expressed the hope that their use warranted this expenditure.

Mrs. L. B. Kilpatrick, treasurer, reported that full payment had been made on all pledges and obligations for the first three quarters, with a splendid outlook for the completion of the year's work.

Mrs. J. H. Thatcher, secretary of Organization, stated that all goals had not been met, but progress has been made along most lines of endeavor. She reported 248 societies, with 8,110 members; 42 Wesleyan Service Guilds, with 634 members. She urged that special emphasis be placed upon regaining lost members, making early plans for an effective Officers' Training Day, and a Woman's Society of Christian Service on every charge.

Mrs. G. W. Dameron, secretary of Missionary Education, said there had been reported to her 303 study classes, with an attendance of 6,003 persons. She stated that interest in study programs was increasing due to the coordination and cooperation of study committees in local societies.

Mrs. D. C. Metcalf, secretary of Christian Social Relations and Local Church Activities, asked that local societies continue to place emphasis on alcohol and narcotic education, and requested that the societies interest themselves in current legislation, particularly the bill to repeal the poll tax, and the repeal of the Chinese Exclusion Act.

Miss Grace Lawson, secretary of the Wesleyan Service Guild, stressed the importance of interesting the many women now employed, and inviting them to become members of the Wesleyan Service Guild. She also requested that local societies, having Guilds, select some person to serve as "coordinator," who can attend both meetings, and disseminate information.

Mrs. E. A. Sartor, secretary of Young Women's and Girls' Work, told of the activities for the year, and displayed a number of attractive pamphlets that are available for the youth programs. She urged the cooperation of the local pastors and local church leaders in planning the youth programs.

Mrs. G. W. Pomeroy, secretary of Student Work, emphasized the following points in working with students:

1. To become informed about the work on the campus.
2. To continue your contacts during college.
3. On graduation, contact students until they are tied to a local church.

She further urged the importance of keeping up with the boys in service, and in working with students in defense plants.

Mrs. Ed Conger, secretary of Children's Work, stressed the importance of working with children during war time, particularly so since so many mothers are gainfully employed. She recommended the study of the highly-informative pamphlet, "Children of the Church in War-time," by Mildred Widber, 25 cents; order from 420 Plum Street, Cincinnati, Ohio.

Mrs. C. I. Jones, secretary of Supplies, told of the excellent response to her quarterly letters requesting supplies, and stated

that Louisiana stood at the top of the Jurisdiction in supplies given for the first half of this year. Over twelve hundred dollars have been given for medical supplies for China, India and Africa, she said.

Mrs. Clarence Shaffer, secretary of Spiritual Life, stated that interest in Spiritual Life Work was growing, as evidenced by the increasing number of reports. She emphasized, however, that it was left up to each leader to make use of material best suited to the particular needs of her group. She expressed the hope that the outcome of these meetings would "Make Christians who are different enough to make a difference."

Action Taken

The executive committee passed a resolution, asking the Louisiana Normal and Civic Foundation to investigate the possibility of securing a director of Narcotic Education for the state of Louisiana, working under the Louisiana State Board of Education; to this project the Louisiana Woman's Society of Christian Service would give their whole-hearted cooperation and some financial assistance.

The motion was carried to go before ration boards for gasoline for necessary church meetings, as long as beer trucks are running.

Plans for the forthcoming Annual Conference to be held in Crowley in the spring of 1944 were made. Dates were set for March 28, 29, 30. Speakers were selected, and a tentative program was arranged.

Plans were made for delegates or their alternates to attend the Jurisdictional meeting in Topeka, Kansas, April 11, 12, 13, 1944.

It was recommended that pledges for this year, 1943, be overpaid wherever possible, due to the increased cost of living of missionaries in the foreign field. It was further recommended that every woman in the Louisiana Woman's Society of Christian Service raise her pledge 5 per cent for the coming year, 1944, due to the urgency of missionary needs.

* * *

The Canal Street Woman's Society of Christian Service met September 23, at 2 p.m., in the home of the pastor, Rev. J. T. Harris, and Mrs. Harris, for the regular monthly program meeting and a surprise shower for them on their sixteenth wedding anniversary.

The program, which was arranged by Mrs. R. I. Sewell, Secretary of Missionary Education and Service consisted of a talk by Mrs. S. E. Castles, Zone Leader, on "Learn and Act," in which she carried to the ladies the message given to the New Orleans District Educational Seminar by the Conference President, Mrs. J. B. Pollard, and Conference Secretary of Missionary Education, Mrs. G. W. Dameron.

The society, divided into circles, a step which has caused much growth and revival of interest, revealed their "Secret Sisters," and remembered each as well as their guests with sweet little gifts.

There were many comic gifts presented by Mrs. R. H. Nester, the Corresponding Secretary, reminding different ones of some

(Continued on page 16)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

CHURCH SCHOOL LESSON NOVEMBER 7, 1943

By Rev. W. C. Newman

MODERN SINS AGAINST HUMAN LIFE

Lesson Text: Exodus 20:13; Matt. 5:21-26, 38-45.

Golden Text: Whosoever hateth his brother is a murderer.—I John 3:15.

Once, a long time ago, a school teacher with a new idea came to our town. His first act was to abolish the multitude of rules that were characteristic of the old-time school, and in their place he established just one rule: "Do right!"

His grammar was not perfect, but his idea was correct, and most of us soon caught its meaning. It was a positive statement of principle as against negative commandments.

Well, Jesus did something of the self-same thing in this Sermon on the Mount, from which most of our lesson is taken. He did not set aside the Ten Commandments, but he gave us something better, something far more inclusive—a positive principle by which life may be made really good. He simply said: "Love!"

Murder By Proxy

It is a habit of some people to talk much about the "simple" Gospel. But if you assume that the teachings of Jesus are simple, you will quickly find yourself in trouble.

For instance, "Love your neighbor" sounds simple, but it isn't. One's neighbor is not always lovely, or lovable; it is not a simple matter to determine who is one's neighbor; and what it means to love as Jesus used the word is nothing light and easy.

Certainly to love means that one is deeply concerned for his neighbor's life and happiness. But while no reader of this column would shoot his neighbor, there are many who never raise a vigorous protest over the injustices, oppression, exploitation, and cold murder that are abundant in our own world.

Girls are sold or enticed into white slavery, boys are destroyed by commercialized vice; babies are born to lunatics, syphilitics, or criminals; children grow up in places that breed crime like a garbage pile breeds flies; whole classes are deliberately kept in poverty and hopelessness, races are exploited and mistreated—and many of us raise no arm to prevent.

The truth is, when we do not feel these injustices and fight against them, we are like a man who allows his neighbors house to be entered by thugs who loot and kill, but he, himself, shrugs his shoulders and says, "I haven't time to bother about that. I must preach the 'simple' Gospel."

Murderous Minds

Equally true and difficult to live by is the principle of thinking lovingly as Jesus enunciates it here. We are not even to be angry, he says, when that anger is directed against a brother man. Moreover he goes on to expand this principle until one cannot justify himself in any attitude to people except one of absolute, active good will.

What then of our jealousy? Our secret delight at the failure of certain people? Our ready willingness to peddle every bit of idle gossip or bitter criticism to the hurt of another? Our open enmity toward some, our contempt for others?

These are mental attitudes that kill men's spirits, their hopes, their self-confidence, their happiness, and often their very chances at life. This is mental murder as surely as ever one man killed the body of another. I have known men to be thus murdered by the ill-will of another, or of others; and I have known men who habitually commit this kind of murder.

Be it remembered, then, that Jesus spoke plainly and firmly about this matter of our attitudes—and none has the right to approve the sixth commandment but discard the commandment of and about others.

REV. B. H. ANDREWS COMMENDED

Whereas, Rev. B. H. Andrews is now holding the last quarterly conference of the First Methodist Church of Lake Charles, La., and has completed his full term as district superintendent of the Lake Charles district; and,

Whereas, Bro. Andrews has carefully administered the affairs of the Lake Charles district and has faithfully discharged all of the duties of his office in a manner that has resulted in the advancement and progress of Methodism in the Lake Charles district; and,

Whereas, Bro. Andrews has worked untiringly to aid this church in the solution of its problems and in all of the tasks that it has undertaken; and,

Whereas, his residence in Lake Charles has practically given this church the benefit of his presence and spiritual leadership and the association of his wife and family, who have endeared themselves to the members of this church. Now, therefore, be it

Resolved, by the Quarterly Conference of the First Methodist Church of Lake Charles, that this church and its membership deeply appreciate the leadership, labors and service that have been rendered by Bro. Andrews as district superintendent of the Lake Charles district, and that the membership of this church will feel keenly his absence when he is assigned to other service, and that this church and its membership expresses its desires for greater service and happiness for him and his family in the continuance of his service to Louisiana Methodism, and that a copy of this resolution be recorded in the minutes of this Quarterly Conference, and that another

copy be presented to Bro. Andrews and his family.

I hereby certify that the above and foregoing is a true and correct copy of a resolution adopted by the Quarterly Conference of the First Methodist Church of Lake Charles, on October 27, 1943.

S. A. MAYO, Secretary.

BRAZIL HONORS H. C. TUCKER

One of Brazil's highest decorations—the Order of the Southern Cross—has been conferred by the government upon the Rev. Dr. Hugh Clarence Tucker, "grand old man of Methodism in Brazil," and veteran missionary of the United States to that country. Born in Beechville, Tenn., eighty-six years ago, Dr. Tucker first went to Brazil in 1886 under the former Board of Missions of the Methodist Church, South. A few years later he became the agent in Brazil for the American Bible Society. In 53 years he has distributed more than 5,000,000 Bibles. His services include: assisting Dr. Oswald Cruz in fighting yellow fever in Brazil in 1902; presidency of the trustees of Granberry College, Brazil; founding of the Institute for the Poor in 1905; one of the founders of the Brazil Conference of the Methodist Church; promoted the translation of the Bible into Portuguese; helped in every social movement in Brazil through half a century.



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CATCH COLD**

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and makes breathing easier

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IN 3 STRENGTHS: Children's Mild, Regular and Extra Strong.

MUSTEROLE

THE CHRISTIAN FIRESIDE

A BIRD STORY

Do birds think? Let me tell you of a little bird I once had. The little bird was a female mockingbird, which had a nest of young ones about a week old. The baby birds were very unhealthy, inheriting weakness from their father, that had asthma.

Early one morning I was awakened by the mother bird standing on my pillow, pouring into my ear the most mournful notes I ever heard. I knew something was wrong, and arose at once. The mother flew to her nest—then looked to see if I was following, which I was. As soon as I reached the nest she took hold of one of the baby birds' wings, pinched it gently with her beak, and watched it eagerly, I think, to see if it moved. Then she took hold of one of the little feet, and pinched it in the same manner; and, finding it did not move, she looked up at me in a pleading way, as if she wanted me to awaken them. I reached my hand out toward the nest. She stood aside and looked on with as much interest and feeling as any young human mother.

I examined the lifeless little bodies, and when I withdrew my hand, the mother hastened to hover over the little ones, seeming to think that, if she could warm them, they would awaken. In a few moments she hopped off the nest, looked at her babies, held food close to their mouths, and coaxed and called them; but in vain. She flew all around the room, as if in search of some untried remedy. Several times she perched on my shoulder, and then looked so distressed and pitiful I could scarcely keep from crying. I put her in a cage and hung her in the sunshine, to see if she would become quiet. She took a bath, but still remained nervous and seemed anxious, and by and by grew so restless I had to take her out of the cage and let her go to the nest again.

She stood quite a while looking at her dead children. Then she went over all the bodies—pinching them gently, and watching them closely to see if they moved. When she saw no signs of life she seemed puzzled. She seemed at last to make up her mind the little ones were dead. And one by one she lifted them tenderly in her beak and laid them side by side in the middle of the room. She looked at them lovingly for a moment, then flew to her empty nest and gazed wonderingly into that. Finally she perched on my shoulder, and looked into my eyes as to ask: "What does all this mean?"

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

What a lesson of love and devotion that little bird taught! She always fed the little ones before taking a mouthful herself, and sometimes she would stand coaxing them to take one more mouthful and, finding they had enough, would swallow it herself.—Selected.

THE MOUNTAIN'S FRIEND

When the world was very young, the trees and the flowers chose their own dwelling-places. The primrose chose the sloping bank, the violet the sheltered wood, the buttercup and the daisy went to live in the beautiful meadow, and almost every part of the world had its trees and its flowers to give it warmth and beauty.

But the poor mountain was left bare and alone; no flowers wanted to live on its bleak slopes.

"Will none of you go and cover the mountain?" asked Nature, but the flowers, one after another, made excuses, and it looked as though the poor mountain would have to go on living alone and friendless.

At last a small voice was heard:

"I will willingly go and live on the mountain, but I am so small and unattractive, and I have no blossoms. Yet, if the mountain will have me, I will gladly go and do my best to cover its bare slopes."

It was the heather, the gentle heather, and its friendly offer was gratefully accepted by the mountain. It went to its new home, and very soon what before had been bare, unattractive rock, was transformed into a beautiful slope of green.

"Ah," said the other flowers mockingly, "what is the good of heather? She may be green, but she has no blossom."

At this, however, Nature's voice was heard. "It is true that the gentle heather has not before had any flowers, but henceforth she shall have a dainty purple blossom that shall be admired by all, and with which she shall adorn the mountain-side until it becomes the delight of all who see it." And from that time the heather has always been decked with its purple blossom.

—Selected.

LETTER TO SANTA

Dear Santa:

Will you please leave this letter at my pastor's house? I'm a simple little soul, bewildered and confused, and there is so much I would like to talk over with my pastor, but he seems to be so busy these days, what with his social and church activities and all, and, yes, a little hard to approach. With a pounding ache inside I timidly seek and await an opportunity to speak with him, then somehow I get the feeling that he is none too interested really, and soon find myself brushed aside and, presto, he is gone, leaving me still without guidance and answers to my problems. He is too busy, I guess, to fool with little me, yet I've often longed for him to come along sometime and just sit down, friendly-like, and talk over these little troubles of mine with true sympathy and understanding and help me find the answer.

I'd like to have the counsel of my pastor concerning a persistent unrest within my

soul and the intense longing for a deeper, fuller realization of God. I want more than the general admonition usually given—have faith, take courage, believe, do God's will, pray. I want to know the "how" of things—how to be more faithful to God, how to know His will concerning me and my life's work, how to acquire more faith, how to reach God in prayer, how to draw closer to Him, how to obtain and keep that personal touch of God in the heart, how to be more Christ-like, to live more abundantly; how to gain more courage to meet life's trials and changes. I want simple, practical, down-to-earth instruction and advice applicable to my individual need. And I would like to know, too, just what is "spiritual patience" and how to secure it, how Jesus can be the Prince of Peace and the Prince of War, too, just who is morally responsible for the suffering and death of war—the soldier who fires the gun, or the government head; what more I can do to help my country to be more loyal to God and His teachings and principles of right living, to be worthy of victory and peace. Then, too, it would be pleasant just to talk with my pastor sometime, discussing some of my ideas and plans, an article or book, some passage of Scripture, maybe share some past experience in life, a thought or poem, to talk of things pertaining to God's kingdom work.

But I seldom see my pastor, and when I do, apparently he has only time for a few general remarks to the group about the weather, some local happening, or world news, and must rush off to make another visit, sometimes without Scripture reading and prayer. So, dear Santa, if you will leave this letter for him maybe he will read it and include some help for me in his sermon come next preaching day. And perhaps if you left a copy with some other pastors they, likewise, might help others like me. And thanks a lot, Santa.

ANN.

—From New Albany, Miss., Gazette,
Dec., 1942.

An interesting indication of the strong temperance sentiment in the United States today is the fact that when the Pathfinder, well-known Washington weekly publication, recently accepted beer advertising, such an avalanche of protesting letters descended upon it from its readers that the stockholders voted to continue its dry policy. Such an outstanding publication as The Saturday Evening Post will not accept liquor advertisements. We wish more of our daily papers and magazines would follow these good examples. We are proud to say that our own North Carolina daily, the Raleigh News and Observer, edited by Josephus Daniels, belongs to this good company.

—Biblical Recorder.



FOR REDUCING NUMBER OF DISTRICTS

My Dear Doctor: I was very much interested in reading the article published in the Advocate of October 21st, by John B. Reynolds, of Booneville, Miss., entitled "Too Many Districts."

Several years ago I compiled the statement printed below, showing the expenses it cost us to operate the M. E. Church, South, and although I have not the figures of the Methodist Church as a whole, I feel sure the percentage would work out about the same.

I am not fighting the presiding elders (or should I say district superintendents?) but have in my 18 years as treasurer of our church felt that our operating costs were way too heavy and at the expense of our superannuates.

I feel that a man that has given the best years of his life to the cause, and then, when he gets to the time of life when he has to lay his labors aside should be given adequate compensation for the rest of his days, and not just a pittance to exist on.

I have felt it is a disgrace to our church to treat our superannuates the way they have been in the past and with a system such as I enclose they could be helped quite a lot at no extra expense to the church.

In regards to the bishops being required to live in the bounds of the conference, it brings to mind what happened to us ten years ago. Our pastor lost his life by drowning and our bishop at that time lived in Virginia and it took us several weeks to get matters straightened out to get going again, while, if the bishop had been in the bounds of his conference it could have been straightened out in hours.

This plan is just a suggestion, but it seems to me that we must bring our church up to a more efficient point and streamline our operations if we are to go places.

I have always felt that the larger churches do not need a presiding elder and are quite capable of handling their own finances, and a bishop for each conference with two assistants could superintend the smaller charges and assist wherever necessary.

I realize that this would be a matter for the General Conference to handle but we must wake up and realize that we cannot run our church like we did fifty years ago, with good roads, we are hundreds of miles closer than we were in the time of our grandfathers. We must keep up with the times and progress, progress, progress.

Sincerely yours,

CHAS. L. HEAD, Past Treas.

Jefferson St. Methodist Church.

Natchez, Miss.

Status of the Bishops and Presiding Elders as taken from the General Minutes of the M. E. Church, South, 1937-38

The Minutes show that we have:

1314 Superannuate preachers at an average salary of.....	\$316.00
1923 Superannuate preachers' widows at	\$164.00
which makes a total paid:	
Superannuate preachers	\$415,244.00
Widows	315,372.00

Total.....\$730,616.00

We had 38 conferences in the church with 254 presiding elders at an average salary of \$3,950.00, making a total of \$1,002,453.00

Ten bishops at a salary of \$6,000.00 each, with house rent allowance of \$1,500.00 each and traveling expenses of \$500.00 each mak-

ing a total of \$80,000.00.

The Total expenditures for the year 1937-38 for bishops and presiding elders are as follows:

Bishops and expenses.....	\$ 80,000.00
Presiding Elders	1,002,453.00

Total

Now make the following changes:

Cut the Conferences from 38 to 25 and have a bishop over each Conference, and he be required to live within the bounds of his Conference, at a salary of \$7,500; give him two assistants at a salary of \$2,500 each, and allow each bishop expenses of \$1,000, which would sum up to—

25 bishops, at a salary of \$7,500.....	\$187,500
50 assistants, at a salary of \$2,500....	125,000
Expenses for 25 Conferences, at \$1,000	25,000

Total

This would give us a net saving of \$744,953 over the present system and allow us to give each superannuate preacher nearly \$400 more per year and each widow nearly \$150 more per year over their present salaries and not cost us one dime more in collections.

With this system we would have to increase our bishops 15 more to make 25 in all, and get 50 assistants, making an increase of 65 men in all. By doing away with 254 presiding elders would give us 189 men to return to the different charges, and this could be easily done on account of being so short of preachers.

In addition to this, although I have not the available figures, but based on the average according to the Mississippi Conference, we paid in 1937 for district work \$3,956 and multiply this by 38 would give us an average paid by all Conferences in 1937 of \$105,328. With a district parsonage in each of the 25 Conferences, at a cost of, say, \$1,000 each, would show us a net saving of \$100,328 in district work each year.

According to the General Minutes of the General Conference of 1936-38, the district parsonages are valued at \$2,072,950. By selling these and keeping one district parsonage in each Conference should give us a saving of a million and three quarters, which could be used in building a couple of hospitals or other necessary buildings.

HISTORY OF THE LYNVILLE METHODIST CHURCH

On a beautiful afternoon during the summer of 1901 a group of citizens, who lived in the old Mount Zion community, three and one-half miles north of Lynville, on the Philadelphia and Shuqualak road, met and formulated plans for the creation of a Methodist church. The charter members of the old church were: Mr. and Mrs. R. F. Watkins, Mr. and Mrs. E. J. Wade, Mr. and Mrs. Davis Wade, Mr. and Mrs. John Pickett, Mr. Tom Pickett, Mr. Till Pickett, Mr. and Mrs. John Hailey. (Mr. Hailey is the only charter member who is living today). Mount Zion church was erected immediately and great evangelistic services were conducted under the direction of the following pastors: Rev. Frank Crowsend, Rev. F. J. McVey, Rev. George Dickens, Rev. W. W. Nelson, Rev. A. W. O'Bryant, Rev. J. D. Ellis, Rev. George Fikes, Rev. S. R. Watkins, and Rev. L. G. Snelgrove.

It was during the pastorate of Rev. Mr. Snelgrove that plans were discussed with the Lynville community to move the church

to that community so that the school at Lynville and the church would be situated next to each other. Also, a great number of the members of old Mount Zion church had moved away or passed on to their reward. Only two of the stewards were still living in the Mount Zion community—Mr. A. W. Hailey, and Mr. J. E. Hailey.

Accordingly, it was decided, in 1921, to hold a revival at the Lynville school building, and if the people at Lynville were sufficiently interested in having the church located adjoining the school, that the church should accordingly be moved. Rev. Mr. Snelgrove made plans for the revival and there were sixty-two additions to the church. It was then decided to tear down old Mount Zion church building and move it to Lynville. The charter members of the Lynville church in 1921 were: Mr. and Mrs. A. W. Hailey, Mr. and Mrs. J. E. Hailey, Mr. and Mrs. Evie J. Skipper, Mr. and Mrs. J. R. Creekmore, Mr. and Mrs. J. H. McLaurin, Mr. and Mrs. W. R. Prince, Mr. Enos Prince, Mr. and Mrs. A. C. Burnett, Mr. and Mrs. D. P. Fulton, Mr. and Mrs. C. L. Hailey, Mr. and Mrs. Richard Cook, Mr. and Mrs. Virgil Fulton, and Mr. and Mrs. T. H. Creekmore. This church grew and prospered under the leadership of Rev. L. G. Snelgrove, Rev. J. W. Moore, Rev. W. J. Walters, Rev. E. W. Wedgeworth, Rev. Geo. Yeager, Rev. V. S. Coleman, Rev. W. H. McRainey, and Rev. Norman Purvis.

During the summer of 1942, Rev. Mr. Purvis secured the services of Rev. Marshall Burnett for the revival meeting. This revival was such a wonderful success that plans were immediately made for the erection of a new church building. It can truthfully be said that this revival was the main contributing factor to the erection of the beautiful new church building we are dedicating today. A building committee was appointed and they in turn asked Mrs. Gladys Jackson, Mrs. Minnie Creekmore, and Mrs. Edna Palmer to canvass the community and solicit donations for the erection of the new church. The result of their patient and persistent labor can be easily seen.

In the fall of 1942, under the pastorate of Rev. J. W. Courtney, funds for the building began to pour in, and in 1943 the new building was erected and completed for the glory of God and service of mankind.

TO THE METHODISTS OF MISSISSIPPI AND LOUISIANA

The writer, a member of the First Methodist Church of New Orleans, has recently been elected president of the local camp of The Gideons.

We are donating at the present time Gideon Testaments to the Army and Navy and nurses in the various camps adjacent to New Orleans.

Our funds from this work must come from Christian friends. The object of this letter is to ask assistance from our Methodist membership, which can either be forwarded in the form of check, money order, or currency to our secretary, Mr. Garland Hanson, No. 4 San Jose St., Metairie, New Orleans.

We have abundant evidence of the good these Testaments have accomplished, and we believe at the present time money could not be given for a better cause.

M. F. WILSON, M.D.

Repentance must be something more than mere remorse for sins; it comprehends a change of nature befitting heaven.

—Lew Wallace.

RESOLUTIONS OF APPRECIATION

Inasmuch as our beloved pastor, Rev. W. R. Goudelock, has announced his intention to retire from active ministry at the close of the current Conference year, and

Inasmuch as our church has been greatly blessed by his ministry for the past three years, during which time he has received into the membership of the church 80 by profession of faith and 40 by certificate, and has given himself graciously to the service of our entire congregation, and

Inasmuch as under his leadership the congregation has paid off its indebtedness, has increased the salary from \$850 to \$1,250, and the benevolent giving in proportion, and has purchased a more suitable and comfortable parsonage for the use of our next pastor, and

Inasmuch as by his consecrated ministry our people have made a substantial advance in spiritual understanding and in their church loyalty and devotion to God, and

Inasmuch as Bro. Goudelock is coming to the close of his forty-third year in the ministry with his effectiveness unimpaired and his pastoral heart made even more great and compassionate by his rich experience and long ministry, be it, therefore,

Resolved, that this congregation, through its official board, wishes to make known to Bro. Goudelock and to the North Mississippi Conference our gratitude to him, and our constant love and good wishes for him all the days of his life. May these latter days be even happier and fuller of joy than those in his earlier ministry, and may he find joy in the knowledge of our love and of the noble achievements not only of his pastorate to us, but of his entire ministry, and when he is called from labor to reward we shall be among those many who have been brought into the kingdom through the preaching of the gospel by him, and shall rejoice to give him the honor and gratitude that such a ministry deserves.

Signed: Board of Stewards and Charge Lay Leader of Southside Methodist Church, Corinth, Miss.

IN MEMORY OF MRS. W. A. BOWLIN

Mrs. W. A. Bowlin died in Olive Branch, Sunday evening, at 5:15 o'clock, October 17, 1943. In her going I have lost a dear friend.

"Life is sweet just for the friends we have made

And for the things which are common to others;

We want to live on—not because of ourselves,

But for the people who care.

In giving and doing for others,

On that life's pleasure depends,

And the joy of this world

When you've summed it all up,

Is found in the making of friends."

Yes, I'm glad to say Mrs. W. A. Bowlin was my true friend. I first knew her when she was my pastor's wife at Cockrum, Miss. Brother Bowlin was a friend and companion boys, and I had four sons, and Mrs. Bowlin always loved and approved of me and mine. We all (the whole charge) loved her. She was gentle and friendly. A real true Christian, always found at her post of duty. It seemed a great pleasure for her to help, love and cheer you. After Bro. Bowlin was superannuated they moved to Olive Branch,

and as my family lived there we renewed our happy friendship. It continued until her passing. During the years together in Olive Branch she was a member of my Sunday School class. I have taught a class for thirty-three years consecutively, and the most wonderful and inspiring experience ever related in my class was the testimony Mrs. Bowlin gave us of her "great heart-warming" experience which she had a few days before telling our class about it. She said, "Oh friends! I'm so happy and satisfied; I feel at peace and in love with everybody." She had been a Christian for many years, but through service and prayer she had reached the "mountain-top" of a new realization of faith.

The many lovely flowers over and around her casket were just a fragrant symbol of her sweet life which will never fade from the memory of her many friends. She was a true Christian light.

"Life has its lights and shadows,

Its peace and stormy hours;

But out of its night comes morning

And flowers follow showers.

Sometimes the hurts are many,

Sometimes the rain must fall,

For love is over all.

Behind the darkest mount

Still shines the blessed sun,

And from all ills, some way, some day

God maketh Light to come.

MRS. BETTIE B. EASON.

Olive Branch, Miss.

LOUISIANA W. S. C. S.

(Continued from page 12)

thing they failed to do or commending them for things well done. This is an excellent fellowship idea.

The society had recently given Mrs. Harris a Special Life Membership but at this time, after the organist, Mrs. Stier, played "For Some One We Love," there was a general shower for both Rev. and Mrs. J. T. Harris expressing the deep love and appreciation the ladies have for them because of the loyalty and devotion shown for the church, the society and members of their families.

The afternoon came to a close with a delicious tea hour. The lovely tea table was presided over by the president, Mrs. J. C. Hutchins, and the oldest member of the society, Mrs. G. F. Patton.

This society has not only held its charter members but has increased eleven per cent in the three years. Of the sixty-one members on roll, forty-five were present at this regular program meeting. They are registering one hundred per cent perfect on "The Keys to Progress" to date.

* * *

Resume of the Work of the Women of the Napoleon Avenue Methodist Church

To begin at the top, we have two Spiritual Life groups—one meeting at the church, for all members but especially for those who have loved ones in our armed forces, topic, "A Just and Durable Peace;" another in the pastor's home, a study of the Bible, the prayers of Jesus, and the Sermon on the Mount, this especially for the officers and leaders.

We have just finished a delightful Mission Study course, "Will a Man Rob God?" in fact, about the best class I have ever attended. Another study has been of the Conference Minutes and Revised Guide. We have been represented and participated in all

educational features of the district—School for Pastors and Christian Workers at Lafayette, class taught by the pastor studying our work in Latin America, and a recent training class in our own church. The Seven Keys to Progress have been kept before us.

There has been an increase in subscriptions to the World Outlook and The Methodist Woman, and every officer is a subscriber to the New Orleans Christian Advocate.

The Committee on Christian Social Relations and Local Church Activities has participated in the study on peace, and emphasis has been placed on the harmful use of narcotics. The local committee has furnished refreshments for the young people and intermediates at their evening and social meetings, and has participated with the board of trustees in placing awnings at the parsonage.

The women stand high in Red Cross activities, having adult and junior organizations.

The Methodist Youth Fund is being developed, and each department has made a contribution. Fifty per cent has been sent to Rev. R. W. Vaughan for the World Comradeship Fund, and the other fifty per cent to the W. S. C. S. The intermediates should be especially mentioned as having made an offering of \$20 to this fund.

The children have had a quarterly additional session and will send in their offering this quarter for the year. The outstanding report of the year going to Mrs. Ed Conger was the report of the Daily Vacation Bible School, with 75 pupils and 18 workers engaged two weeks.

Through our Department of Supplies we have given in cash toward the Second Mile to St. Mark's, Houma, and the China Relief; through this department we have also sent boxes of clothing to Houma and St. Mark's.

The secretarial work has certainly been a contribution toward the development of the work—the recording secretary, with her splendid minutes, and the corresponding secretary, through her work in the executive committee meetings, seeing that the report of each officer is mailed on time. The treasurer always seems to have funds to meet every demand, and the pledge for the year will be overpaid.

The Woman's Auxiliary, after seventy years of great service in this congregation, and having paid their last pledge toward the church indebtedness, which fell due on July 1, has voluntarily disbanded. An amount left in the treasury is being used to purchase a beautiful silver communion service set for the church, to be dedicated in honor of the mothers and grandmothers of the former Auxiliary members for their faithful service in every phase of work in the church.

A MEMBER.

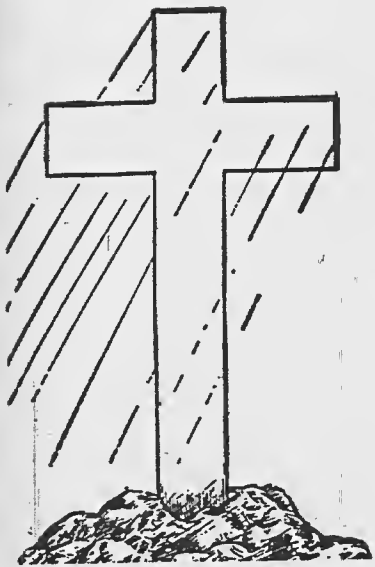
Someone has said that the whole subject of economics can be boiled down to one short sentence—"There is no free lunch."

—Prof. Harley L. Lutz, Princeton University.

It is a part of the duty of husbands to hear about their past sins. It is the part of wisdom never to argue, or question any statement, however inexact it may seem; merely to utter soothing words, and the fewer the better—Mother Nature having apparently planned women to talk and men to listen.

—Upton Sinclair, Wide is the Gate (Viking)

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

When the national consciousness and individual consciousness are developed through a belief in religion, then the doom of civilization may be averted, but not until then. . . . The most important thing that is happening is that our country is surely finding its soul.

—Mei-Ling Soong Chiang
(Mme. Chiang Kai-shek).

THE PRAYER-ROOM TODAY

So would I return to Thee, O my God. Forgive me that I have closed my door upon Thee; I did not know it was Love that stood there entreating. Forgive me that I have so long shut my eyes to Thee; I did not know it was Love's voice that called me. Forgive me that I have shaken off Thy bonds so rudely; I did not know they were the cords of love by which Thou didst seek to draw me. Yet now I would return. Come and take possession of this heart that by right is Thine. Bind me fast to Thee, and never let me go.



THE COMING PEACE
THE PRINCE OF PEACE

A painting by the noted artist, Howard Chandler Christy, for the Crusade for a New World Order of The Methodist Church, to be displayed as a poster in color in all the churches of the denomination. Post card reproductions will be mailed to Methodist service men all over the world. The artist presents an entirely new portrait of Christ, rising above and dominating the turn world outlines strikingly masculine strength and activity with

Vol. 90. No. 44.

NEW ORLEANS, LA.
THURSDAY, NOVEMBER 11, 1943



WALLET OF THE WEEK



JAPANESE INTERNMENT CAMPS for British subjects, according to the London Missionary Society, maintain reasonably good conditions, all things considered. In the two camps reported on, three thousand four hundred British subjects are confined, and married people have a room to themselves and dormitories are maintained for single folk. In addition to allowing supplements to their rations, the Japanese allow each Britisher in internment to receive ten pounds sterling per month for maintenance money.

* * *

MOSLEM PILGRIMAGES to Mecca, the Holy City of the Mohammedans, is a journey for which every devout follower of Mahomet saves money for years. It is said that the journey this year is made easier for the faithful in North Africa and India by the increased prosperity which the war has brought. It is expected that many from Libya will make the trip by motor over the very route by which the Eighth Army drove the Nazis out of Egypt. Moslem war workers are especially favored by the conditions which exist.

* * *

THE MORMON WELFARE DEPARTMENT reports that fifty million jars of food stuffs have been canned and stored in ninety church warehouses throughout the state. This program of food conservation was designed to be used in feeding Utah's poor families, but also to serve as a means to rehabilitate members, both civically and spiritually. This enormous stock of home-canned foods should do much to relieve any pressure that may arise from war conditions which might develop in the months ahead.

* * *

AN ACADEMIC LEAGUE OF NATIONS is to be established in the National Institute building at Panama City. It is to be under the sponsorship of the twenty-one American republics and will be administered by a commission composed of the heads of the American diplomatic missions to Panama, headed by Panama's Minister of Education. It will be supported by a contribution of \$1.80 per thousand inhabitants of the countries composing the Pan-American Union. Hon. William Jennings Bryan suggested Panama as the site for the University of the Americas in 1913.

* * *

THE CONVERSION OF SEVEN FLIERS, recently reported in a news dispatch, should occasion both gratitude and serious reflections upon the part of our American churches. The story is that the seven fliers were shot down in combat with the Japanese in the South Pacific. They made their way on a raft to a Japanese occupied island where they were shielded from capture and ministered to spiritually by native converts to Christianity through the work of Christian missionaries. The seven men converted were from Ohio, Kansas, Louisiana, Arkansas, Oklahoma, and the homes of two not given. They are a dividend payment on missionary investments, but no less a rebuke to the churches at home.

EUROPEAN CHILDREN to the number of sixteen hundred and seventy are now being cared for by the National War Fund and its member agencies. They are distributed, mainly in foster homes, in sixty-five cities and thirty-five states. They represent fourteen known national or race groups and are from five to fifteen years of age. Sixty-five per cent of them are Protestants, twenty-five per cent Jewish, and fifteen per cent Catholic. Half of them are English. Some of them are described as "stateless."

* * *

TUNG GASOLINE, according to reports from Chungking, is a synthetic substitute for gasoline which is derived from tung oil. The inventor of the substitute is the Chinese engineer, Huang Keh-Li. Few details as to the new process have been released, but it is described as a fuel just as good as ordinary kinds of gasoline. It is also said that it has practically no fumes injurious to the motors in which it is used. This added use of tung oil should give a new impetus to the tung oil development in this country.

* * *

RUSSIAN MISSIONARY SERVICE, according to the Link bulletin, has published and distributed approximately three hundred and sixty thousand gospel tracts in Russian Ukrainian and Polish, and that the cooperation of the Slavish workers of the different denominations has been praiseworthy. During the past ten years, the Russian Missionary Society has collected and disbursed approximately ninety thousand dollars for missionary work among the Russians. This is not a large sum, but it shows a continuance of religious interest in the Soviet Union.

* * *

WAR PRISONERS in the United States have the option of one of three types of chaplains. First the prisoners may choose one of their own number—clergyman, missionary, or theological student to lead them. Second, the Army chaplain assigned to the camp guard may minister to them if he can meet language and other special qualifications. Third, upon request of the chaplain in charge, supplementary religious services may be furnished by visiting priests, ministers and rabbis. The chaplain in charge is held responsible for the supplemental services.

* * *

REVEREND WILLIAM BOOTH withdrew from the Methodist ministry seventy-eight years ago and started the Salvation Army, an organization which remained under his personal direction as long as he lived. The Army never took the form of a church, never built houses of worship, and has kept to its original purpose of ministering to the destitute and the needy in body and soul. Today it operates in ninety-eight countries; in twenty thousand six hundred and eighty-seven centers; in one hundred and three languages; and is manned by twenty-seven thousand four hundred and twelve officers.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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C. MILTON CHALMERS, Publisher

EDITORIAL

SELLING RELIGION TO LOST MEN

We have upon our desk a clipping from a business magazine to which is attached a query and an observation by a business man. The writer of the printed paragraph approaches the subject from the standpoint of salesmanship interest rather than a discriminating estimate of the distinctive values of Christian experience and promotion. He takes the position that Christianity has not failed, but that the failure of the Church to sell effectively its "teachings" is responsible for religious apathy and the opposition sometimes voiced against the Church. This appears to be a somewhat artificial distinction.

The writer goes on to intimate that the breakdown in salesmanship is due to the fact that church leaders have become so convinced of the merit of what they have to offer as to assume that the world will beat a path to the church door without the eternal urge of the evangelist. Such an explanation of evangelistic indifference does not seem to us to square with the facts of Christian experience. It rather suggests to us that the fires of religious experience having burned low, we take the easy course of assuming something which has not been justified by the facts of church history, and is rather an apology for ourselves.

The seminary course in the principles of sales promotion does not enlist our unqualified approval. Such a course may be valuable as technique, but the dynamic urge to sell religion to our fellowmen originates in an interior appreciation of spiritual reality and Christian values. We see no sovereign or even positive remedial significance in salesmanship as such, and the danger is that a mechanical process of enlistment may be substituted for the cleansing power which alone can change lives. In our opinion, we have gone too far in capitalizing methods and processes of promotion, and we have neglected Spirit and the divinely revealed factors in salvation, without which effective churchmanship does not and cannot exist.

The two concluding sentences of the paragraph in question seem to us to betray the superficiality which we have in mind. We quote: "The old devices for 'selling' religion have not proved adequate. Perhaps it is time, as many believe, to try more effective and more systematic methods." It is plain that the writer's thought revolved around "devices" and "methods" rather than the more fundamental transaction in the soul and in the life. There is no good reason for discounting enlistment and loyalty, but it would be fatal to forget that they are but initial and superficial aspects of Christian experience. There is unquestionably a need for the "systematic"

selling of religion, but the assumption that a new method is or would be a more "effective" method pays a rather startling tribute to the value of human techniques. The effectiveness of religious salesmanship is composed of many factors, but far and away the greatest of them all is a personal experience of salvation which fixes in the believer a sense of evangelistic mission like that which caused St. Paul to declare: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." "Effective" religious salesmanship depends less upon sole leather than upon soul power.

A PROPHET DISCREDITED, A PROPHET STONED

A noticeable tendency among advocates of social and moral reforms is the disposition to speak slightly of religious practices and teachings which some people invoke for defence against a charge of inaction in matters of moral and social interest. The reform movements may be perfectly proper and necessary and the opposition of those who plead religious restraint may be both short-sighted and insincere, but reform efforts cannot be greatly helped by sarcasm which must apply both to the crusader and to the man who takes sanctuary in his spiritual tent. By this we mean that it is not wise to strike down the authority of established ideals and teachings as a method of conscription of any who may not be inclined to lend voluntary support to wholesome reforms.

A reflection upon religious practice and teaching designed to break down a spirit of inaction and aloofness on the part of some whose religious profession indicates a different course, is at least a questionable procedure. Anything which tends to destroy confidence in the Church, in truth, and in God, destroys at the same time the very foundation of all social and moral progress. Everyone knows that reforms do not originate among those who forge the weapons for their defeat. It is not so well understood, however, that the weapons of an enemy group may be actually sharpened by anything which tends to discount the impulses to join in reform efforts.

Ridicule of those who are nominally enlisted on the side of reform may seem to help in a temporary crusade, but the method will lower the morale of the forces whose march is not bound by issues, localities, nations, continents, nor even time itself. In our enthusiasm for causes of the moment, we would do well to remember that a prophet stoned means evil condoned, and a church discredited fortifies evil and abets every foe of truth and righteousness. Neither should we forget that a prophet discredited is, for all practical ends, a prophet stoned.

NORTH MISSISSIPPI CONFERENCE

The seventy-fourth session of the North Mississippi Conference met in Tupelo, Wednesday evening, November 3, 1943, with Bishop W. W. Peele presiding. The evening session was devoted to organization and the preliminaries of the session which got under way Thursday morning. The main feature of the opening session was the service dedicating the Church School annex which has just been added to the splendid church plant. Bishop Hoyt M. Dobbs, who was to have been the Conference preacher was called to Mobile to preside in the Alabama Conference when Bishop J. L. Decell was taken ill. Dr. Marvin A. Franklin, pastor of Highlands Church, Birmingham, took the place of Bishop Dobbs, and rendered a service which was highly acceptable to the Conference and to the people of the local congregation.

The Thursday's session opened with the administration of the Sacrament of the Lord's Supper. Four ministers were retired in a service which was both touching and effective. They were J. R. Countiss, S. A. Brown, J. A. Biffle, and W. C. Beasley. A contested issue passed at the session was a resolution to memorialize the Legislature to modify the State Welfare law so as to exempt from its requirements institutions which have been in operation for ten years or more. The session in the afternoon was devoted to the Anniversary of the Board of Missions, with Dr. Ezra Cox as speaker.

The outstanding event of Friday's session was the debate on a resolution to reduce the number of districts from six to four. It was a move sponsored largely by the laymen, but had the support of many ministers. When the vote was taken the resolution was adopted by a good majority. At the request of Bishop Peele, the reduction of the number of districts will become operative a year hence, as time will be needed to adjust the districts to the new arrangements.

The balloting for delegates to the General and Jurisdictional Conferences was a rather prolonged incident of the session. The tellers returned again and again with a "no election" report. Finally, however, the delegation was completed. Clerical: R. G. Lord, J. E. Stephens, A. T. McIlwain, W. C. Newman, V. C. Curtis, and L. P. Wasson. Lay: J. G. Houston, E. A. Tanner, J. M. Foreman, W. R. McCormick, A. B. Friend, and Mrs. W. H. Ratliff.

At the session on Saturday, Bishop Peele addressed the Conference on the Bishops Crusade. The day was occupied largely with routine reports and other matters necessary to the completion of the work of the Conference.

Announcements were made for the services at the various churches on Sunday. Bishop Peele preached at the Methodist Church on Sunday and ordained the elders and deacons, and at three o'clock in the afternoon the appointments were read which brought to a close a very delightful session of the Conference.

Dr. W. A. Tyson, who was returned to Tupelo for a fifth year, has given that church a really remarkable leadership, and he is widely beloved by his people. As a Conference host, he meets every specification, and his brotherly and painstaking regard for the interests of all and in taking care of even the minutest detail will remain a bright spot in the memory of those who shared in that auspicious gathering. Long live Tupelo!

THE ABUNDANT LIFE

Sunday, October 31, Dr. J. R. Countiss, pastor of the Starkville Methodist Church, preached his last regular sermon. By the time this article appears in print, he will have been placed on the retired list after forty-nine years of activity in the services of God and his fellowman.



B. P. Brooks

This is not to be a recount of the blessings he and his estimable wife have administered as they have walked hand in hand down the pathway of life. It would take volumes to do this and, if justice were done, a much more facile means of expression than this poor writer possesses.

I did wonder, however, as I listened Sunday how intriguing it would be if he could recite some of the many experiences of his long and useful career. He knows firsthand the full enchantment of a household on which Christian love smiles, and where religion walks a counselor and a friend. Yet, what tales he could tell of the poverty, misery and despair in the homes where his ministry took him! He has visited in the palaces of the wealthy; he has been in the home of the destitute. He has been among the first to welcome the newborn babe into the world. He has laid his hand upon him in holy baptism. He has led him to the altar in wedlock, sometimes for better, sometimes for worse. He has sat hours by the bedside of the afflicted. He has pointed men to the Lamb of God who has taken their blackened, sin-cursed hearts and made them clean and pure and whole. He has held men's hands as their lifeblood ebbed away, and has brought comfort to the bereaved loved ones in the hour of their great sorrow. He has looked with dimmed eyes upon the shame and disgrace of the misspent life and has felt joy in the presence of God's anointed. He has administered to the needs of the widow and the orphan, visited the culprit in his prison cell, given the cup of cold water to those who were athirst, and bread to those who were an hungered. He has brought light and comfort to many a distressed and discouraged soul.

All this may sound dull and prosaic to some, but to him I suspect it has brought a joy unspeakable and full of glory.

I doubt if there are many soldiers on the battlefields of Europe who have had more thrilling experiences and who know the exquisite sensations that come with victory than does this valiant soldier of the cross. May the years of his well-earned rest be pleasantness and may all his paths be peace.

And when the time comes for the portals of eternal life to be unlocked and his soul to recline in the bosom of God, I am sure he will want to say, with the poet

"Life! We've been long together,
Through pleasant and cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not, Goodnight, but in some brighter clime
Bid me good morning."

B. P. B.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

ABERDEEN DISTRICT

W. B. Baker—District Superintendent
 Aberdeen—E. M. Sharp.
 Algoma—Bob P. Buskirk (Supply).
 Amory—R. G. Moore.
 Becker—W. D. Waugh.
 Buena Vista—B. P. Grisham (Supply).
 Calhoun City—Hal. S. Spragins, Retired (Supply).
 Coffeetown—G. H. Ledbetter.
 Derma—W. M. Langley.
 Greenwood Springs—C. Bowen Burt.
 Houlika—H. G. Wallace.
 Houston—W. C. McCay.
 Moorville—E. C. Abernathy.
 Nettleton—W. V. Stokes.
 Okolona—W. R. Hammontree.
 Paris—H. G. West (Supply).
 Pittsboro & Bruce—H. R. McKee.
 Pontotoc—G. A. Baker.
 Prairie, Strong, Hamilton—M. Jay Peden.
 Salem & Friendship—R. M. Papasan (Supply).
 Shannon—H. L. Beasley.
 Smithville—J. F. Elliott.
 Toccopola—J. C. Nelson (Supply).
 Tremont—J. E. Johnson (Supply).
 Tupelo—W. A. Tyson.
 Vardaman—O. L. Elliott (Supply).
 Verona—W. C. Mattox.
 Water Valley, First—E. H. Cunningham.
 Water Valley, Main & T.—A. S. Brisco.
 Woodland—R. C. Mayo.
 Chaplain, U. S. Navy—J. H. Brooks.
 Ex. Sec. Board of Ed.—J. Noel Hinson.
 Dist. Missionary Sec.—W. C. McCay.
 Students Emory University—W. A. Tyson,
 Jr. and Leo Bailey.
 Conference Evangelist—Marlin H. McCormack.
 District Evangelist—L. A. Comfort (Supply).

COLUMBUS DISTRICT

V. C. Curtis—District Superintendent.
 Ackerman—W. L. Stormont.
 Artesia & Mayhew—S. W. Hemphill.
 Bellefontaine—C. M. Ray (Supply).
 Brooksville-Crawford—W. M. Wright.
 Caledonia—J. L. Nabors, Sr.
 Chester—J. E. Roberts.
 Columbus, First—J. D. Wroten.
 Columbus, Central—T. E. Gregory.
 Ethel—J. T. Humphries.
 Eupora—M. E. Scott.
 Kilmichael—S. B. Potts.
 Kosciusko Station—T. B. Thrower.
 Kosciusko Circuit—J. L. McElroy.
 Longview—W. H. Heath.
 Louisville Station—J. J. Baird.
 Louisville Circuit—J. W. Holliday.
 Mathiston & Maben—R. E. Wasson.
 Macon Station—N. D. Guerri.
 Macon Circuit—Travis Filgo.
 Noxapater—E. B. Sharp.
 Sallis—To be supplied.
 Shuqualak—R. A. Thornton.
 Starkville—N. J. Golding.
 Sturgis—T. E. Shelton (Supply).
 Weir & McCool—J. N. Humphreys.
 West Point—J. A. George.
 Ex. Sec. Board Pensions—A. T. Mellwain.
 Chaplain U. S. Army—W. R. Richerson.
 Dis. Missionary Sec.—W. M. Wright.
 Conference Evangelist—S. M. Butts.
 Conference Evangelist—A. P. Stephens (Supply).

CORINTH DISTRICT

J. E. Stephens—District Superintendent.
 Abbeville-Waterford—Glen Miller (Supply).

Ashland—J. B. Burns.
 Baldwin-Wheeler—A. C. Bishop.
 Belmont—M. N. Hamill.
 Blue Mountain—L. K. Alexander (Supply).
 Booneville Station—T. H. Ferrell.
 Booneville Circuit—To be supplied.
 Burnsville—W. L. Whitener (Supply).
 Chalybeate-Walnut—N. L. Threet.
 Corinth, First—W. C. Newman.
 Corinth, South Side—Z. A. Jumper.
 Corinth Circuit—L. P. Jumper.
 Dumas—R. B. Burks (Supply).
 Fulton—E. L. Jernigan.
 Guntown-Saltito—T. W. Smallwood.
 Hickory Flat—To be supplied.
 Holly Springs—Seamon Rhea.
 Hopewell-Rocky Springs—H. M. Bennett (Supply).
 Iuka Station—E. G. Mohler.
 Iuka Circuit—Joe Carothers (Supply).
 Kossuth—E. B. Smith (Supply).
 Lowry—O. J. Richardson (Supply); W. J. Simmons, Associate.
 Mantachie—W. T. Bazzell.
 Marietta—C. L. Ivy.
 Myrtle—W. M. Hester.
 Oxford-University—W. J. Cunningham.
 New Albany Station—C. T. Floyd.
 New Albany Circuit—W. R. Liming.
 Potts Camp—J. D. Simpson, retired (Supply).
 Rienzi—B. F. Bullard.
 Ripley—E. R. Smoot.
 Sherman—Guy Ray.
 Tishomingo—J. L. Nabors, Jr.
 Chaplain U. S. Navy—Martell Twitchell.
 Chaplain U. S. Army—H. C. Lewis.
 Field Representative, American Red Cross—K. E. Clark.
 District Missionary Secretary—T. H. Ferrell.
 District Evangelist—J. T. Gullett (Supply).

GREENVILLE DISTRICT

J. W. Ward, District Superintendent
 Arcola-Murphy—E. S. Lewis, retired (Supply).
 Boyle-Pace—E. F. Tucker.
 Clarksdale—S. H. Caffey.
 Cleveland—W. L. Pearson.
 Coahoma-Jonestown—M. E. Armstrong.
 Dubbs—J. B. Connor.
 Dublin-Mattson—J. M. Bradley, retired (Supply).
 Duncan-Alligator—W. W. Jones.
 Friars Point-Lyon—W. D. Smith.
 Glen Allan, Winterville, Avon—W. D. Bennett.
 Greenville—L. P. Wasson.
 Gunnison-Hillhouse—A. M. West.
 Hollandale—G. C. Gregory.
 Indianola—S. E. Ashmore.
 Leland—W. M. Jones.
 Lula-Dundee—G. R. Meaders.
 Merigold-Sherard—W. R. Crouch.
 Rosedale-Benoit—W. W. Hartsfield.
 Shaw-Litton—C. W. Avery.
 Shelby—A. R. Beasley.
 Tunica—G. R. Williams.
 Chaplain U. S. Army—K. I. Tucker.
 Chaplain U. S. Navy—Wiley H. Critz.
 Chaplain U. S. M. C.—G. D. York.
 District Missionary Secretary—A. R. Beasley.

GREENWOOD DISTRICT

R. G. Lord, District Superintendent
 Acona—F. H. McGee, retired (Supply).
 Belzoni—G. H. Boyles.
 Black Hawk—J. O. Twitchell (Supply).
 Carrollton—E. G. Potts.
 Drew—H. H. Wallace.

Durant—W. P. Bailey.
 Ebenezer—E. M. Shaw, retired (Supply).
 Greenwood—W. R. Lott.
 Itta Bena—R. T. Hollingsworth.
 Inverness-Isola—C. L. Oakes.
 Lexington—A. Y. Brown.
 Minter City-Glendora—J. M. Guinn.
 Moorhead—H. D. Suydam.
 Pickens-Goodman—E. C. Driskell.
 Poplar Creek—B. B. Brantley (Supply).
 Rock Hill—G. T. Sledge (Supply).
 Ruleville—J. W. York.
 Schlater-Phillip—H. P. Lewis.
 Sidon-Cruger—W. S. McAlilly.
 Sunflower-Doddsville—J. W. Gibson.
 Swiftown—W. W. Bruner.
 Tchula—W. T. Phillips.
 Tutwiler—J. V. Stewart.
 Valden-West—A. L. Davenport.
 Webb-Sumner—A. W. Bailey.
 Winona Station—J. H. Holder.
 Winona Circuit—J. T. McCafferty, retired (Supply).
 District Missionary Secretary—W. S. McAlilly.

SARDIS-GRENADA DISTRICT

C. A. Parks, District Superintendent
 Arkabutla—G. L. Nicholas.
 Batesville—A. C. McCorkle.
 Byhalia—W. W. Milligan.
 Charleston—N. N. Maxey.
 Cockrum—T. R. Poole.
 Coldwater—G. W. Curtis.
 Como—W. H. Mounger.
 Courtland—B. D. Benson.
 Crenshaw-Sledge—J. C. Wasson.
 Duck Hill—H. N. McKibben.
 Grenada—W. L. Robinson.
 Hernando—W. O. Hunt.
 Holcomb—To be supplied.
 Horn Lake—R. C. Nanney.
 Lake Cormorant—W. M. Campbell.
 Lambert-Crowder—L. C. Lawhon.
 Longtown—H. E. Carter, retired (Supply).
 Marks-Belen-Darling—J. S. Maxey.
 Mt. Pleasant—C. W. Baley, retired (Supply).
 Oakland—W. S. Selman.
 Olive Branch—L. A. Bennett.
 Pleasant Hill—John M. McCay.
 Red Banks—T. G. Lowry.
 Sardis Station—J. O. Dowdle.
 Sardis Circuit—Clay Moorhead (Supply).
 Senatobia—C. L. Rogers.
 Shuford—James Heflin (Supply).
 Tyro—L. H. Floyd (Supply).
 On Sabbatical Leave—W. C. Galceran, Jr.
 Chaplain U. S. Army—Roy A. Grisham.
 Chaplain U. S. Navy—H. E. Finger.
 District Missionary Secretary—J. O. Dowdle.

W. C. T. U. REPORT

Despite increasing overloading of rail facilities with essential war materials, more than 4,000,000 tons of beer and liquor are shipped by freight each year, the National Woman's Christian Temperance Union estimated recently.

Citing the brewing industry's own estimate that in 1940 the rails hauled 3,750,000 tons of beer cartons alone, the W. C. T. U. declared that wartime reductions have been slight. With the additional waste of space by wines and whiskey, the total is still well over 4,000,000 tons, said the W. C. T. U. Shipment of beer cartons by motor in 1940, according to the brewing industry's statisticians, reached 4,300,000 truckloads. The W. C. T. U. estimated that the total still exceeds 2,500,000 for beer alone.

CONFERENCE NEWS AND PERSONALS

John Bonnacarrere, son of Rev. and Mrs. J. P. Bonnacarrere, Baker, La., and Edwin Cobb, son of Mr. and Mrs. T. J. Cobb, Baton Rouge, La., have enlisted in the Navy and are now in San Diego, California.

Miss Julia Hoskins, Midnight, Miss., is back home after a stay of four and a half months in the Baptist Hospital in Memphis. She is much improved, though not entirely well, and we trust that she may soon be restored to her normal health.

Rev. James L. Sells, retired member of the Mississippi Conference, living at Long Beach, Miss., has not been well all summer and is just now able to be up and around. He and Mrs. Sells celebrated their 57th anniversary on November 9.

Rev. and Mrs. Arthur Merriman Freeman have sent out announcements of the marriage of their daughter, Miriam, to Frank Puroe Cantwell, Lieutenant Air Corps, United States Army, on Friday, October 29. The marriage was solemnized in Shreveport, La., the home of the bride.

Bro. W. H. Waite, of Provencal, La., died on October 25, at the age of 84 years. Bro. Waite was a faithful member of the First Methodist church, Rev. W. F. Ragsdale, pastor. He leaves five children and a host of friends to mourn his passing. He was loved by all who knew him.

Rev. N. H. Melbert announced to his First Church, New Orleans, congregation on Oct. 31 that he would be away from his pulpit on the following Sunday, visiting a neighboring Conference. Dr. Holmes, the district superintendent, was to take the morning service in his absence.

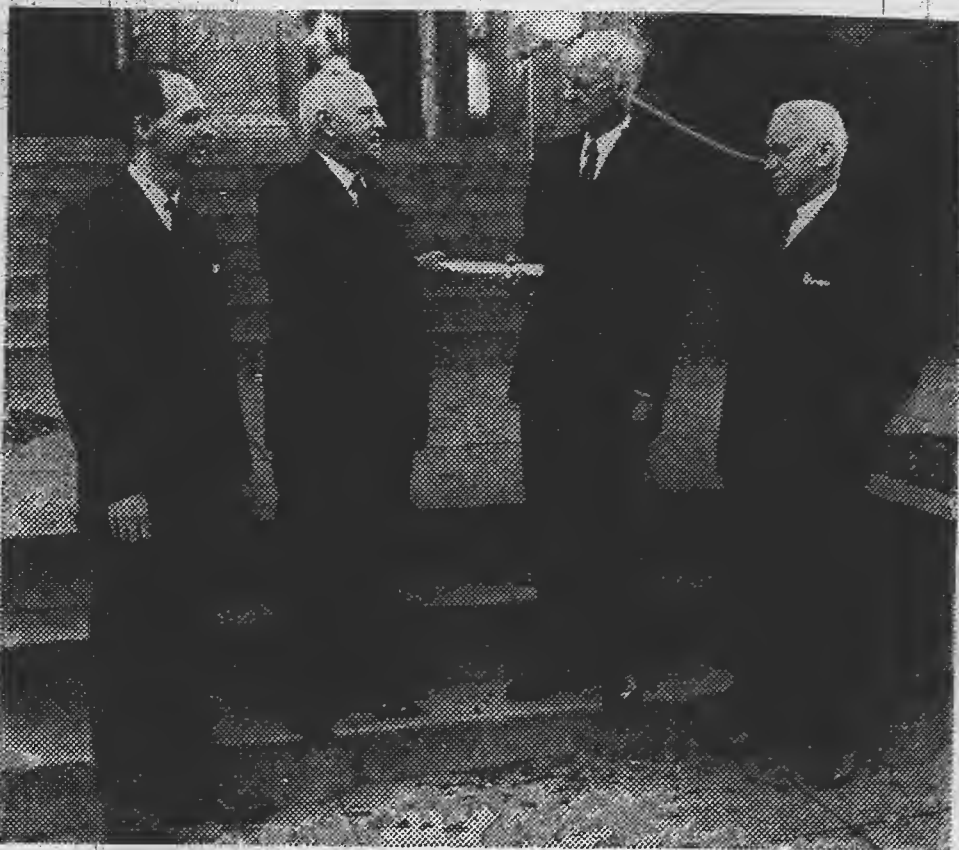
A card from Rev. J. H. Felts, Fulton, Ky., written November 1, says that he is at home again and that his improvement is beyond all expectation. However, he will not attempt to attend any of the Conferences. Bro. Felts' many friends will rejoice to know of his improved condition.

A new Methodist church, located at Sumner and Linwood Avenue in Shreveport, La., has just been dedicated. The church was organized in February with thirty-three members, and the project was in charge of Mr. Stanley J. Cope. The building was erected in September, and Rev. L. W. Smart has been assigned as pastor.

Mr. Raybon Porter, for the past six years Director of Christian Education in St. Luke's Church, Oklahoma City, is being transferred to First Church, Shreveport, La., where he will serve as Minister of Education and Music. It is our understanding that he is a minister, but that he has given himself to the work of Christian Education and expects to continue in that field.

Rev. C. L. Elliott, pastor of the Choudrant charge, was able to report everything in full at the fourth quarterly conference, held on October 23. At this conference a resolution was passed in which the work of Dr. Raulins was commended and a request made that the Bishop return him as district superintendent of the Ruston district for another year.

Rev. Clyde H. Gunn writes that they are closing out the most successful year's work at Main Street, Biloxi, Miss., that the church has enjoyed. More have been received into the membership than ever be-



Jefferson Street Church, Natchez, Miss., receives Distinguished Service Certificate award of World Service Commission from the hands of District Superintendent O. S. Lewis. The picture shows Dr. H. M. Bullock, pastor; Mr. W. J. Kaiser, longtime chairman of the Board; Dr. O. S. Lewis, and Mr. G. C. Wright, Finance Committee Chairman, who sponsored the Church's unified budget. In accepting and paying their entire askings for benevolences, the Church almost doubled its usual giving for these causes. Over seventy new members have been received to date this year. The church auditorium has been redecorated, new carpet laid, and new stained glass windows installed, at a total cost of \$6,000 over the regular budget.

fore in one year, all organizations are functioning well, and \$7,000 has been placed in government bonds, to be used later in a building program. This is Bro. Gunn's fifth year at Main Street.

JEFFERSON STREET METHODIST CHURCH RECOGNIZED FOR DISTINGUISHED SERVICE

Jefferson Street Methodist Church last week was awarded the Certificate of Distinguished Service from World Service Commission of the Methodist Church. The certificate was presented on behalf of the Commission by Dr. O. S. Lewis, district superintendent of the Vicksburg District. In his presentation speech he emphasized the importance of the achievement of the local

church in almost doubling during the past year its giving to benevolent and missionary work throughout the world. He praised the church and its leaders for so staunchly supporting the world-wide activity of the Christian movement in these days when un-Christian forces are so strong, and there is such urgent need for the healing power of Christianity.

In receiving the certificate, speaking on behalf of the church, Mr. W. J. Kaiser said: "In my 30 years of membership on the official board of this church, this is the first time we have reached the goal set for us by the denomination for missionary and benevolent work." He was generous in his praise of the cooperation of the members of the congregation and of the stewards, and paid tribute to the work of Dr. Bullock, the pastor, and Mr. Wright, chairman of the finance committee.



The budget for the new church year, which opens the first Sunday of November (Nov. 7), anticipates the duplication of this same fine record during the coming year. Large numbers of the membership have already made their pledges to the support of the total church program for the coming year, and will begin their weekly payments at worship next Sunday.

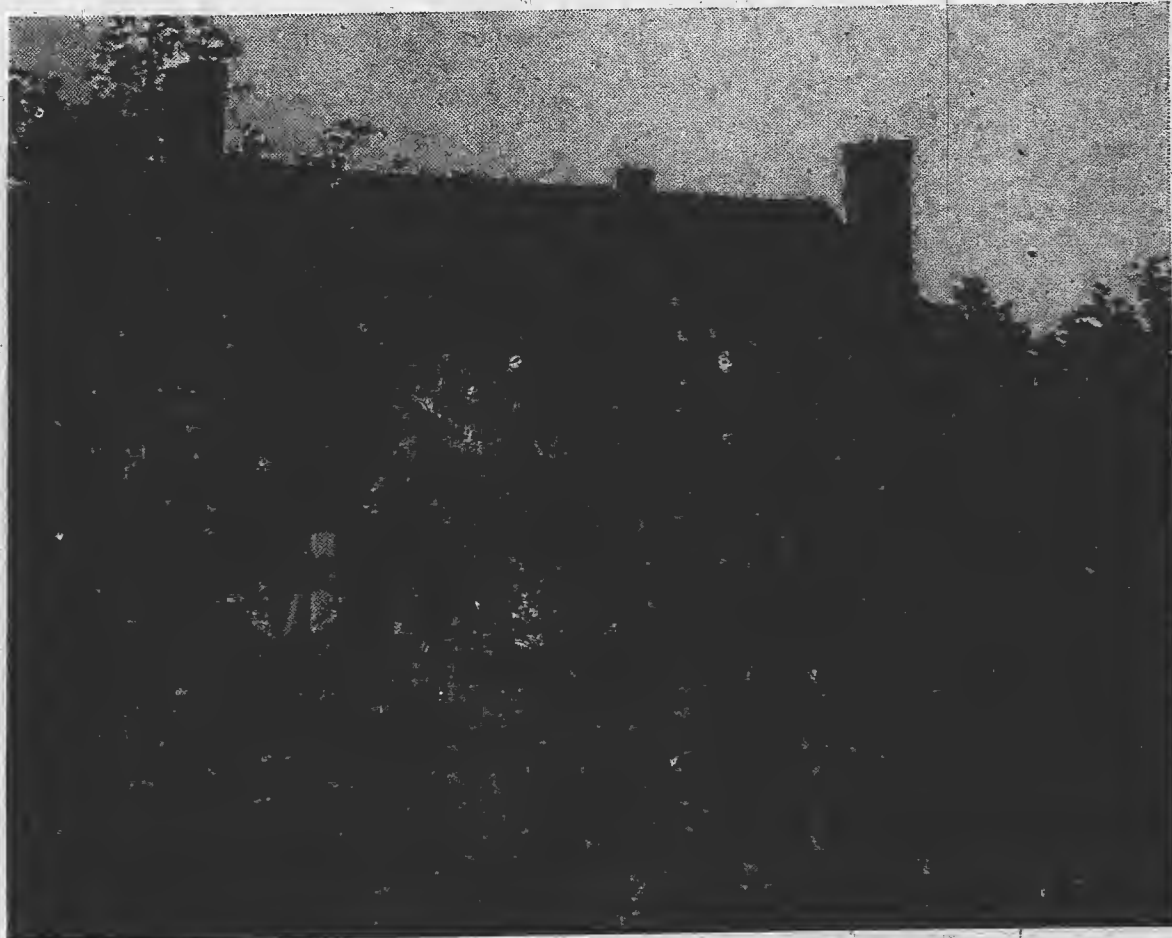
HISTORICAL OBSERVANCE AT SANDY HOOK

A most successful observance of the One Hundred and Twenty-fifth Anniversary of the Annual Conference of 1818 was held in the Sandy Hook Methodist church and the John Ford home on October 29-31, 1943, exactly one hundred and twenty-five years after the Mississippi Conference met there in the original church and the Ford home, October 29-November 2, 1818. The Conference Historical Society, at its June meeting, promoted the idea and appointed Rev. F. M. Casey, Rev. V. R. Landrum, Rev. J. B. Cain, Mr. J. W. Hart, and Mrs. W. E. Rankin as a program committee. The following program was carried out with the hearty cooperation of the members of the Sandy Hook church and the citizens of the Sandy Hook community:

Friday night, October 29, with Rev. F. M. Casey presiding, Rev. W. C. M. Baggett, pastor at Sandy Hook when the present church was built, read a paper, "Methodism in the Sandy Hook Community, 1809-1943." This paper revealed that Methodism came to this place about 1809 with John Ford and his brothers, that until about the Civil War a church stood near his home, known as Ford's Meetinghouse; that from 1860 until 1909 the residents of this place belonged to a church across the line in Louisiana, known as Pleasant Valley; that this latter church was dissolved on the coming of the railroad and two new churches formed, one at Angie and the other at Sandy Hook. The present Sandy Hook church was built in 1928.

The principal address on Friday evening was given by Dr. W. L. Duren, editor of the New Orleans Christian Advocate, who spoke on the life of William McKendree, presiding bishop of the 1818 Conference, who rode horseback a great distance in order to reach the seat of the Conference, and was sick for some months in the home of John Ford after the adjournment of the Conference. This address was a masterful presentation of the place of leadership in the development of the Church in pioneer days.

Sunday, October 31, 1943, was the closing day of this observance. At the 11 o'clock hour Rev. V. R. Landrum preached to a large number and held the quarterly conference of the Foxworth charge after dinner, which was served on the grounds by the people of the community in a very satisfying manner. Following the quarterly conference, greetings were read from a number of former pastors who could not be present. Rev. C. J. T. Cotten, pastor of the Angie church, read a paper written by Rev. W. M. Sullivan, "Sandy Hook Community and Pleasant Valley Church Fifty Years Ago." Rev. J. B. Cain read a paper, "The Annual Conference of 1818." Several descendants of Rev. John Ford were introduced and descendants of all pioneer families in the community were given recognition. Resolutions of appreciation to the local church and and community were



THE JOHN FORD HOME, WHERE THE MISSISSIPPI CONFERENCE WAS HELD IN 1818

read by Honorable Sebe Dale and adopted by a rising vote.

The principal address of the afternoon was given by Mrs. Mamie Fairley Wilson (Mrs. H. J. Wilson), of Hazlehurst, who spoke on the life and character of Rev. John Ford, her great-great-grandfather. Other descendants of this worthy man present were: Robert D. Denson, of Columbia, great-great-grandson; Denson A. Terry, of Columbia, a great-great-great grandson, and his children, Theresa, Denson, Jr., and William.

After this meeting at the church the group went to the Rankin home, formerly the residence of Rev. John Ford, where most of the Annual Conference of 1818 was held. There Rev. F. M. Casey read a memorial tribute to the late William E. Rankin, owner of the home prior to his death in September of this year. Rev. V. R. Landrum then read the condensed minutes of the 1818 session, also the appointments made at that time.

Through the kindness of Mrs. W. E. Rankin, herself a descendant of Joseph Ford, a brother of John Ford, visitors present for the service were shown through this interesting pioneer structure, built soon after the Fords came to Marion County, Miss., late in 1808 or early in 1809. Not only was this Conference held there, but also the Pearl River Convention, which, by a strange coincidence, met on the 29th of October, two years before the Conference. This Convention memorialized the Congress of the United States to admit Mississippi into the Union, which was done a year later. Andrew Jackson and his staff spent the night of November 27, 1814, in the Ford home on his way to New Orleans. It was thought for many years that the 1814 session of the Mississippi Conference met there also, but the discovery in recent years of the Journal of the Conference secretary, Rev. William Winans, reveals the fact that the 1814 session met at the home of a Mrs. White in Amite County.

The Fords, Rankins, Rawls, Warrens,

Balls, and others came from South Carolina as a part of a great migration during the first decade of the last century. Joseph Ford settled on the east side of Pearl River, in what is now the Spring Cottage community. Many of his descendants live in Marion and adjoining counties today. He married Sarah Rawls and was the father of four sons and six daughters. Judge Ebenezer Ford was his oldest son and the grandfather of most of the Fords in Columbia. Mrs. Emma Ford Barnes is the only living grandchild of Joseph Ford. His oldest brother, Rev. John Ford, married Catherine Ard before leaving South Carolina, and they became the parents of thirteen children. Four of their sons were Methodist preachers—John Ford, Jr.; David Ford, Thomas Ford, and Washington Ford. Two of the daughters married Methodist preachers—Revs. Thomas Griffin and Miles Harper. Descendants present at Sandy Hook on this anniversary occasion were all of the family of Elias Ford, eldest son of John Ford and Catherine Ard. Rev. W. F. Henderson, of Shreveport, La., and Rev. H. C. Henderson, pastor of the Oak Cliff Methodist church in Dallas, Texas, are grandsons of Martha Ford, the youngest daughter, who married J. D. Henderson in 1841. There is a tradition that Mrs. Charles B. Galloway was a descendant of John Ford, but of this the writer has no record.

Altogether apart from its historical interest the Sandy Hook Methodist church is a live and flourishing institution. Organized soon after the coming of the railroad, a little more than thirty years ago, it has had a record surpassed by few churches of its size in the Conference. Recently considerable improvements have been made on the interior of the church, making it one of the most attractive rural churches in the county. James W. Hart has been superintendent of the Sunday School from the beginning and with J. W. Ball and Mrs. Rufus Forbes serves as steward. E. A. Kaufman is a trustee. The church today is a worthy successor of the historic Ford's Meetinghouse.

PERSONAL NOTES AND INCIDENTS

Rev. H. P. Lewis has two sons in the chaplaincy service. One of them, Rev. Huntley C. Lewis, is a member of the North Mississippi Conference, and the other is a member of the Tennessee Conference.

Bishop Decell, who was stricken at the beginning of the session of the Alabama Conference, was greatly improved at last reports. He was expecting to be present in the Conference on the closing days, and we are indeed happy to be assured that his attack appears to have been of a temporary nature—not organic.

Five ministers of the North Mississippi Conference died during the past year—H. F. Brooks, E. C. Sullivan, G. S. Roberson, T. M. Bradley, and E. M. Allen. Four of the number were active. Four wives of preachers died also—Mrs. E. C. Sullivan, Mrs. J. A. Patterson, Mrs. W. A. Bowlin, and Mrs. H. P. Lewis.

Mrs. Janie (Carruth) Norton, of McComb, Miss., whose death occurred last week, had been seriously ill for some time. She was brought to a hospital in New Orleans, but returned to McComb after a brief stay. It was hoped that she might recover despite the seriousness of her condition, but her strength slowly ebbed away and death at last brought release.

Rev. J. M. Bradley, retired, was not able to attend the session of the North Mississippi Conference. He served the church at Cleveland, Miss., following the change of Rev. R. G. Lord to the district superintendency at Greenwood. It became necessary for him to have surgical care some time ago, and we are glad that he is so far recovered as to be able to take light work for the year now beginning.

Mrs. Nell Berkeley, whose life and ministry in the Church School and otherwise, have been a benediction to a whole generation of boys and girls in Tupelo, is another of the friends of the editor who is quite ill. She has been ill for quite a while and suffers much, but the radiance which she shed upon others for so long has not deserted her. She probably has a wider circle of devoted friends than any other member of that splendid congregation.

The editor and his wife had the great joy of greeting many friends in Tupelo, where we served a quadrennium which ended exactly thirty years ago. We were the guests of Mrs. Georgia Allen and the Highis, Senior and Junior. It was to us an occasion filled with many precious memories, but so brief as to seem but a token fulfillment of the anticipations with which we had looked forward to the occasion.

Mr. R. L. Hinds, merchant of Tupelo, Miss., is quite ill at his home in that city. He was in New Orleans for a very severe operation several months ago and was back for a further check-up a few weeks ago. The editor had the privilege of a brief visit at his bedside one day during the Conference session. He has been our good friend for many years, and we sincerely hope for a better report from him in the near future, despite the fact that he is so ill.

Bishop Peele's gracious and brotherly bearing, which has so endeared him to the North Mississippi Conference, was sustained throughout the session just ended. No bishop in our knowledge of the Conference has been more universally liked, and

he has done a work which will abide. We wish that he might continue in that field for many years. The fruits of his great leadership will abide long after he may be assigned to another area.

happy to be the pastor of such fine people.
Fraternally,

J. T. GARRETT.

MISSISSIPPI CONFERENCE

Board of Conference Claimants

The Board of Conference Claimants of the Mississippi Annual Conference will meet Wednesday afternoon, November 17, at 3 o'clock in the room provided in Galloway Memorial Church, Jackson.

CLYDE H. GUNN, Secretary.

COMMISSION ON EVANGELISM

Rev. J. H. Morrow, Chairman of the Mississippi Conference Commission on Evangelism, is calling a meeting of the Commission for 3:30 p.m. Wednesday, November



REV. W. H. GILES

Pastor-Host, Louisiana Annual Conference

17, in the room assigned. All members are requested to attend.

L. T. NELSON, Secretary.

MEMBERS OF MISSISSIPPI CONFERENCE, TAKE NOTICE

The Commission on Evangelism will have charge of the morning prayer meeting. We are very happy to tell you that Dr. Clovis Chappell has accepted our invitation to be the speaker at 8:20 Friday and Saturday morning. The pastors are requested to urge their lay delegates to attend this service. The morning prayer service should be one of the high points of the Conference.

L. T. NELSON, Secretary.

FROM CHATHAM, LA.

Dear Dr. Duren: We have just closed out one of the best years in the history of the Chatham charge, everything paid in full, and my report sent to the secretary almost a month before Conference. On Friday night, October 29, at a get-together meeting at the Chatham church, sponsored by the W. S. C. S. of Chatham, we enjoyed some good singing and refreshments, and, best of all, the charge lay leader handed to the pastor a surprise envelope containing \$100—a love gift from the entire charge.

Truly these are great folks, and I am very

TERRY CHARGE DOUBLES ITS GIVING FOR BENEVOLENCES

Last year the churches on the Terry charge gave \$320 for Benevolences. This year the charge has raised \$685 for General and Conference Claims.

A new method of missionary giving has been used on the Terry charge this year. Missionary penny boxes have been placed in the homes and four missionary rally days were held on the fourth Tuesday in October.

One church on the charge gave more than five times as much for Benevolences this year as it gave last year. There are other pastors in the Conference that plan to use this method next year.

MRS. STANLEY SEAY,

Charge Treasurer for Benevolences,

Jackson District, Miss. Conf.

RESOLUTIONS OF APPRECIATION

The following Resolutions were unanimously passed at the fourth quarterly conference of the Rayne Methodist Church, held on October 18, 1943:

Whereas, this is the last quarterly conference of our church over which our present district superintendent, Dr. B. H. Andrews, our honored and much loved Brother, will preside during his present term of office: and

Whereas, it is our sincere wish that in his new field of labor Bro. Andrews will find a people as kind and considerate of him as he has been of us, and that by his vigor and energy he may find an even greater field of opportunity for his ability and leadership; now, therefore, be it

Resolved, that we extend to Brother Andrews, not only our gratitude and appreciation, but also the full measure of our prayers and personal good wishes in his new world of Christian labor in the Lord's vineyard.

Resolved, that a copy of this resolution be spread upon the minutes of this assembly, that a copy be sent to Bishop A. Frank, Smith, that a copy be supplied to the New Orleans Christian Advocate for publication.

ERNEST LEVY, Sec.

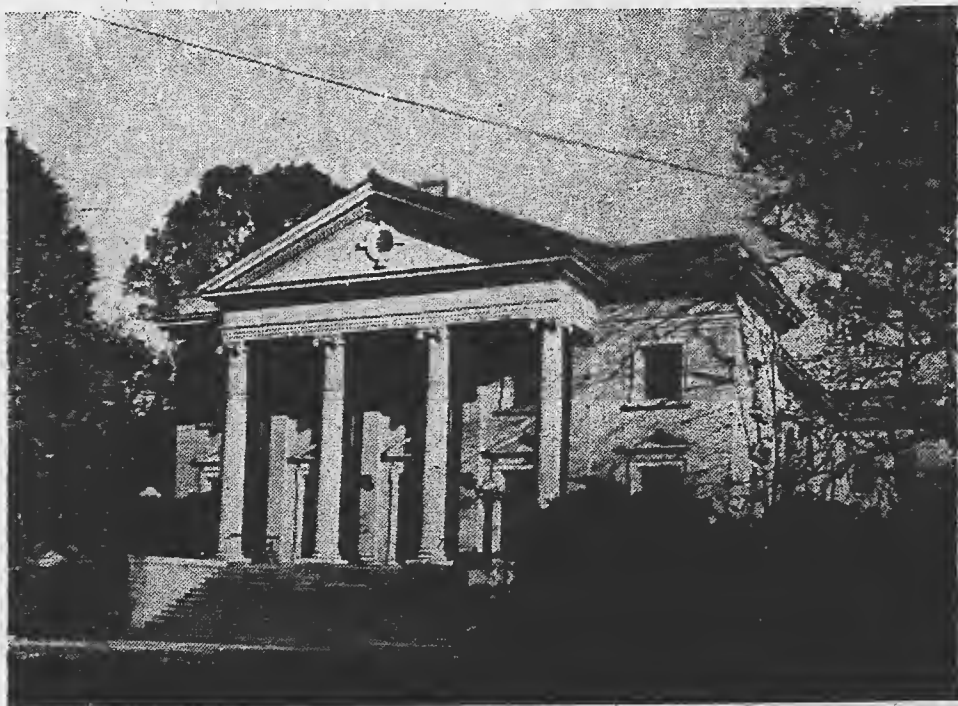
OUTSIDERS

"Accepted Supply Preachers" who faithfully serve their charges through the year have a somewhat lost and lonely feeling while attending the Annual Conference. They do not belong. They are outsiders.

I have been a supply pastor for many years. I love the church, and have been glad to offer myself for service year after year, wherever my church might need me, knowing all along that I could only get something that was left over, after all the Conference members had been placed. I believe that I have proven my loyalty to Methodism. But—

When I go to Conference I have no real part in its deliberations. I am not entitled to a seat within the "bar" and I cannot vote. But the lay delegate from my charge belongs. He sits inside the bar, is appointed on committees, and votes on any measure brought before the body. For the duration of the session he is a full member. He belongs.

Nineteen charges in the North Mississippi



FIRST CHURCH, LAFAYETTE, WHERE THE METHODIST CONFERENCE IS IN SESSION

Conference have been served this year by supplies. We go to Conference, hand in our reports (some of them are pretty good reports, too), and then we hang around as mere spectators until the appointments are read at the close of the session. Of course, we enjoy the fellowship of the brethren; we hear great sermons and good speeches; and we join our hearts in worship and prayer—or at least we try to do so—but, after all, we are outsiders.

We supply preachers do not expect or desire all the rights and privileges of members in full connection; but we do believe that we might safely be placed on a par with our lay delegates during the deliberations of the Conference session. I would like to know what other brethren think of this.

The mere right to vote in Conference does not matter so much, as far as I am concerned; for I am willing to trust my brethren to decide wisely on all questions, and I do not recall any instance in which my vote could have changed the result; but I do feel that it would be fair and just and right for every pastor who has faithfully served a charge during any year to be given full membership rights during the ensuing session of the Conference.

W. T. BAZZEL.

A LAYMAN'S VIEW

To the New Orleans Christian Advocate:

I shall start this article by a query, "What is wrong with the Methodist Church?" It is obvious to many laymen and ministers of the Methodist Church that our denomination is not making the numerical progress that it should. Our membership is practically standing still, while that of the Baptist, Catholic, Evangelical Lutheran and Christian Science communions, is having a steady, if not spectacular growth.

Our Church has sound scriptural doctrines, and also has been noted for its official tolerance and broadmindedness, and yet something is wrong with it.

It is my belief that men like a certain bishop of ——— and a certain well-known pastor of ———, who are always meddling in politics, have contributed to the bad condition the Church faces. There are other men who are responsible, too, of course. It is said that hundreds of people have quit

the Methodist Church in ——— because of ———. What a crying shame! (if it is true). It behooves all Methodists to eliminate the bad conditions in our Church. Some ministers are more interested in getting good appointments than they are in trying to reach people and preach the true gospel. However, I believe that this is only true of a minority, but minorities can do a lot of harm.

The Methodist Church does not have the spirituality it once had, and must get rid of a lot of "dead timber" if it is to advance as it should.

H. M. GOING.

Jackson, Miss.

(Note: This is published as the view of a layman. We have deleted everything that would make it personal and unnecessary to its message.—Editor).

MAYOR PRAISES CHURCH PROGRAM

By S. E. Evans

Mayor Fletcher Bowron, of Los Angeles, California, recently described the interdenominational vacation school program sponsored during the summer by the Los Angeles Church Federation as "one of the most outstanding achievements of our Los Angeles citizenry in aiding the war effort, both from the standpoint of enlisting volunteer services, as well as in providing care for the children, many of whose parents are at work in the war industries."

A total of 413 schools were held throughout the city, with an enrollment of over 103,000, which those in charge believe to be a conservative estimate. Adult workers conducting the schools numbered 7,862. Of the 252 new schools held, 69 were held in defense areas and housing projects. Thirty-two schools were held for various racial groups—Mexicans, Chinese, etc. Five schools, three of which operated during the entire summer, held all-day sessions. A total of 576 Los Angeles churches participated in the project.

Expressing his appreciation for the vacation schools and the hope that "so fine an accomplishment may not be permitted to terminate," Mayor Bowron urges "that a continued service of this kind may be offered by our churches on Saturdays and

after school hours. Such continued day care, supplementary to that offered by the schools and other agencies, will be an important contribution to the war effort by the people of Los Angeles."

THE PATHWAY TO PEACE

By the Hon. Francis B. Sayre, U. S. Department of State

To the pagan, the years of suffering through which we are now passing are but unrelieved tragedy; to the Christian, this is a time of thrilling significance and opportunity. We must not misunderstand the deep-lying forces now welling to the surface.

The breakdown and disaster which confront us today prove that this is a moral world, overruled by a God who cannot be ultimately frustrated. For many years men have been building a civilization based essentially upon faith in material rather than in spiritual values, upon self-seeking rather than upon brotherhood. Upon such foundations we have reared the richest and seemingly the most impregnable civilization that the world has ever known. Incomparable power seemed to be ours. By the end of the nineteenth century we actually believed that we had permanently conquered want and were fast conquering war, that we would achieve Utopia without having to pay the price of self-sacrifice and cooperative fellowship. We were making of Christ an impractical dreamer, who did not understand the realities of this workaday world.

Then came the crash in 1914. The world reeled. When we made the peace in 1919 we still were unconvinced. We still believed that the way to power and happiness lay through self-seeking and material acquisition and that spiritual forces could be ignored as inconsequential. Followed the second crash of 1939 and the tragedy of these years.

Today we face a tremendous challenge. After the active fighting and wholesale destruction have ceased, will we have the understanding and the courage to build the peace upon genuine brotherhood? If not, the game is up.

The present catastrophe is proving afresh the eternal truths that Christ taught. No civilization resting upon other foundations can endure.

Overruling the universe is a pitying, loving God, waiting for us to build the new world after the war upon Christian fundamentals. There is no other pathway to lasting peace and human happiness.

Now is the time for Christians to manifest the vitality and the power of their faith. Forward, Christians!

Prayer

Prayer is a haven to a shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the clouds of our calamities.—Chrysostom.

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CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. C. H. Shaffer, Conference Chairman of Spiritual Life

In Jeremiah 8:12 we find these words: "The harvest is past, the summer is ended and we are not saved." These words are very apropos for these days. Summer is past, and the harvest time is here and we are not saved.

This time of the year is always a searching time. Records are checked. We bring into the storehouse the results of our year's endeavors in Christian work. Some always have arms full of sheaves. Blessings on those that are "never found wanting." To those that are not satisfied with their record the kind Harvester gives us a chance to plant again—in the same fields and in new fields.

Our Spiritual Life work is to be on a broader plan in the coming days and years. We are to work more closely with the evangelistic program. I read a modern legend recently that expresses this sense of "Togetherness" that we must feel.

* * *

Lost in a Wheat Field

A little flaxen-haired girl had wandered away in one of the great western wheat fields which cover thousands of acres. She ran over the hill, down through the valley, and, being shorter than the height of the ripened grain, was unable to find her way back. The parents called for her but got no answer—she was beyond the sound of their voices. They went into the field, calling as they hunted on through the night. Neighbors joined them—the whole countryside was aroused. Each person searched in his own way—one here, one there, but with no success. Finally, after several days had gone by, the father called the whole group together and said, "We aren't getting anywhere this way—each one going his own way. Let us line up alongside this wheat field, join hands, and march in one great column across this field until we find our little girl." They joined hands and marched in one unbroken column across the field—trampling the grain as they went. About halfway across the field, in a little ravine, they came upon the lifeless body of the little girl. Then the father cried, "Why, oh why, didn't we join hands long, long ago?"

And so, I hope before it is too late, we will join hands in this country of ours—in industry, labor, agriculture, all races, and all religions, recognizing that we are, first of all, Americans, and, second, members of the group wherein we gain our livelihood. It is only through such understanding and cooperation that we can hope to keep America strong, our homes free, our souls in tune with the Infinite. Let us join hands with our own people, in our homes, our churches, our communities, and through those groups we may clasp the hands of those of other homes, churches, and communities. We will then be a vital part of an unbroken column with hands joined in free enterprise, at our machines, on our farms, and in our offices, under one flag, with one ideal, that of saving and preserving the things we hold dear.

Mrs. W. M. Alexander, Division chairman of Spiritual Life, recently sent the following information to be passed on to the local chairman:

1. The policy committee of the Woman's Division is recommending to the Woman's Division that in the Jurisdiction, Conference, district, and local society the woman in charge of Spiritual Life cultivation shall be called a secretary instead of a chairman. She thus becomes an officer and will be elected with the other officers of the society. She shall be a member of the program committee in the Jurisdiction, Conference, district and local society.

2. The General Commission on Evangelism has made provision that the secretary of Spiritual Life in the Jurisdiction, Conference, district and local church shall be a member of the Commission on Evangelism, Conference, district, and local church.

3. Urge that the secretary of Spiritual Life in the local church be responsible for the use of the Retreat programs in the "Week of Prayer" material in the local society, beginning this observance with a retreat meeting whenever possible.

4. Stress the observance of World Community Day, November 11, as sponsored by the United Council of Church Women. If possible, help plan for a community retreat for the women of all denominations. Program put out by Council of Church Women, 156 Fifth Avenue, New York, N. Y.

5. Watch for plans for crusade for a New World Order, January 7-29, in which the Woman's Division of Christian Service is to have a part; 85 cities are to be visited, with a woman's meeting one afternoon. At the proper time, help with the publicity and to secure attendance at the meetings. Also watch for Week of Dedication plans and cooperate in this as we did last year.

6. During January and February the Adult Student will carry an elective course entitled, "Enlarging the Christian Brotherhood," which is a study on evangelism. The Division chairman of Spiritual Life has written the Teacher's Helps for the Church School Journal. This would be a helpful study unit for any group, and it is suggested that the Spiritual Life committee help sponsor such a study group in the local church; this offers a good opportunity to cooperate with the other organizations of the church interested in this phase of the church's program.

7. Call attention to the new study committee which is being set up in the Jurisdiction, Conference, district and local society, which has to do with the study program in the local society. This committee is composed of the following officers: The secretary of Missionary Education and Service, who is chairman; the secretary of Christian Social Relations and Local Church Activities and the secretary of the Spiritual Life committee.

8. Call attention to the fact that the Retreat packet for Conferences or districts is ready at Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 25 cents. It has been ready for some time but has had very little publicity. Stress the use of this.

Have you noticed the "Know Your Bible" series, by Roy L. Smith, in the October 14 issue of the *Christian Advocate*, page 1309? These might be just what you want to use as a study next year. There is such a wealth of helpful books and articles if we only keep on the lookout for them. It is rather difficult to suggest just the right book for each group because of the difference in the size and workings of each group. But again I say, use your own initiative to bring about the most help to the most people, and remember, we are to "Join Hands" with the other forces in the church and community for the enrichment of lives.

"If my people which are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

II Chronicles 7:14.

MRS. C. H. SHAFFER.

CHURCH POLL SHOWS POST-WAR CONCERN

According to results of a church-wide poll on post-war issues conducted in Christ Methodist Church, New York City, 209 of 216 persons answering the questionnaire believe "the terms of peace after this war to be of deep Christian concern," and 206 think "our church should participate in building support for a peace based upon Christian principles," while 204 favor "some kind of world organization." The poll was sponsored by the Post-War Committee of the church, of which Fred Atkins Moore is chairman. A monthly forum was favored by 143 persons, while 59 approved weekly study group meetings for a six-week period to study the matter more thoroughly.

The most "no's" were recorded in opposition to the question, "Should the United States pledge to the world now that it will associate itself with all other nations of goodwill in planning a just and durable peace designed to provide for economic and political justice to all peoples as fully and as quickly as possible?" and to the request to "make sacrifices for winning the peace similar to those required for winning the war." The fewest "no's" were registered against pledging the United States to associate itself with other nations of goodwill to prevent future aggression, and against the possibility that nations "should agree to delegate certain aspects of absolute sovereignty to give reality and strength to a world organization." This question and the inquiry concerning personal sacrifice also produced the most uncertainty in the minds of those who answered.

Dr. Ralph W. Sockman is pastor of the church and the Rev. Laton E. Holmgren is associate minister.

—Board of Missions and Church Extension of the Methodist Church.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Sir Walter Scott.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Notes from Shelby Society of Christian Service

We had a Scarritt Associate program in September. Mrs. Mary Wilkinson was chairman of the committee. At the morning church hour, Mrs. H. L. Carnes made a splendid and effective talk. Following her talk, the pastor, Rev. Mr. Beasley, preached an inspirational sermon on Christian Education. At the close of the service informational material was distributed in the vestibule. Here also donations were received for the Scarritt Associate Fund. Contributions also were made in the circles of the Woman's Society of Christian Service. A total offering of \$43 was made.

This week, October 24-30th, we are observing Week of Prayer. Sessions are being held each afternoon at the Methodist church. The circles of the Woman's Society have taken turns in putting on the program. An offering is taken each afternoon. A real spirit of prayer prevails.

We are planning a World Community Day November 11. This will be held at the Shelby Woman's Club building. Each denomination is urged to be present. A representative from the Methodist, Baptist, Presbyterian, Catholic, Jewish churches, and a Chinese, will have part on the program.

Our society has equipped a First Aid Kit in the white and one in the colored schools of Shelby. These kits contain all the necessary articles for administration of first aid.

Both circles of our society have been studying "We Who Are America" for our fall mission study. The study has been very interesting and all have been greatly enlightened by the study.

MRS. J. A. BAGWELL,
Chairman of Publicity Committee.

Columbus W. S. C. S. Completes Study

The Woman's Society of Christian Service of the First Methodist church completed on Friday its study of Home Missions, "We Who Are America." This study was directed by Mrs. Mayo Ellis, superintendent of Mission Study, assisted by the eight circles of the W. S. C. S. and some members of the Wesleyan Service Guild. The four topics, presented under discussion—"Colonial America," "The Church in American Life," "Pattern of Modern America," and "America Looks to the Future"—were all inspirational, but especially so was the subtopic, "Influence of Foreign-Born Citizens on American Life." This was presented by renewing the influence of these lives along governmental, educational (including art and music), social and spiritual lines. Along spiritual lines, the speaker began with our own Methodist "circuit rider" in Colonial days, and through succeeding eras others who had given America much, and closed with the present-day—with Charlie and Laurie Taylor of the Baptist faith in showing that all taught "The Two Great Commandments" and "Blessed is the Nation Whose God is the Lord." Each day a committee prepared the Baraca Room with decorations suited to the topic. From the first day with the Cross so illumined that

its rays penetrated to the four corners of the room, typifying the whole earth to the final day when the flags of the Allies, flanked by the Christian flag and Old Glory—even these decorations added to the study to inspire all who were privileged to come under its influence to resolve to do more to bring about "a new earth wherein dwelleth righteousness."

MISS MARY M. STOKES.

Week of Prayer—Aberdeen Methodist Church

The Week of Prayer was observed in the Aberdeen Woman's Society of Christian Service in a most interesting and well planned program. On Monday afternoon, October 25, each of the five circles presented an informative program on the "Needs of the Week of Prayer." This program was a perfect setting or introduction to the program which followed on Monday, October 27, which was an all-day "Retreat" at the church.

The morning program was built around the topic, "The Kingdom—Within, Without," and the main subject was "Missions and Post-War Planning," given by Rev. E. M. Sharp in a most challenging manner. The scripture and meditation was given by Mrs. J. L. Shell and Mrs. R. A. Tucker, respectively.

At noon, a "dish dinner" was served in the social hall. The room was attractive with autumn leaves and flowers, and the table was lovely with exquisite lace tablecloths and silver vases filled with pink roses.

During the lunch hour, Mrs. E. M. Sharp led a responsive prayer, "For God's Blessing Upon Our Week of Prayer and Self-Denial." This was an outstanding part of the program for the day, in that it gave the business women, who came only for the noon hour, a part in the services and at the same time gave them an insight into the purpose of the program.

The afternoon program was most impressive, bringing out the needs in both the home and the foreign fields. The home field was discussed by Mrs. W. G. Owen in the subject, "A Rural Community Center for Negro Work, and Work with Arcadians in Louisiana," and the foreign field by Mrs. Brewer in the subject, "China, Malaysia, Burma, and the Philippines." Rev. Mr. Sharp sang, "O, Brother Man," after which Mrs. L. L. Boyles gave "The Voice of the Church," and Mrs. W. L. Stockton gave "The Voice of the W. S. C. S."

This beautiful and instructive program was further brought out in a carefully planned poster, made by Mrs. W. T. Browning, which was on display. At the close of the program, which was well-attended, an offering of \$45 was made.

MRS. HORACE G. HOWELL,
President;
MRS. W. K. LILE, Secretary.

Methinks that in the discussion of natural (nature's) problems we ought not to begin at the authority of texts of Scriptures, but at sensible experiments and necessary demonstrations.—Galileo.

IN MEMORY OF MRS L. A. WOOD

Another life of love and good deeds is now a blessed memory—a lingering strain of music to the numberless friends and family of Mrs. L. A. Wood.

On October 4, 1943, at 3 a.m., her lovely spirit winged its flight to her eternal home, leaving the form we knew wrapt in the drapery of eternal peace.

Mrs. Wood's maiden name was Martha C. Parham. She was born at Splunge, Miss., on June 6, 1864. She and Mr. Wood were married on January 19, 1893. They moved to Aberdeen forty years ago. Mr. Wood passed on on December 22, 1909. Their living children are: Mr. Guy C. Wood, Aberdeen, Miss.; Mrs. Veora Crymes, of Memphis, Tenn.; Mrs. Vona May McMillan, of Aberdeen, Miss.; Miss Vesta Wood, of Aberdeen, Miss.; Miss India Wood, of Memphis, Tenn.; and three grandchildren: Marjorie Louise Crymes, Memphis, Tenn.; Thomas P. Crymes, III; Cadet Harry C. Smith, stationed at Oklahoma City, Okla.

Mrs. Wood was a sweet, pure, good woman, a beautiful Christian. When earthly ties of love are broken, how they throb and bleed; and one feels so powerless to administer to the suffering loved ones. We know that mere words cannot assuage their deep grief, but we know that our tenderest sympathy is theirs in the loss of their precious mother and grandmother.

As a benediction to this beloved friend we would say:

Sleep on, dear friend, and peace attend thee
Thru the long night.
Guardian angels God will lend thee
Thru the long night.
Hark, a solemn bell is ringing,
Clear, thru the night;
A sweet spirit is heavenward winging
Home thru the night.

Therefore, be it

Resolved that, first, in the passing of Mrs. L. A. Wood our Woman's Society of Christian Service has lost one of its best members. Her usefulness, gentleness and influence will be missed in our church. Truly we can rise up and call her blessed.

Resolved, second, that a copy of these resolutions be given the secretary of the W. S. C. S. to be placed on the minutes as a permanent memorial to the memory of our beloved friend, and a copy be furnished the members of her family, and copies sent to the Aberdeen Examiner and the New Orleans Christian Advocate.

Respectfully submitted,
MRS. BEN H. MCFARLAND,
MRS. J. M. ACKER,
MRS. R. A. TUCKER,
Committee.

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JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"When the weary, seeking rest,
To Thy goodness flee;
When the heavy laden cast
All their load on Thee;
When the troubled, seeking peace,
On Thy name shall call;
When the sinner, seeking life,
At Thy feet shall fall;
Hear then in love, O Lord, the cry
In heaven, Thy dwelling place on high."

In Five Weeks

In five weeks we must finish the year's work, for we are asked to get the fourth quarter's report off to the conference officers by December 15th.

We have a number of things to do in these weeks:

We must finish our fall study of "The Church and America's Peoples."

We must elect our officers for the new year of 1944.

We must plan our programs for the new year, using the new material "The Lord's Song in a Strange Land," and arrange for the approved studies and special events.

We must check our standing by the Efficiency Aims of 1943:

1. Did we have 50% of our members present at ten of the regular meetings when we used the programs from "A New Earth Wherein Dwelleth Righteousness?" If we did not, what was the trouble? Suppose we discuss this and plan to make this point next year, when we present the programs from "The Lord's Song in a Strange Land."

2. Did we have a net increase in our membership over the number reported at the close of the fourth quarter of 1942? If not, why not? Can we increase our membership next year? How can we interest new members?

3. Did we do anything to increase the spiritual life of our society during the year? What? With the Secretary of Spiritual Life taking her place in the executive committee and on the program and study committees in 1944, we should greatly increase the spiritual life of our society.

4. In every society we have had a series of studies during this year. We have faced the facts in our communities, our state, our nation and our world. Have we done anything about conditions we discovered? What? We know that "unless worthwhile action grows out of a study" it is failing in its purpose. There are still five weeks to do something.

5. Did you have three approved study courses this year? If you had "Will a Man Rob God?", "The Work of the W. S. C. S." and "The Church and America's Peoples," you did. Or if you had one more approved study this year than you had last year, you meet this point. However, you do not receive Jurisdiction Recognition for "Will a Man Rob God?"

6. What per cent of our members receive the "Methodist Woman" and the "World Outlook?" Do we find them on the table in the living room? Just what magazines do we find on the living room table in the homes of our church women?

7. From reports we have been hearing, we hope the Mississippi Conference ob-

served the Week of Prayer and Self-Denial 100%. We have also heard encouraging reports concerning the offering. Many women were unable to attend the services, but do not let them miss the joy of sharing in the offering. During these five weeks, contact them and let them make a gift.

8. Have you sent more money to the conference treasurer this year than you sent last? You will remember that last year we gave "over and above" that which was asked. Let us not do less this year when God has so wonderfully blessed us.

9. What about a Girl's Interest Group—or a Youth Interest Group, including the boys from the local church serving from "Greenland's icy mountains to India's coral strand," we have an ideal opportunity to catch the interest of our young people with the work we are doing in these lands.

10. Have you assisted the workers in the Children's Department of the church school to put on the missionary units this year? What do you know about these units?

Let us be "busy about our Father's business" during these five weeks and make the record for the Mississippi Conference the best in years.

The Church and America's Peoples

For those of us making the study of "The Church and America's Peoples" here in this conference, the article in the November issue of "The Progressive Farmer" on page 10, "100% American," is most interesting.

It very effectively answers one of the questions: "Can America depend on her minority groups in this crisis?"

Conscription of Women

The Austin-Wadsworth National War Service Act (S. 666 and H. R. 1742) provides for the conscription of women for the first time in American history. If this bill is passed, all women between the ages of 18 and 50 will be subject to conscription. Probably many of the younger women will face induction into the military women's organizations, WACS, WAVES, SPARS, etc., and older women will be sent into war industries.

This is not the only legislation dealing with the conscription of women. The Manpower Commission has prepared one bill and the Byrnes Committee has recommended another to the President. Representative J. Percy Priest, of Tennessee, has introduced an over-all service bill conscripting both persons and property, without exemptions, and others are expected to develop.

Any act which is passed would probably follow the British system and conscript women with children of fourteen. The largest amount of juvenile delinquency is in the adolescent group. In Philadelphia, for example this past year, delinquency has increased 82% among girls under sixteen years of age. Premature responsibilities on these young people always create fertile soil for fascist propaganda. Financial stress will continue to make mothers of young children volunteer from the lower income group. Taking mothers from the home will increase the rising divorce rate.

There are a number of prominent women, among them Dr. Georgia Harkness of our church, who are convinced that the extension of conscription to another 50% of the population would greatly endanger, if not destroy our democratic system. They believe that women have a special responsibility for maintaining those constructive influences in the home and community—the church, the school, and organizations for public welfare—necessary to the future of our country, and fundamental to the kind of life which our men are fighting to maintain.

What do you think? You might write your congressmen and tell them.

Would You Be Willing?

Today we are observing World Community Day—ten million church women are studying the "Price of an Enduring Peace."

Would you be willing:

1. To instruct your senator and your representative in Washington to vote for a bill which would authorize the United States to join a world organization for the purpose of insuring a just and durable peace and share in its expense and all other responsibilities?

2. To continue for a period after the war such wartime regulations as the rationing of food, gasoline, and the restrictions of travel, etc., if such were necessary to relieve distress, restore order, and help other nations to recover from their war damages?

Are we willing to pay the price for an enduring peace?

The front door-bell was out of repair. Mother instructed John to put up some sort of notice to that effect. John is better at athletic games than punctuation. He finally evolved the sign, which a startled neighbor presently brought in to mother:

"Please Knock the Door Bell Out of Order."—Selected.

Although we deal with a somewhat pagan age, it nevertheless is a dissatisfied and wistful age. It has not the answers—and knows it. It knows the folly of unrestraint; it distrusts the idea of restraint for restraint's sake, for it is not ascetic; and at heart it is seeking the basis on which it can make its way to contact with reality, and with the purpose and power that can make life come to its highest fulfillment. After all, what can the church ask than is better than this, if it can really give the answer and show the source of power which can lift life to its remade level? Our ability to do it will give us our own strength, and will make others conscious of the reality of the things that we profess.—From "Remaking Life," by Albert W. Beaven.

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CHRISTIAN EDUCATION

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Copy for this page failed to reach us.—
Editor.

THE LOCAL CONGREGATION AND THE MAN ON FOREIGN SOIL

By Wm. R. Arnold, Chief of Chaplains

1. Coming from the pastorate directly into the Army as a chaplain, I spent fifteen months learning to lean heavily upon the help of civilian churches near my post. The pastors and members knew what they were about: Their city had long been known as an "Army Town." It was a pleasure to know that I could keep such contacts and use them for the work I was trying to do.

2. Then there were eight months of war-time duty with the Hawaiian Department, in which I found the same willing pastors and church members, supplemented now by missionaries who busied themselves with soldiers and sailors in addition to their other fields. There were also several servicemen's organizations under Christian leadership. All this was in a place where the war had had reality for all the people from the very beginning. There was still a chance for lots of civilian help and I used it.

Now for many months I have not seen a civilian church except for the native chapels far in the bush from our organization's unit camps. The only religious program is the one the Army sponsored through days of training now come to life in long days of combat and island defense.

4. That is why I have written a number of Christian workers to ask them the question, "What can the local congregation do for the man on foreign soil?" From a dozen answers received from twice as many requests I am passing on the following suggestions. These have come from people who feel that the churches are the same important units of Christian activity which they have always been. They believe that the progress of Christianity cannot be separated from the churches. I am grateful to those who have written to me out of their experience and deep personal interest.

5. None of these is my own, but I pass them on in the name of chaplains who are glad to be representatives of the churches.

(a) **Pray for them.** In personal devotions and congregational worship remember them in prayer. One writer mentioned a "convoy of prayer" being sent this way. A church secretary sent a copy of a suggested family worship service program centering about a loved one absent at war. There were several suggestions from those who had various kinds of prayer calendars for men in service.

(b) **Write to them.** A state missions secretary mentioned that many pastors write to their service men at least once a month. One suggestion was for the church to "devise some way of keeping the names of the men constantly before its members and letting the members choose their own correspondents—even at the risk of leaving some

out." The same person also wrote with insight when she said, "Please, no letters which say, 'We drew names at church and I happened to get yours, etc.'" An editor writes, "Send them all the news, facts about people they know, things with which they are familiar and the little trivial events which make community and church life interesting. I know of nothing that will more readily cheer a fellow than the neighborhood 'gossip' about interesting and amusing things."

(c) **Write to their chaplains.** Only one person made this suggestion, but it is a most excellent one. One can readily see how important it is for the chaplain to know about the man's former church life.

(d) **Send the small devotional helps.** The pastor of a very large church tells of sending copies of "Strength for Service." Church bulletins are always interesting, especially when enclosed in a personal letter. In one church the bulletin is dedicated once a month to servicemen and sent to all of them. Many mentioned sending "On Duty for God and Country" (the Sunday School lessons bound in a pocket-sized quarterly).

(e) **Keep in touch with their families.** A seminary professor writes to send this helpful suggestion, "Keep in touch with the families of men overseas, strengthening their morale and rendering every possible service to them. It gives the man away from home a great sense of comfort if he knows that the folks at home are being looked after."

(f) **Honor them in stated services.** The director of a state training union department says, "Once each quarter we ask the men—especially those on foreign soil—to write us a letter which can be read before the congregation at a worship service." Another sent this, "One church has from four to five hundred people present every Wednesday night when the servicemen's roll is called, special prayers for them are offered by name, and communications from them are read."

(g) **Show interest in those returning.** "When a man has opportunity to come home on a furlough, see that he is given suitable attention. This, of course, applies especially to those who return because of wounds or illness."

(h) **Keep their churches worth returning to.** A pastor writes, "I am praying that when these men return to this land of home they will find a church that is ready to give them a place in its life to work out in the times of peace the truths so stamped upon them in those hours of danger. The danger that will be upon us then is that the church at home, at ease and in comfort, will not realize the call that has come to many of the men out there to a better life, and will allow them to be overcome by the careless indifference of the things that were so prevalent among us after the other war." And another, "I want my church to be vigorous and strong, one to which the men will be proud to return when the war is

over." A teacher says, "Let the men know that the churches are giving much thought to peace and to conditions following the war."

ON A FELLOW POET'S INGRATITUDE

By Ethel Green Russell

I helped her up the hill of syllables,
And cleared a pathway for her lyric thought,
Repeated patiently the old, old rules,
Counted accents—the awkward lines, re-
wrought.

I helped her to the crest of new-found
words
Until at last she caught the sun's bright
ray—
Time-strengthened, she might have reached
for my hand—
But Oh, she leveled the Hills at my Door-
way!

Yet, I shall seek unto the last for one
Whose heart and thought and mind attend
a school
Upon the highest summit of the soul—
Who measures lyrics by the Golden Rule!

Monroe, La.

Temptation to littleness of accomplish-
ment is a universal temptation in the spirit-
ual world.—G. A. Hodgkin.

When you go to preach in the city, wear
you best suit. When you go to the country
to preach, take your best sermon.

—Dr. Broadus.

The beginning of greatness is to be little,
the increase of greatness is to be less, and
the perfection of greatness is to be noth-
ing.—D. L. Moody.

Real joy comes not from ease or riches,
or from the praise of men, but from doing
something worthwhile.

—Dr. Wilfred Grenfell.

Our forgiveness of others is not the con-
dition of God's willingness to forgive us;
it is the condition of our ability to receive
the forgiveness of God.

—Ernest Fremont Tittle.

At a time when precision, speed, alert-
ness, endurance, competence of body and
mind are at a premium as the essentials for
preservation of our form of government and
a stable society, it must be evident that
tolerance of alcohol which invariably dulls
the mind and slows the body, weakens the
conscience, and makes men vulnerable to
disease is at least unpatriotic and under
some circumstances actually treasonable.—
Haven Emerson, College of Physicians and
Surgeons, Columbia University.

THE CHRISTIAN FIRESIDE

GOD'S MINORITIES

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his 300 followers, with their broken pitchers and lamps, put the Midianites to flight, they were in an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won.

When Martin Luther nailed his theses on the door of the cathedral, he was a lone, some minority—but he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!—Selected.

ANIMALS' AGES

The oldest animal is probably the Galapagos Island tortoise. While figures on the longevity of animals are not very accurate, it is estimated that these giant tortoises live to the age of 200 years.

The natural life of horses is from 18 to 25 years; for cows, from 14 to 15 years.

A cat reaches extreme old age at 15; a rat is very old at 7. Beavers sometimes attain 50, and squirrels live only 8 to 9.

Canary birds and sparrows, as well as chickens and doves, may live up to 20 years.

It is popularly believed that elephants reach miraculously old ages, from 100 to 200 years. This is a popular fallacy, for the elephant is old at 75 and rarely lives much longer than that. The huge hippopotamus lives about 20 years. Lions, leopards, jaguars, and hyenas live to be approximately 25.

It is extremely difficult to estimate the age of fish. Various authorities have reckoned the carp's age at 150 years, the pike's life duration at 100 years, while the salmon lives only about four years.

The age of insects is hard to determine. Many insects live only a few hours, though ants may live as long as several years.

Monkeys live to be approximately 17. However, apes confined to a cage age very rapidly.—Fact Digest.

PETER'S LITTLE FEET

Peter is a little boy about six years old. His mother and he are great chums; they read stories and play games together. It

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does not seem as if this can be true. One day not long ago Peter stamped his feet at his mother. It was the first time he had ever done such a thing, and his mother was so surprised and grieved that she could hardly keep back the tears.

Peter ran off to the garden to play, but he could not be happy. He thought for some time what he should do, then he went back to mother and told her how sorry he was to have been so naughty.

His mother took him in her lap, took off his sandals and socks. She wished to look at those little feet that had stamped so angrily. It did not seem possible to her that they could have been so unkind. She told Peter that the first time she ever saw them they were wee, wee feet, so tiny and weak that they wrapped them in a blanket to keep them warm. For almost six years she had taken care of those little feet. She had washed them and kissed them. She had bought shoes and stockings for them. She had warmed and cuddled them when they were cold; she had dried them when they were wet. She had watched those little feet grow bigger and bigger. She had helped them to take the first steps. She had taught them to walk in the right way, the safe path, that when he disobeyed his mother he was a disobedient child, even though she did not find it out.

Peter sat very still as mother talked and held on to the little feet, about which she was talking.

At last he reached up and threw his arms around her neck and promised her the little feet should ever be good.—Unknown.

WITH THE PASTORS

THE CHURCH BULLETIN: ORDER OF WORSHIP

By Charles O. Ransford

The Methodists are not a ritualistic people, but they do have forms of worship which are an aid in their devotions. John Wesley modified and developed numerous forms from the Anglican Church, which he gave to his early followers. In the primitive days in America, with plain forms of service attended by an untrained people, most of Wesley's forms were in neglect. Each preacher had his own form of service, whether in a family residence, church, schoolhouse, or camp meeting. For an extended period the Methodists practically were without a regular order of worship. Some pastors and people, not having yet learned, follow forms of their own devising. For the most part, however, in established congregations the preachers and people follow the forms in the Discipline and Hymn Book.

Our Discipline, which contains the authoritative laws and orders of the Church, using thirty-two pages (547-578), presents four different Orders of Worship with extensive Aids to Individual and Congregational Devotion. In the beginning of this chapter the Commission on Ritual and Orders of Worship, said, "But while liberty is given in the use of these Orders of Worship, it is urged that all ministers and congregations make use of some one of these Orders." They conclude the chapter by say-

ing, "We call upon all our ministers to make faithful use of the forms and orders herein provided, without other deviation than is here indicated."

Our Methodist Hymnal has four Orders of Worship, and forty pages are devoted to "Music for the Holy Communion, Responses, Doxologies, Ancient Hymns, and Canticles."

The Methodist Church has a complete Ritual for all public worship services. They are not optional but are urged to be used, and they are used, by all established congregations.

Order is heaven's first law. St. Paul said, "Let all things be done decently and in order." Nothing so much adds to a public worship service as quietness and orderliness. In the beginning of the service the choir usually sings, "The Lord is in His holy temple; let all the earth keep silence before Him."

In most congregations using a bulletin without announcements the congregation immediately arises and unites in singing the first hymn. Then, according to the Order of Worship, the service proceeds. There may be occasions when portions of the service are announced, but usually with the bulletin in a well-trained congregation there are no announcements.

Announcements are often a distraction. God can speak through the bulletin as well as by the words of the preacher. The people come to worship and to hear a man of God preach. They prefer to maintain a worshipful spirit.

A church service should have as much study with respect to its form as the pastoral prayer or sermon. A preacher has only one hour for his service. In some churches the period is extended for special music and the time required to receive the offering. In that hour the minister must lead his congregation in spiritual devotions and in a meditation on God's goodness, love, and grace.

The world and all worldly thoughts should be shut out of the service. A spiritual intensity should characterize both minister and people. Most ministers realize in this one hour per week they must organize and direct a spiritual hypnosis to get the attention and manifest any control of their auditors. That the writer does not mean put them to sleep should be obvious. That is another device of the adversary of our souls the minister must combat.

The order of worship, the preacher's manner, his tone of voice, his personality, and his message, to be effectual, must have no interference. Surely it is worth while for a man who, as has been said, has only thirty minutes to raise the dead, to study and devise every possible aid for worship. Too much attention cannot be given to the study of our Orders of Worship and all the Aids to Worship.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

RESOLUTION

Whereas, God has seen fit, in His wisdom, to remove from our midst our beloved pastor, Rev. T. M. Bradley; therefore, be it

Resolved, by the Fourth Quarterly Conference of the Inverness-Isola charge, that in his death we have been called upon to part with one of the best loved and most loyal pastors who has ever served these churches. Rev. Mr. Bradley had been a member of the North Mississippi Conference for many years and served well as pastor many of the churches in this Conference. He also served as presiding elder of the Sardis district. Faithfulness to the work of his Church was always his first concern. While our church has suffered a loss no one can estimate, we bow in humble submission and thank our Father for giving to our church such a man as our pastor. The memory of his noble Christian life and service will linger with us throughout the years. Be it further

Resolved, that a copy of these resolutions be placed on file in the records of the Fourth Quarterly Conference of the Inverness-Isola, Miss., charge, that a copy be sent to the New Orleans Christian Advocate, and a copy be sent to his family.

B. A. WRIGHT,
R. J. VANLANDINGHAM,
W. F. FLEET,

Committee.

Read and adopted by the Fourth Quarterly Conference, held at Isola, Miss., October 24, 1943.

RESOLUTIONS

Whereas, our Heavenly Father, in His infinite wisdom and mercy, has summoned unto Himself a most faithful and loyal member of the Berean Sunday School Class of Hawkins Memorial church, Meridian—Mrs. Ada Martin.

Whereas, by her passing the class and church have lost a faithful member, and her children suffered the loss of a devoted and loving mother. Therefore, be it

Resolved, that we, the members of the Berean Class extend to the family our deepest sympathy in their hour of sorrow and, with them, bow in humble submission to our Father's precious will, knowing that He doeth all things well.

Resolved, that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, and a copy be spread on the minutes of the Class.

Respectfully submitted by

MRS. N. L. ROGERS,
MRS. D. D. COLEMAN.

RESOLUTIONS

Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from our midst our beloved member and friend, Mrs. E. R. Chamblin.

We Methodist members of the W. S. C. S. wish to express our appreciation of her Christian life and influence.

"Aunt Molly," as she was called by her close friends, was called home on October 18, at the age of 86, after a long illness.

We realize that God always knows best, and we bow in humble submission to His will. We shall sorely miss her. She was a loyal member of the Methodist church for over 75 years and taught a class in Sunday School for 25 years or more. She was al-

ways a staunch friend to the church, ever ready to give to its support.

We realize she has gone to the goodly reward she so beautifully wrought out. So we would say, as she would:

"Sunset and evening star,
And one clear call for me.
May there be no moaning of the bar
When I put out to sea."

We resolve that as our beloved member set such a good example for us all these years, to live a better and more loyal life.

Hereby we resolve that one copy of this resolution be sent to the Southern Reporter for publication and one sent to the New Orleans Christian Advocate, which was a constant visitor in her home for years.

MRS. A. N. WRIGHT,
MRS. J. A. KELLEY,
MRS. G. L. NICHOLAS.

CHRISTIAN EDUCATION
MAGAZINE

"Personal religious living has been a major emphasis from the beginning of the Student Christian Movement in 1877," says Miss Helen Dawn Strickland, Director of the Wesley Foundation, Southwest Louisiana Institute, Lafayette, La., in an article entitled, "The Stimulation of Personal Devotion," which appears in the November-December, 1943, issue of the Christian Education Magazine, just off the press.

Students today are groping for satisfying religious experiences, Miss Strickland points out. Workers with young people will find in the article numerous suggestions which will be helpful to them in their guidance of students in helping them to grow in their devotional life.

The recent issue of Christian Education Magazine is the special Student Recognition Day number having suggestions for its observance on December 26. The interpretative organ of the Division of Educational Institutions of the Board of Education of the Methodist Church, it has a very widening circulation, now exceeding 41,000. The next issue will be the Race Relations Day number.

PHILIPPINE MISSIONARIES RE-
PORTED SAFE

Officers of the Board of Missions and Church Extension, who have for months been out of contact with Superintendent Ernest E. Tuck and other missionaries in Japan-held Philippines, are greatly encouraged by a message received from Manila, through the International Red Cross, saying: "Inform Ralph Diffendorfer, 150 Fifth Avenue, New York City, all well. Inform families. Cable Ernest Tuck. Enquirer Philippine Resident."

The first sentence means that all the missionaries of the Board in the Philippines are safe. The second sentence, while not entirely clear, is considered to mean that Dr. Tuck is not an internee, but a "Philippine resident"—who makes this "enquiry" through the Red Cross. It is also presumed that if Dr. Tuck is not interned, other missionaries may also be considered and treated as "Philippine residents," presumably living in Manila and having at least a degree of liberty.

O, the depth of the riches both of wisdom and the knowledge of God!—Paul.

THE COUNTRY CHURCH

Dear Sir: Thank you for your editorial, "The Country Church," in the September 23, 1943, issue of the New Orleans Christian Advocate. I fear that oftentimes the value of the country church is overlooked, and it seems that even some of our pastors fail to realize the importance of these churches. Only last summer I heard a certain preacher tell of his decision to spend most of his time in self-improvement for a better place rather than giving his entire efforts in successfully carrying out the regular activities of his churches. Self-improvement and advancement are well and good, and these churches are doing a kind deed in supporting the pastor and his family while he is qualifying for a better place. But what about the spiritual welfare of the churches themselves, for which he is responsible? What about those fine boys and girls who need the interest and guidance of a sympathetic and understanding pastor-friend to enable them to become shining lights for God? And what about those parents who are facing many problems and trials? Is not the rural church a great field in which to work, or is the country church fast becoming only a stepping-stone for the advancing preacher? It seems to me we need our best preachers in these fields, where the advantages and opportunities are few. Anyway, I'm glad you appreciate the country church.

PERSONAL LETTER.

THE CHRISTIANS OF JAPAN

By the Hon. Joseph C. Grew, former Ambassador to Japan.

We Americans are united today in the solemn and terrible task of winning this war.

But that is not enough. We must have spiritual faith in Almighty God as the ultimate ruling force of our lives and our destinies. It is this spiritual dynamic which has been ever-present in the progress of our nation down through its history, and we must give more than lip service to God, not merely during the war but thereafter, if we would win the sort of peace we profess to desire.

It was not the Christians of Japan who brought on this terrible war, but the military leaders who profess faith only in themselves and their military schemes.

Christianity is deep-rooted in Japan. I do not believe that it can ever be crushed, and when the war is over and the military clique is no longer in power there, it is my conviction that a great opportunity and responsibility will again be offered the churches.

Each one of us has his part to play in this spiritual task to which the churches call us today. We ought to thank God that we can do our part in and through the churches of our choice and not through force and coercion. And each one of us ought to give freely of his time, his abilities and his money so that we will not again be guilty of doing too little too late when it comes to faith. We must be worthy of the spiritual strength which this day and this hour of fierce war and destruction demand.

Professor: I will use my hat to represent the planet Mars. Is there any question you wish to ask before I go on?

Student: Yes, is Mars inhabited?

—The Watchman-Examiner.

STRENGTH FOR THE DAY

By Mrs. Irvin Rowland

"The Lord will give strength unto his people."

"Lord, 'tis strength for the day that I pray, not for some future tomorrow; for if I live successfully today, I shall be stronger for the morrow."

Today is what counts most with us—if we fail today, it shall be easier to know failure tomorrow, but with every day lived unto the Lord and in His strength, our own reserve is built up to cope with future trials. So, let us be concerned with how we use each individual day. Let us ask God to bless our use of it and help us to use it to the best advantage.

Physical strength alone is far insufficient to meet the needs of this modern, war-torn world. It must be overshadowed by that great strength of character which comes from being daily associated with the Giver of all strength. Then only can physical strength be most triumphant, as it is subordinated to the spiritual.

With spiritual strength comes understanding and wisdom, and we must have these in our struggle to live the abundant life. Youth and old age alike need this guiding strength from an Almighty Power. Many petty differences would be peacefully solved if there was more understanding and more love toward one another. Many of life's greater problems would be settled more easily if we could face them with courage. All of life would be easier met if we would do so with divine help. So I pray, "Lord, give me strength for this day."

A JUST AND DURABLE PEACE

One hundred speakers have been mobilized for addresses in ninety-nine cities in forty states this month to help local church leaders discuss and plan organization and programs to develop opinion favorable to American participation with other nations in establishing an international organization based on Christian principles to assure a just and durable peace.

This picture of the peace effort of six great cooperating Protestant agencies was given by the Rev. Paul G. Macy and Dr. Walter W. Van Kirk as the Christian Mission on World Order which they directed got under way this week, to continue through November 20.

The speakers, including many prominent men and women drawn from such varied fields as the church, education, and government, will emphasize the part individuals, churches and communities can play in the effort to win the peace as well as the war.

The Missions are under the joint sponsorship of the Federal Council of Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement, and the United Council of Church Women.

The keynote was sounded by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, at the mass meeting October 28 in the Cathedral of St. John the Divine, New York, launching the nationwide Mission.

"The essential is that people find the way to do together works of creation," Mr. Dulles said. "That war can never be found and followed by a nation unless it has first become the way of the individuals who make

that nation's policy. . . . So if we would be a nation of creative faith, we must be individuals of creative faith."

Mr. Dulles also suggested, "For guidance let us turn to Jesus Christ, who revealed to men not only the way of spiritual salvation, but how to create a fellowship on earth. For that He sought for men four simple and very practical qualities: to see, to understand, to reason, and then to act."

Establishment of church groups to study and emphasize post-war planning for peace is among the most important of the Christian Mission's objectives, and speakers are urging that the leaders carry on an educational program to reach many groups in the community.

Speakers at the Missions follow:

Louisiana

Shreveport, November 2.—Dr. James A. Crain, Indianapolis, Executive Secretary, Social Welfare and Rural Work, Disciples of Christ; Dr. Mary Alice Jones, Chicago, Director, Children's Work, International Council of Religious Education; Dr. John A. Mackay, Princeton, N. J., President, Princeton Theological Seminary; Dr. Homer P. Rainey, Austin, Texas, President, University of Texas.

New Orleans, November 11.—Douglas Arant, Birmingham, Ala., Attorney; John B. Ketcham, Chicago, Field Secretary, International Council of Religious Education; Dr. O. Frederick Nolde, Philadelphia, Professor, Lutheran Theological Seminary; Rev. Edgar T. Nooe, Nashville, Tenn., Pastor, Vine Street Christian Church; Arthur Mosher, New York, missionary and head of Extension Department, Allahabad Agricultural Institute, Allahabad, India, now on furlough.

—Christian Mission on World Order.

BOOKS

"When Christ Controls, Stewardship Messages, by John M. Versteeg. Abingdon-Cokesbury Press, New York, Nashville, pp. 148. Price \$1.50.

Dr. Versteeg was born in the Netherlands and came to this country at the age of 11 years. He was led to dedicate his life to the ministry at an Epworth League Institute, and was trained for the work at Drew University. He is still a pastor, and his writings indicate a profound appreciation of spiritual values in every Christian effort and relation. In these messages on stewardship, he takes a theme which is ordinarily made a drab and uninspiring subject and causes it to leap into flame as did Moses' bush on the pastures of Midian.

In imagination and literary expression he is an artist and he transfers the splendid images of his mind and soul to the printed page with the accuracy and skill of a master artist who conveys his vision with brush and canvas. These brief sayings represent both his depth of feeling and his literary style. "There can be no immortality without generosity. Men live forever only if they give forever." "The gods and the goods of this world have blinded us." "When you quit thinking in terms of God, you commit the sin by which the angels fell. . . . They secularized the spiritual. . . . They belonged to hell while they lived in heaven." "The power of the gospel lifts you from repenting to representing, from getting to giving." "Culture is a need rather than a fact."

Lighthouses don't ring bells and fire guns to call attention to their light—they just shine.—Exchange.

IN GOOD FAITH

Drifting from Our Moorings

It has taken ten years, since the rise of Hitler, to make us see that men who renounce sound moral principles have only the alternative left of acting like animals in response to the demands of their unbridled passions and instincts. Hitler denied the validity of the Christian principles and the existence of universal moral law and taught the German people that their destiny lay in obedience to the promptings of their blood. We have witnessed the results. From all corners of Europe comes the same story of wild and unrestrained violence, pillaging, looting and massacre. The latest evidence is now before us. From what are called unchallengeable sources, the New York Times, for October 26th, reported the story of how the Nazis began on January 18th to destroy the Jews of the Warsaw Ghetto, and how they did not stop until not one Jew of the 500,000 in the Ghetto remained.

This is not recorded as a means for inciting hatred of the Germans, for hatred is as futile as it is false in principle. It is recorded to remind us that men everywhere, who renounce the moral law which proceeds from God, will have nothing to resort to as a basis for living except the demands of their passions which can never produce life in terms of love and justice, but only life in terms of hate and pillage and massacre.

What has happened in Germany can happen in America, if we neglect to educate children in the knowledge of the moral law and if we flout it ourselves. In spots, it is already happening in America, exactly as it began to happen in Germany some years ago, by the spread of malicious gossip about the Jews, followed now—as in Boston—by open and violent attacks upon them. This is not the work of grace in men's hearts. This is sin reigning in men's mortal bodies. This is not the work of men who yield themselves to God "as instruments of righteousness." This is the work of men who yield themselves to sin "as instruments of righteousness."

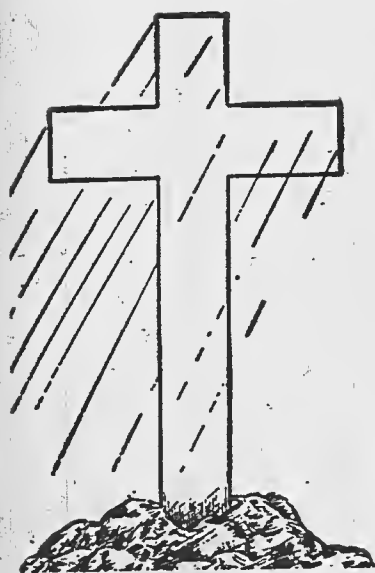
The attack upon the Jews is not something with which they alone should be concerned. It is something with which Christians should be concerned, because Anti-Semitism is an invitation to men to act contrary to the truth of God for which the Church stands, and to act in accordance with the passions that war against the souls of men whom Christ came to redeem. There is nothing to be gained by refusing to face this situation. These acts of wanton violence in the world are evidence that men are drifting away from their moorings in Christ. In a situation so grave and so full of meaning for all Christians, there is nothing left for the Church to do except to brand Anti-Semitism, as well as all other manifestations of immorality, as sin against God and, having done that, to show men how, in Christ, they can be restored, like the Gadarene Demoniac, to their right mind.

Prayer is never an isolated thing. Whenever anybody prays for you, it means that he bears you on his heart. When a mother prays for her boy that is a prodigal, that is a token that she loves him. When a sister prays for a brother who is careless, that means that he is very dear to her. Prayers are mockeries that do not lead to action. True prayers issue in endeavor.

—G. H. Morrison.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Underlying the disorder in the outer world, there is disorder in the spirit of man. . . . Only the consciousness of a purpose that is mightier than any man and worthy of all men can fortify and inspire and compose the souls of men.

—Walter Lippmann.

THE PRAYER-ROOM TODAY

Come, Lord Jesus, in the fullness of Thy virtues, destroying in me all that displeases Thee, and working in me all that Thou desirest for Thy glory. Come, in the sanctity of Thy Spirit, detaching me from everything which is not of Thee, uniting me perfectly with Thyself and leading me in Thy ways. Come, in the purity of Thy Ways, performing in me, whatever the cost may be, all the designs of Thy pure love for me, and perfecting happily in me that which Thou hast so mercifully begun. Amen.

God's Way of Working

The mightiest forces in the universe are the stillest—Destruction ever crashes on its way, like the express which tears through the little wayside station. The roar of the Autumn sea! The vehemence of the hurricane hurtling through the forest! The crackling of the devouring fire! The thunder, the earthquake, the volcano! But who can hear the day break?—or detect the footfall of the spring stepping through the woods, scattering flowers? Who thinks of listening to the pulse of the law of gravitation, or the thud of the forces that redden the grape, golden the corn, and cover the peaches with their delicate bloom?

Stand on an eminence and watch the effect of a long summer day on an English landscape. There is no sound, but the far-away bleat of the sheep, the low of the cattle, or the lazy murmur of the bee, by which the effect of the silence is rendered still more intense. Nature seems to be asleep under some drowsy spell of slumber. The hours move slowly, as if loathe to leave their merry dance in the woodland glade. But all the while, as you lie in a delightful reverie, you are aware that mighty chemical processes are at work, by which the juices of the earth and the elements of the air, the dew and the sunshine, are being elaborated for the sustenance of man.

So, God works in the hearts He loves. He does not strive, nor cry, nor cause His voice to be heard in the streets of the inner city. It is sometimes difficult to detect His working, and impossible to say, Lo here! or Lo there! His touch is so gentle; His voice so still and small; His breath so zephyr-like. When He is most at work within we think that we are making no progress, and even that we are going back. Comparing the experiences of some others with our own, we are inclined to imagine that we have not been the subjects of His spirit's work; or that His operations have come to a standstill because there is nothing sensible to record. The presence of the ozone in the air can only be detected by the most delicate tests, a faint color on a piece of litmus paper—that is all. And the presence of God in the soul is only apprehended when the bloom of perfect health becomes apparent as its result.—F. B. Meyer.



WALLET OF THE WEEK



A RUBBER LUNG is the newest addition to the assortment of artificial lungs which medical science has developed. It is an appliance which being strapped to the back or the stomach adheres to the body by suction. It is operated by raising and lowering a handle and its use is to produce artificial respiration and the stimulating of the muscles until they become strong enough to function without artificial aid. The appliance was developed by the E. D. Ballard Company.

* * *

THE TOTALITARIANISM of the Roman Catholic Church is posed in a listing of the cardinals, the supreme council of the Church. Of its fifty cardinals, thirty are Italian and Italy has thirty-four million people. Four are French, two are Spanish, two are German, two are American, and America has one hundred and thirty million people and more than twenty million of them Catholics. Belgium, Poland, Hungary, Portugal, England, Austria, Syria, Ireland, Canada, and Argentina have one each. Italy has the Pope into the bargain.

* * *

SEVENTY-THREE MISSIONARIES have embarked from the United States for posts in Africa and Asia in the past eight months, according to Dow J. Mickle, secretary of the Foreign Missions Conference. Of this number, thirty have gone out within the past few weeks. More men than women have gone because travel restrictions for women are greater than for men. In all cases there have been delays because it has not been easy to secure direct passage to ports of destination. The outlook brightens for an early strengthening of the missionary personnel on many fields.

* * *

AN ACCIDENT OF ARCHITECTURE is a term used to account for the fame of Pisa, a city of nearly seventy-five thousand inhabitants. This description refers to its beautiful bell tower which is about sixteen and one-half feet off center. The fame of Pisa really was achieved from 900 A.D. to 1400 A.D., during which time it was one of the cities which held maritime supremacy in the western world. It was the Pisan navy which kept the Saracens from overrunning Italy. The Pisans helped to take Jerusalem during the Crusades, and they established banks, warehouses and consuls in every western port.

* * *

IGNATIUS TIMOTHY TREBITSCH-LINCOLN was a son of an orthodox Jewish family of Austria, and his death in a Shanghai hospital on October 7 ended a strange career of adventure, politics, national citizenship, and religion. In the sixty-four years that he lived, he ran away from Berlin, became a Protestant, trained in Montreal at the Anglican seminary and became a Presbyterian missionary in Canada; then a German secret agent; next financial adviser to Marshal Wu Pei Fu of China, then adviser to Pu Yi, Jap puppet ruler of Manchukuo; and completed his hectic circle of change by becoming a Buddhist monk in 1926. As a Buddhist, he marches on toward Nirvana.

A TEMPERANCE DRIVE is being promoted by the Mexican Government against the consumption of "pulque" and other intoxicating drinks. Posters appearing in all parts of the country, pointing out the evils of intoxicating drinks, are reported to have substantially decreased the use of alcoholic beverages. It appears that the promotional activity is being conducted largely through the pupils of the schools under the direction of the National Committee Against Alcohol with the aid of the President of Mexico and the Department of Health.

* * *

GYPSUM, a material of lime content, was used by the Egyptians to line the vaults of the Pyramids and has long been used for making plaster of Paris. It is now being put to the new use of making moulds for metal castings. It is said that the smoothness and the high degree of accuracy of the moulds practically does away with the necessity for machining the castings, as is the case with castings formed in ordinary moulds. This does away with the need for precision tools and saves much time in making castings.

* * *

THE NONCONFORMIST CHURCHES of England have borne a consistent testimony throughout the war's progress against the unrestrained and unlimited drink evil. It has been, and still is, a menace to both the morals and the health of the English people; it has been responsible for a large share of the alarming delinquency and crime among youth; and it has caused the scandal of foodstuff waste while people go hungry. The liquor interests prosper while the country looks to the outside for a supplemental supply of food for bringing its ration up to standard.

* * *

USHANT ISLET is a quaint little dot of land off the western coast of France. It has approximately six square miles of flat surface and its rocky headlands have been a peril to shipping for centuries. It is twenty-five miles west of the harbor of Brest, and is only twelve miles from the French mainland. In much the same manner that Gibraltar guards the entrance to the Mediterranean, Ushant stands guard at the south side of the entrance to the English Channel. It was the scene of naval battles in 1779 and in 1794.

* * *

AMERICAN PROTESTANT CHURCHES are undertaking the tremendous responsibility of raising one million eight hundred and fifty thousand dollars during 1943-1944 for overseas relief and reconstruction. The Church Committee of Overseas Relief with its twenty member organizations will raise the money, which in turn will be distributed in the war areas by eight organizations: American Bible Society; Bureau of Inter-Church Aid; American Friends Service Committee; International Missionary Council; Y. W. C. A.; Y. M. C. A.; and the Church Committee for China Relief.

New Orleans

CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

LOUISIANA ANNUAL CONFERENCE

The ninety-eighth session of the Louisiana Annual Conference convened in First Methodist Church, Lafayette, on Tuesday evening, November 9, 1943, with Bishop A. Frank Smith in the chair. Following a brief preliminary service, the Sacrament of the Lord's Supper was administered. The Conference was then organized. Dr. R. H. Harper was elected secretary following the completion of the roll, and the staff of assistants was elected. Dr. D. B. Raulins, secretary of the Cabinet, read the nominations for boards and committees, and other matters preparatory to the work of the Conference were attended to, after which the Conference adjourned to meet at nine o'clock Wednesday morning.

Wednesday

The Conference met at the appointed hour and, following the devotional service, took up the schedule for the day. The first item of business on the agenda was the reception of the class into full connection, and that was followed by the call of the other classes. Eleven ministers were received into full connection. Only two were retired: Dr. N. E. Joyner under the age limitation, and Rev. C. F. Sheppard on account of impaired health.

After the completion of the call of the classes, the next business was a ballot for delegates to the General Conference, and Jurisdictional Conference. After several ballots the delegation was completed as follows: W. L. Doss, Jr., Guy M. Hicks, W. W. Holmes, B. H. Andrews, clerical delegates to the General Conference; and Dana Dawson, V. D. Morris, F. M. Freeman, R. R. Branton, and W. H. Giles, clerical delegates to the Jurisdictional Conference. Lay delegates to the General Conference: E. L. Walker, Mrs. J. B. Pollard, Mrs. G. S. Sexton, R. J. O'Neal, and to the Jurisdictional Conference: Paul M. Brown, J. J. Davidson, Jr., E. C. Gibson, Mrs. W. M. Ledbetter, and J. H. Carter.

Next the resolution for changing the time for the holding of the Annual Conference, postponed from the session a year ago, was taken up, and Rev. S. A. Seegers presented the matter in a brief statement, and the Conference voted to hold future sessions in late August, same to become operative in 1945.

Then followed the consideration of the "Resolutions and Recommendations of the Louisiana Annual Conference, Incorporated," also postponed from last year. This paper had to do with an active supervision on the part of the Conference of corporations through which various Conference interests are administered. A resolution was read by Rev. B. H. Andrews, W. L. Duren made a brief

statement and moved its substitution for the original paper, and Dana Dawson made a like statement in seconding the motion to substitute. The substitute resolution was then passed unanimously and without debate.

The afternoon session was occupied with routine matters and various addresses. A number of chaplains of the Army and Navy were presented and spoke of their work. Dr. B. L. Schubel addressed the Conference for the Missouri Corporation of the Board of Pensions, and as a representative of the Board of Education. Dr. Neal, president of Haygood Institute for Negroes, spoke briefly and breezily for his work and received a collection of \$151. This brought the session to a conclusion.

Dr. C. M. Dannelly was the invited speaker at the evening hour which was devoted to Lay Activities. Judge E. L. Walker, Conference Lay Leader, presided.

Thursday

The sessions of Thursday were taken up with many matters pertaining to the business of the Conference. Among these was the memorial service, in which memoirs were read for Cleanth Brooks, K. W. Dodson, B. F. Rogers, H. W. Bowman, H. N. Brown, Mrs. P. H. Fontaine, and Dr. Pierce Cline, a layman whose presidency of Centenary College for the past ten years, entitled him to be accorded a place among those remembered in this service.

The evening service was devoted to a consideration of the work of Missions and Church Extension. Dr. Franklin N. Parker presided and Dr. B. P. Murphy was the speaker of the occasion.

Friday

The Conference turned into the last day of the Conference with the major part of its work finished. Various reports were presented and passed, and the deacons and elders were ordained in the course of the morning. Some Conference interests were presented in connection with the reports, and the final items for the completion of the work of the session were transacted. The statistical reports were not ready but permission was given to make the tabulations a part of the record of the session, and the minutes were approved.

At this point Bishop Smith arose and made some brief but pertinent observations, following which he read the appointments for the year, and a very delightful session of the Conference passed into history.

Rev. W. H. Giles and his people left nothing undone for the comfort of the delegates. It should be said that the splendid entertainment was all the more praiseworthy because of the difficulties under which they were com-

pelled to operate. Along with the Methodists, the other churches shared in the entertainment and in the appreciation of the Conference.

ANTI-POLL-TAX AGITATION

It is not our purpose to indulge in political discussion as such, but we are interested in what appears to us to infringe upon the guarantees of Constitutional Government, and the right of individual states to establish such laws as are within the powers reserved to the states by the Constitution. We believe that the effort now being put forth is less a gesture of social interest than of dictation in the affairs of people who have a right to determine their own procedure in such matters, a right which has been recognized from the establishment of our Government. It seems to be part of the systematic encroachment upon American liberty which has already swept many of the safeguards of our heritage of freedom out of existence.

Louisiana has a no-poll-tax law, and it is our opinion that it has done more to promote political corruption than it has to safeguard individual freedom. It is not an academic question in Louisiana, but a matter of political and social experience. It is not easy to achieve constructive government, or to maintain a high standard of social righteousness where the balance of power is in the hands of a class of people who are too indifferent or too loosely connected with the social fabric to make a nominal contribution to the support of government. It means that they are just as indifferent to the issues of social life, and its whole tendency is to fashion a tool for the use of selfish and unscrupulous demagogues. The dollar-mark may operate as a bar to the exercise of the franchise, but its removal will not guarantee the social integrity of those who set so little store by the highest privilege and the most responsible and sacred function of political citizenship. In our opinion, the measure now pending before Congress is without benevolent intention and has little prospect of promoting either good government or social progress. We oppose it as ill-timed, autocratic, and as tending toward national despotism. We oppose it because we feel that it is a piece of political opportunism and an effort to do by negative means what other and more positive means have failed to accomplish. The values of citizenship must be written into character, not inscribed by political restraint. We are opposed to every form of national meddling in affairs which have been reserved to the states by the Charter which gave the national government, not the states, existence.

ANNUAL CONFERENCE

In the Methodist ministerial household the Annual Conference, spelled with capital letters, is the conference of the whole year that means most. Of course, the General Conference is the one that makes the laws, and ranks as tops in connectional Methodism. Election to it is still the highest honor in lay and clerical circles alike. Here the laws are passed that make Methodist polity; here the Discipline is revised and all the rules that concern the people called Methodists are laid down or revoked, rules which ultimately reach out to the remotest ham-

let or mountain cove and tell us what we have to do for the next quadrennium.



Dr. A. P. Hamilton

But greatest in the minds of many is that junior General Conference, known as the Jurisdictional Conference, because here the bishops are elected, and the office of bishop is the very *sine qua non* of earthly bliss to many of the rank and file, and highbrows, too.

The awesome peaks of Sinai hardly held the respect of the ancient sons of Israel any more than the giddy heights of the *mons episcopalis* do for the average Methodist today.

But to get back to our text, the Annual Conference. Here is where you will find the heart of Methodism. Here is where we live and breathe, and have our being. It is our typical Conference, and has been since the time of Mr. Wesley.

Who of us has not heard from childhood that famous story of how Mr. Wesley at Annual Conference lined out the old hymn, "Wrestling Jacob," soon after the death of his brother, Charles, and as he read the line, "My company before is gone," broke into sobs?

In the old days when the circuit-rider came to Conference, after meeting and escaping death in a thousand forms during the year, it gave his soul a sense of release to meet with his brethren and sing with tears running down his cheeks, "And are we yet alive, and see each other's face," and to partake of the Love Feast on Sunday morning. Yes, the General Conference might claim his head, but the Annual Conference had his heart, and still holds it. There are still enough privations and hardships in the Methodist ministry even in this streamlined age to start the tear and choke the voice when the modern circuit-rider looks into the eye and grasps the hand of his brother itinerants after a year's separation in different parts of the Lord's vineyard.

And what of the minister's household back in the parsonage? With what hope and fears commingled do they speed him on his Conference-bound journey! Only after the last payment on the quarterage has been brought in; sometimes in the form of a side of bacon or a jug of molasses with a corn cob as stopper. We used to be inclined to look askance at such payments in kind. But in these piping times of points and rationing who would scorn such gifts?

And most important of all, the Annual Conference used to be the scene of the year's greatest spiritual awakening and revival—a fact that, more than any other, made it the typical Methodist gathering. Here inspiration was gained for another year of challenge and spiritual victory. In the heart of many a pastor were lit, here, the fires which he was to carry back to his charge to spread among the multitudes of hungry souls groping for the light.

Is it too much to hope that we may somehow recapture the "lost radiance" of Methodism? And thus make the Annual Conference once more the source of power it used to be for all the succeeding months of the year?

A. P. H.

RECOMMENDATIONS TO THE LOUISIANA ANNUAL CONFERENCE

Whereas, efforts have been made or intentions expressed to revise the charters of the various corporations and institutions which are carrying the work of the Methodist Church in the bounds of the Louisiana Annual Conference, South Central Jurisdiction, the Conferences acknowledges with satisfaction and gratitude this spirit of cooperation on the part of our Conference institutions.

Whereas, it is desirable that as much as possible this work of amending and revising charters should follow a consistent and fixed policy, in order to guide and assist our various institutions in this task, the Conference makes the following suggestions and recommendations:

1. We respectfully request that the charter of every institution, organization and corporate body existing in the State of Louisiana under the auspices of, and for the benefit of, the Methodist Church be amended so as to provide:

(a) For the election of all directors, trustees, managers by the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, upon the nomination of the respective Conference Boards to which they are related; and so as to provide:

(b) That the said corporations, institutions and organizations shall be operated in conformity with, and all rules, regulations and by-laws and action of said organization shall be in conformity with, the Discipline, laws and regulations of the Methodist Church.

2. That the Board of Trustees of the Louisiana Annual Conference of the Methodist Church, South Central Jurisdiction, be hereby instructed to certify to the Conference when these several actions have been consummated.

3. Be it also resolved that the Conference hereby expresses its appreciation to our organizations, institutions and corporations for the evidences of cooperation in the carrying of these measures which are intended for the strengthening of the ties and the promotion of harmonious relations between the Conference and all its institutions.

TRIBUTE TO TOPISAW

By Albea Godbold

A Minister Descendant of John Felder

I congratulate the Felder community on one hundred years of noble history. On Topisaw and Bogue Chitto rivers in Pike county, Mississippi, there has developed during the past century as fine, clean, wholesome, lawabiding, honorable and pious a neighborhood as one can find anywhere. The people in this section are descendants of John Felder and a few other families of similar integrity and godliness.

John Felder was my great-great grandfather. He died twenty years before I was born, but I knew personally my great-grandfather, Gabriel Felder, and my grandfather, Ira L. Felder. My mother, Ella Felder Godbold, still lives, and at nearly 76 years of age is one of the oldest of the Felder family now with us in the flesh.

What has held the Felder community together and made its one hundred years of history worthy of remembrance? Without doubt, the answer is religion and the church. John Felder was a man of solid piety. He

gave the land for the Topisaw Campground, and he helped to build and support the church. He and his house followed the Lord. His children, and their children after them, have been, almost without exception, men and women who feared God and kept the commandments.

True Christianity is the greatest force for good in human life. This religion has been preached, honored and lived out in the lives of the people in the Felder community. The church at Topisaw, with its blessed ministry throughout the year, and the campmeeting, with its reviving power during the month of August, have literally moulded the community life and made it upright, neighborly, and godly.

I understand that Topisaw is the strongest rural church in the Mississippi Conference. May it continue to hold first place.

I pay tribute to the influence of the campmeeting in my own life. In my youth, I attended this significant religious function every year. Since that time I have worshipped in some of the most magnificent cathedrals ever built by human hands. But in none of them have I ever felt that I was more surely standing on holy ground or more truly in the presence of the Most High than when in a service under the tabernacle at the Campground. Topisaw is still a sacred place to me and, I am sure, to hosts of others.

In my youth I was told that no descendant of John Felder had ever been convicted of crime. I hope that the same can still be said of this fine family.

Ours is a noble ancestry. Ahead of us were men of faith, honor, integrity, and true neighborliness. May we keep the faith of our fathers and bequeath the noble heritage to those who come after us.

May God's blessings rest upon the Topisaw Methodist church, the annual campmeeting, and the community, as they celebrate one hundred years of worthy achievement. May the year 2043 find the church and the campmeeting still flourishing and witnessing to the power of the gospel to save from sin and to build character that will endure while the ages roll.

A REPORT ON THE REVIVAL HELD IN FAYETTE

I hesitated about writing this report. I did not want to appear to brag; such is not the purpose of the columns of our Advocate. But I believe I would be doing you an injustice, as well as failing God to some extent, if I did not lend you the encouragement of the results of the revival held at Fayette this year—August 22-29.

Rev. Andrew F. Gallman did the preaching, and God unusually endued his messages with power and conviction. No limitations as to method or procedure were placed upon Bro. Gallman. The altar filled on several occasions. At the close of the last service I invited all who had definitely accepted Christ during the revival to kneel at the altar. It quickly filled, for between twenty and thirty, all but one of whom were already members of the church, had previously found him at the same altar. I then asked the parents, for many at the altar were young men and women, and Christian friends who would back them up in their new stand for Christ to come and stand behind them. About twenty-five came. Of these parents and friends, over twenty raised their hands in promise to establish family altars in their homes. The service

closed with a prayer by Bro. Gallman, dedicating lives and homes to God.

Is it lasting? Our Sunday night services have averaged about 70 since the revival; before the revival 35 or 40 was the average; 12 was a good crowd at the Youth Fellowship before; about 25 is the average now. We had our 8-12 out at the mid-week prayer service previously; now it seldom falls below 30, about half of whom are young people, and almost all of whom will pray in public. I am reasonably sure that family altars were not the order before the revival. On a proposition I made recently, after a message on "Why a Family Altar?" about 25 came forward, indicating they either had a family altar in their home or would establish one. I know that a goodly number have been established since the meeting, for I have assisted in establishing some. And I do not believe it is over yet.

Immediately following the revival there was started a campaign to raise sufficient funds to completely remodel the church auditorium. To date, over \$4,500 has been raised, and it is believed the goal of \$5,000 will soon be reached. On top of a much increased budget, the church is paying its entire askings for World Service for the first time anyone can remember.

And it all ties in together. A good revival gives impetus to the whole program. Yes, it really happened at Fayette.

M. H. WELLS, Pastor.

FIFTH SUNDAY SERVICES

Dear Dr. Duren: Tell the fellows to give that unlucky 5th Sunday to the charge lay leader. Where they have two churches, let them alternate. Where they are near enough, let them have joint meetings.

We have been doing this the past year. The last Sunday before Conference was the 5th, and the attendance was like Easter.

Our lay leader is superintendent of Church School, teacher of a class of boys, and State Senator. He has been pinch-hitting for the preachers at Cleveland, Rosedale, Ruleville, Rome, and for his own pastor.

He has private business enough to keep some of us "too busy," but he has time to look after repairs and improvements at the church and parsonage. One thing he does seem to be a little short on—time to complain about things. When the children want him they call him "Oscar Wolfe."

You may pass this along if you think it worth anything to anyone.

WALTER W. JONES.

LEESVILLE, LA., PARSONAGE BURNED

The parsonage at Leesville, Louisiana, was burned to the ground on last Friday. Rev. A. A. McKnight and his wife were on the way to the Conference at Lafayette when they received the information that their home had caught fire and burned with almost a total loss of the contents. We are not informed as to what insurance was carried, but it is stated that Brother McKnight lost practically all that he had. A collection was taken to assist him in tiding over the disaster. We presume that a full account of the incident will be furnished later.

Knowledge, like everything else of the highest value, is not to be obtained easily.

—Arnold.

CONFERENCE NEWS AND PERSONALS

Rev. J. L. Cady, retired member of the Louisiana Conference, who has been living at Crowley, La., is now located at 1340 Grand Avenue, Beaumont, Texas.

Sgt. D. H. Boddie, son of Rev. and Mrs. D. B. Boddie, of Morgan City, La., who has been stationed at Camp Wheeler, Ga., is now at Fort Leonard Wood, Mo.

Chaplain A. M. Ellison expects to attend the Mississippi Conference on detached service and visit his parents while so doing. Mrs. Ellison plans to live in Gulfport, Miss., until the war is over.

Chaplain L. R. Nease, Jr., adds to a business note: "By the time this reaches you Conference will likely be in session. This will make the second session of the Louisiana Conference that I shall have missed, and I do 'miss' them." For his information, the label on his paper will be changed, as soon as the mailing list can be revised.

The Board of Trustees and Faculty of Scarritt College for Christian Workers, Nashville, Tenn., announce the inauguration of Hugh Clark Stuntz as President of Scarritt College on Monday, November 15. Bishop Paul B. Kern, president of the Board of Trustees, presided and made the presentation of the new president.

OSYKA AND FERNWOOD CHARGE

We are closing the year on the Osyka and Fernwood charge in a most excellent way. Every item of the church budget will be overpaid at the forthcoming Annual Conference at Jackson, Miss., November 18.

Without exception, the churches are in better condition, in many ways, than ever before, and are moving forward to greater things in the task of strengthening the Kingdom of God in this section of our great Conference.

It has been a high privilege to serve among these warm-hearted people. They have made it easy for us to serve them. "We thank God and take courage."

Blessings upon you in your labors of love, I am,

HILARY S. WESTBROOK, Pastor.

GIFTS FOR CHILDREN IN COLORADO, NOT IN JAPAN

A million Methodist women thank Walter Winchell for the correction he made, both in his syndicated column and broadcast, of an erroneous Associated Press dispatch to which he had previously given wide circulation.

Mr. Winchell, without other comment than a caption, "Remember Pearl Harbor Department," quoted an A. P. item from the Holyoke (Mass.) Transcript Telegram describing an offering which the New Hampshire Methodist Conference Women's Society of Christian Service took as being destined for Japan where Christmas gifts for Japanese children were to be purchased.

Investigation by the director of Methodist Information, and others, revealed the true purpose of the offering, viz: to buy gifts for little tots in a relocation center in Granada, Colorado, virtually all of whom are American citizens. The reporter from the

paper in Concord, N. H., where the meeting was held, was not present when the matter was first discussed and jumped at conclusions. The Associated Press learned of the error and teletyped a corrective to their member papers a few hours after sending out the story, but not before the Holyoke paper had gone to press.

The efforts of Methodist officials to have the misleading story corrected met with full cooperation from the editors involved, the Associated Press, Mr. Winchell himself, and his sponsor, the Andrew Jergens Company. While the retraction of a damaging error might seem only normal, Mr. Winchell's fairness and courtesy in using some of his limited time to right a wrong for which he was not personally responsible is eliciting numerous letters from appreciative Methodist women throughout the country.

Commentator Arthur Hale, on his own initiative, also corrected the story in his "Confidentially Yours" broadcast over the Mutual Network, November 2.

RESOLUTION

Whereas, the Rev. B. H. Andrews, district superintendent of the Lake Charles District, Louisiana Conference, having served the allotted term of six years in that important office, will, at the approaching session of the Annual Conference, be assigned to other fields of spiritual activity, and

Whereas, the present regular session of the fourth quarterly conference of the Abbeville, La., charge, being the last session of the fiscal year for this charge to be presided over by Bro. Andrews, and,

Whereas, the official board of the Abbeville charge, recognizing the faithful and efficient performance of the duties pertaining to the office in a partisan and Christian-like manner, and by such performance of duty has endeared himself to the pastor in charge, as well as all officers and members of the Abbeville church, therefore, be it

Resolved, that we do hereby express our deep and sincere appreciation and extend gratitude to the Rev. B. H. Andrews for the faithful and efficient performance of the duties which devolved upon him as presiding officer. His leadership has added materially to the advancement of the Lord's work in this church and we regret his going; be it further

Resolved, that we do hereby pray that the Heavenly Father richly bless Bro. Andrews personally, and in his work, and grant to him many years of useful, happy faithful ministry in the Lord's Kingdom covering any field of labor to which he may be assigned, meriting the same spiritual suc-

cess and advancement that the Lake Charles district has enjoyed under his leadership. Be it further

Resolved, that this resolution be spread on the minutes of this quarterly conference, a copy be given to Bro. Andrews, and a copy be sent to the New Orleans Christian Advocate for publication.

Respectfully submitted,

V. L. CALDWELL,

Chairman of the Board of Stewards:

G. P. SLEDGE,

Secretary of the Board of Stewards.

THANKSGIVING AND THE METHODIST HOME

Dear Friends:

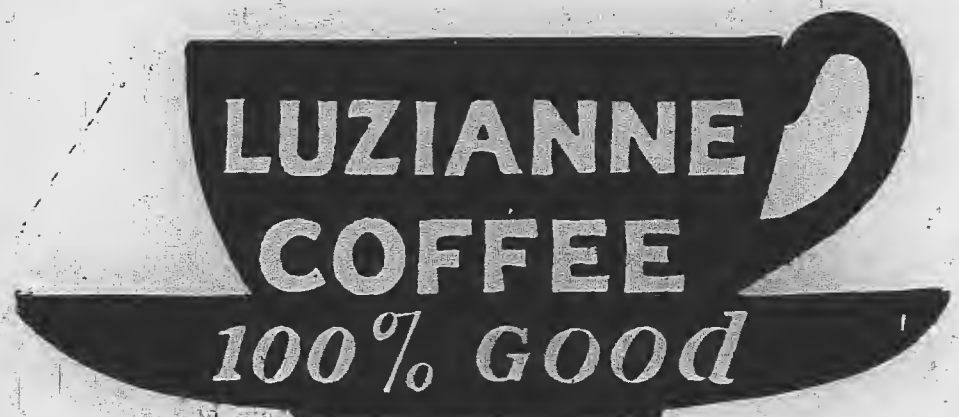
It is a happy situation that Thanksgiving has developed into what was originally intended. We used to think of this day of appreciation in terms of groups of nations and the larger the combined number returning thanks for God's blessings, the greater seemed the sense of acknowledgment.

But today, as it should be, Thanksgiving is a more personal matter and individuals have taken upon themselves the pleasurable task of thanking God for His love, His grace and His kindness to His people. If the motives that prompt your daily remembrance of the children in the Methodist Orphans' Home could be inoculated into the lives of all creation, greed and hate would disappear, war would be abolished, and the Prince of Peace would be universally acclaimed.

Nowhere in the wide world can the personal Thanksgiving or the personal plea be more plainly felt than in an institution whose commission is the care and development of those who, through unfortunate causes, have been deprived of the supervision and training of the home where the mother and father are the directors.

Children have a much better insight into certain things than adults. Their very natures being fresh from God are uncontaminated and their joys and their sorrows are pure and instinctive. A small measure of meal to a child is a greater boon than a talent of gold to an adult.

My pleasure and my joy have been to witness the smiles and to hear the unspoken words of the children when their friends remember them, especially at this universal Thanksgiving period of the year. The date on the calendar may mean little to the innocents, but they seem to have a foreknowledge of the coming of the times set aside for special observation. Thanksgiving day or week or month has a hallowed meaning



in their hearts and they look forward to the remembrance of their friends.

Our Methodist people, and their friends, are responsible for the fires that light the eyes and burn in the hearts of the children in the Methodist Orphans' Home. Your gifts and your donations, whether in money, clothing, foodstuffs, soap-wrappers, or anything that spells welfare for the children, have made little humans happier and have charged them with spiritual and physical strength throughout the days.

Free cars on most of the railroads throughout our state will run through your town from November 19th to December 6th. If you have not appointed your "Orphanage Committee," please appoint a "Solicitation Committee," and make your contributions most liberal. Please remember, if you cannot send food, clothes, supplies or feedstuff, send us money, as we are supplied with sufficient points to secure what is needed in the care of our children. Mark all donations, "The Methodist Home," and please do not omit placing your name on donation sent, as we always delight in sending acknowledgment for all contributions sent the children.

Remember, our needs are great. If you cannot send food and clothing, a portion of your means, in whatever form, will be "bread cast upon the waters." A channel of love will be opened and through it will pour the contents of homeless children's hearts. Children's prayers and Thanksgiving will go up to the Throne through the medium of the friends who remember them at this time of the year.

It is my personal, sincere assurance that our children think of you in fondest terms. They look to you for whatever it is in your power to give and their thanks and mine have already taken wing and are traveling fast to anticipate your continued and deeply appreciated good will.

Yours sincerely,
FRED J. McDONNELL,
Superintendent.

RESOLUTIONS—MRS. O. B. HUGHES

Whereas, God, in His love and wisdom, has seen fit to call from our midst our beloved member, Mrs. O. B. Hughes, and

Whereas, the Woman's Society of Christian Service of the Itta Bena Methodist church is grateful for her beautiful Christian life and influence and for the happy associations through the years. Our lives have been made richer by having known her and the memory of her devoted life will always linger with us. Therefore, be it

Resolved, first, that we bow in humble submission to God's will, and

Resolved, second, that we extend our deepest sympathy to the devoted family, and pray God's richest blessings of comfort upon them, and

Resolved, third, that a copy of these resolutions be placed on the minutes of the W. S. C. S. and a copy sent to the family, and a copy be sent to the New Orleans Christian Advocate.

The Itta Bena W. S. C. S.,
MRS. L. E. BARRENTINE,
MRS. R. T. HOLLINGSWORTH,
Committee.

After polishing brass articles such as buttons and buckles, coat them with colorless nail polish to protect and preserve the luster. Colorless nail polish serves well to protect and waterproof bottle labels.

WITH THE PASTORS

USING THE HYMNAL: CONGREGATIONAL SINGING

By Charles O. Ransford

The Methodists have not only given the world a new religious experience, but a new hymnology. Their new life in Christ broke forth in songs of praise to His name. A new hymn book was required to record their experiences and to contain their hymns. Every period of advance in Methodism has been marked by the publication of a new hymn book.

The personal experiences of Charles Wesley were expressed in song. Every sermon he wrote was appended by a new hymn.

From 1739 to 1785 Charles Wesley produced no less than 4,644 hymns. The people of every denomination sing them. His hymns are among the first translations in all mission lands. Wherever Christ's name is known Charles Wesley's hymns are among his first interpreters.

The hymns of the Wesleys have made the Methodist faith and experience universal. They speak the common language of every creed and doctrine.

The Methodist Hymnal now everywhere used contains fifty-four hymns by Charles Wesley and seven hymns and translations of hymns by John Wesley.

John Wesley prepared for his co-workers in the ministry a modest hymn book. Every itinerant carried his hymn book in his saddle bags. He lined the hymns and taught the assembled worshipers, and soon all Methodist converts by heart knew all the hymns. The wilderness and the solitary places were made glad by their hymns of praise.

Singing is essentially a part of religious worship. The Hebrews first knew God in their tabernacle worship as they sang their inspirational psalms and hymns. There were chief singers in all congregations. The patriarchal fathers led their households in singing. Every synagogue had its own cantor.

Singing is not a prelude, nor an interlude, nor a gap-filler in a religious service. Singing is religious worship, prayer, and praise.

The worshiper approaching the altar of God sings:

"Come, Thou Fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise,
Teach me some melodious sonnet
Praise the Mount! I'm fixed upon it;
Sung by flaming tongues above;
Mount of Thy redeeming love."

Some folk speak of lively songs. There are such, but some are not strictly worshipful. True hymns of the Christian faith are always lively because they give expression to a living faith and joyous praise.

The hymn book in the congregation will be just what the leaders of worship and preachers make of it. Some pastors permit their congregations to select any sort of song book instead of a Methodist hymn book. This ought not to be. The Methodist hymn book has done more to interpret and make intelligible to the congregation the Methodist experience than much preaching.

An awakening in song and praise in any congregation will be a prelude to a revival of religion. It is doubtful whether any congregation can have a revival until the people from their hearts begin to sing God's praise.

Limiting the number of hymns in public worship is a serious mistake. Anthems by the best trained choir cannot take the place of the religious uplift to a congregation in hymn singing. The united praise of a large congregation is like the music of heaven.

Every preacher should conscientiously study his hymn book and for every service make a careful selection of his hymns. The people really enjoy singing and will respond to his leadership. With new religious experiences in their hearts, they will bring a revival to the church.

"THROUGH THE AGES ONE ETERNAL PURPOSE RUNS"

What follows has nothing to do with beasts of the field or birds of the air. It has to do with the men and women among whom we live and of whom we are a part. Its purpose is to face actual facts in these troubled times when religions and morals sometimes seem to be steadily fading out of our national life as redeeming factors. Shall we become confirmed pessimists, offensive cynics, or is there another side to the picture, and have we a right to believe that there is more good in the world than evil, and so think and live accordingly?

There are in this land of ours, it is safe to say, at least 130 million people. From the office of American Prison Association we learn, through direct correspondence, that there are today in our State and National jails and prisons, penitentiaries and reformatories, approximately 119,118 men and women—that is, out of the entire population of 130 million, only one-tenth of one per cent have been found guilty of such offenses and crimes as have caused their conviction and imprisonment in our State and national jails.

From the Census Department in Washington, we learn that the number confined in city and county jails, and workhouses, added to those in our national and state prisons, adds to the one-tenth of one per cent practically one-hundredth of one per cent.

How often do we think of the tens of millions who, out of their meager earnings and savings, help support our churches, our innumerable charitable organizations throughout the land; or of that multitude of humble, lowly women who, at the close of a hard day's work, drop in to some unfortunate neighbor's home to care for a sick mother, it may be, and her child? The deeds of such bring no glaring headlines in our public press, but the evildoer, the lawless disregarder of his fellows' rights—the story of his crime is front-page news, from sea to sea.

Ought we not to think oftener of this side of the picture—this side where the many millions of law-abiding, kind and humane people are living out their lives, remembering that it is only nine-tenths of one per cent of these 130 millions who are spending their days behind the bars of our prisons, our jails and our reformatories?

Judge of humanity's progress not by decades or centuries, but by the thousands of years of man's history—from the caveman to the man of today—and then we may confidently hold to our faith in that

"One far-off divine event
To which the whole creation moves."

—Our Dumb Animals.

You can judge a pilot in a storm, a soldier in a battle.—Seneca.

PERSONAL NOTES AND INCIDENTS

The Mississippi Conference, the last of our patronizing Conferences to meet, is now in session at Jackson, Miss., and will continue through Sunday.

Dr. W. A. Tyson, who now begins his sixth year at Tupelo, Miss., is very happy in his work and begins with the faith that this may be the best year yet in his splendid pastorate at that place.

Rev. J. H. Felts writes that he is greatly improved and that those competent to express a judgment think that he may soon be stronger than he has been at any time since his breakdown several years ago.

Mrs. Frank C. Collins, wife of the pastor at Gilbert, La., was called to the bedside of her mother who is very critically ill in California. On account of the absence of Mrs. Collins, Bro. Collins failed to reach the Conference in session in Lafayette.

Rev. W. R. Goudebeck, retired member of the North Mississippi Conference, did not take work at the recent session of that Conference. He is moving from Corinth to 203 Fifth Avenue, Cleveland, Miss., where he will make his home for the future.

Rev. Hubert A. Gibbs, pastor at Istrouma, La., began the year by the dedication of his church. Rev. R. R. Branton, the former pastor, preached the sermon, Dr. W. L. Doss, Jr., read the ritual dedication, and Revs. J. A. Alford, J. H. Bowdon, W. H. Royal, and H. L. Johns took part in the service. Rev. W. H. Royal preached on Sunday evening.

The Methodist Challenge, successor to Bob Shuler's Magazine, carries as a part of the masthead: "Published in defense of the Methodist EVANGELICAL position in matters of doctrine and to promote true Methodist EVANGELISM." Volume 1, Number 1, gives every indication of a militant crusade for the ends announced.

Reports to the recent session of the Louisiana Conference indicate that our church indebtedness is rapidly approaching the vanishing point. We are on the way to the complete liquidation of the debts which have greatly embarrassed our work for more than a decade, and plans for future expansion are commendably cautious, but they are also forward looking as shown by the savings now being made for needed improvements.

The retired preachers' fund of the Missouri Conference has non-productive investments in the sum of sixty-eight thousand dollars, and the income since 1930 has been cut from \$9,000 to \$5,000. One investment in the sum of \$17,457.50 is in an undesirable business of Kansas City and was recently appraised at \$7,500—a loss of approximately ten thousand dollars. These figures are from the report of the Conference Trustees.

LOUISIANA CONFERENCE APPOINTMENTS

ALEXANDRIA DISTRICT

R. R. Branton, District Superintendent
Alexandria—B. C. Taylor.
Ball—W. F. Ragsdale.
Boyce—J. E. Selfe.
Bunkie—A. W. Townsend.
Campti—J. L. Lay.
Colfax—J. M. Alford.
Elizabeth—Brooks M. Waggoner.

Ferriday—J. H. Sewell.
Glenmora-Melder—A. D. George.
Jena—W. F. Roerts.
Jonesville—J. A. Knight.
Lecompte—F. J. McCoy.
Marksville—R. E. Carter.
Melville—Clyde Shaw.
Montgomery—Lula Wardlow.
Mount Zion—Tillman Brown.
Natchitoches—Carl F. Lueg.
Oakdale—J. C. Sensintaffer.
Opelousas—E. C. Dufresne.
Palestine—J. B. McCann.
Pineville—R. M. Bentley.
Pollock—David McCartney.
Rochelle—G. H. Corry.
Sicily Island—H. B. Teer.
Trout-Goodpine—J. J. Davis.
Tullos-Urania—Jerome Cain.
White's Chapel—J. A. Jones.
Weaver—Murrell Gunn.
Winnfield—H. B. Hysell.
Chaplain U. S. Army—W. F. Howell.
Chaplain U. S. Navy—R. W. Faulk.
Chaplain U. S. Navy—T. T. Howes.
Chaplain State Hospital—R. M. Bentley.
District Missionary Secretary—F. J. McCoy.

BATON ROUGE DISTRICT

W. L. Doss, Jr., District Superintendent
Amite—A. T. Law.
Angie—C. J. T. Cotten.
Baker—Harry D. Watts.
Baton Rouge:
First Church—L. N. Stuckey; assistant—J. B. Koelemay.
Istrouma—H. A. Gibbs.
North Baton Rouge—D. T. Williams.
University—W. E. Trice.
Blackwater—J. P. Bonnacarrere.
Bogalusa:
Columbia Street—T. V. Peters.
Elizabeth Sullivan Memorial—G. W. Pomeroy.
Clinton—Fred S. Flurry.
Covington—J. C. Rousseaux.
Denham Springs & Slaughter—R. H. Jamieson.
Fisher—H. B. Crammer.
Franklinton—Ira W. Flowers.
Gonzales—Allie Ellender.
Greensburg—R. T. Pickett.
Hammond—H. D. Marlin.
Jackson—W. B. Hollingsworth.
Kentwood—A. P. Boyd.
Live Oak—O. C. Stapleton.
Lottie—C. M. Morris.
Pearl River—To be supplied.
Pine Grove—J. R. Strozier.
Plaquemine—E. E. Sylvest.
Ponchatoula—H. T. Carley.
St. Francisville—M. D. Felder.
Springfield—A. W. Coody.
Tickfaw—P. W. Sibley.
Walker—E. W. Corley.
Zachary—B. A. Galloway.
Chaplain U. S. Army—H. B. Varner.
Chaplain U. S. Army—J. L. Beasley.
Chaplain U. S. Army—Wesley Ralph Cain.
Chaplain U. S. Navy—Luther L. Booth.
District Missionary Secretary—B. A. Galoway.

LAKE CHARLES DISTRICT

Guy M. Hicks, District Superintendent
Abbeville—Otis W. Spinks.
Bell City—C. W. Rodgers.
Cameron—B. F. Roberts.
Church Point—Harold Hine.
Crowley—C. E. McLean.
DeQuincey—W. T. Gray.
DeRidder—D. W. Poole.
Ebenezer—C. J. Thibodeaux.

Eunice—A. A. Collins.
Gueydan—C. W. Quaid.
Hornbeck—E. H. House.
Indian Bayou—A. M. Martin.
Iowa—Sam Nader.
Jeanerette—Harley McCall.
Jennings:
First Church—E. P. Drake.
Tabernacle—J. W. Waltrip.
Kinder—T. D. Lipscomb.
Lafayette:
First Church—W. H. Giles.
Davidson Memorial—W. H. Giles.
Lake Arthur—J. W. Waltrip.
Lake Charles:
First Church—J. H. Bowdon.
Simpson—E. R. Haug.
Leesville—A. A. McKnight.
Many—R. T. Pynes.
Merryville—W. C. Barham.
New Iberia—R. H. Staples.
Raymond—C. B. Krumnow.
Rayne—D. F. Anders.
Sulphur—L. E. Douglas.
Vinton—J. A. Bell.
Welsh—W. H. Bengtson.
Westlake—Martin Hebert; assistant, A. D. Cavanaugh.
Chaplain U. S. Army—Don Wineinger.
Deaconess Rural Work—Sheila Nuttall.
Chaplain Charity Hospital, Lafayette—W. H. Giles.
Chaplain St. Patrick's Hospital, Lake Charles—Martin Hebert.
District Missionary Secretary—D. W. Poole.

MONROE DISTRICT

H. M. Johnson, District Superintendent
Bastrop—J. B. Harper.
Bonita—J. D. Huff.
Collinston—Ollie H. Jones.
Columbia—W. R. Wendt.
Columbia Circuit—Lea Joyner.
Delhi-Crowville—E. L. Tatum.
Gilbert—F. C. Collins.
Grayson—G. A. LaGrange.
Lake Providence—A. C. Lawton.
Mangham—J. P. McKeithen.
Mer Rouge—F. A. Matthews.
Monroe:
First Church—A. M. Serex.
Gordon Avenue—W. C. Mason.
Stone Avenue—I. L. Yeager.
Newellton—W. A. Reeves.
Oak Grove—J. E. Hearne.
Oak Ridge—J. F. Dring.
Olla—E. M. Mouser.
Pioneer—C. L. Moore.
Rayville—J. H. Midyett.
Sterlington—H. E. Pfost.
Sunrise—I. A. Patton.
Tallulah—H. A. Rickey.
Watproof—C. M. Hughes.
West Monroe—P. M. Caraway.
Winnsboro—O. L. Tucker.
Wisner—W. H. Carroll.
Chaplain U. S. Army—M. D. Fulkerson.
Chaplain U. S. Army—Wm. J. Reid.
Superintendent Good Samaritan Home—J. R. Downs.
Missionary to Korea—J. M. Norris.

NEW ORLEANS DISTRICT

W. W. Holmes, District Superintendent
Berwick—T. F. King.
Donaldsonville—W. W. Perry.
Franklin—W. D. Milton.
Golden Meadow-Lockport—C. B. Powell.
Houma:
First Church—A. S. Hurley.
French Mission—L. A. Bodie.
Lutcher-Reserve—S. J. McLean.
Morgan City—D. B. Boddie.
New Orleans:

Aldersgate—Robt. B. Crichlow.
 Algiers—Donald M. Risinger.
 Canal Street—J. T. Harris.
 Carrollton Avenue—Elmer C. Gunn.
 Church of the Redeemer—Phillip Palotta.
 Chalmette—J. W. Booth.
 Eighth Street—Dana Dawson, Jr.
 Felicity—W. D. Boddie.
 First Church—N. H. Melbert.
 Gentilly—C. R. Hardy.
 Gretna—A. R. Hoffpauir.
 Munholland Memorial—Karl Tooke.
 Napoleon Avenue—R. H. Harper.
 Parker Memorial—E. B. Emmerich.
 Rayne Memorial—H. L. Johns.
 St. Mark's—R. L. Clayton.
 Second Church—A. L. Smith.
 Slidell—M. S. Robertson.
 Chaplain U. S. Army—Oakley Lee.
 Chaplain U. S. Army—Alvin P. Smith.
 Chaplain U. S. Army—Oliver Risinger.
 Chaplain U. S. Army—David Tarver.
 Chaplain U. S. Navy—J. E. Reaves.
 Chaplain Charity and Marine Hospitals—J. A. Alford.
 Director Religious Education, First Church, Texarkana—Ruth Nuttall.
 Professor Candler School of Theology—F. N. Parker.
 Editor New Orleans Christian Advocate—W. L. Duren.
 Superintendent Memorial Mercy Home-Hospital—J. G. Snelling.
 District Missionary Secretary—K. B. Tooke.
 Deaconess St. Mark's—Emma Vogel.
 Deaconess MacDonnell School—Ella K. Hooper.
 Deaconess MacDonnell School—Lillie Hendricks.
 Deaconess MacDonnell School—Elizabeth Covington.

RUSTON DISTRICT

D. B. Raulins, District Superintendent.
 Arcadia—R. M. Brown.
 Athens—B. P. Durbin.
 Bernice-Dubach—J. W. Ailor.
 Bienville—To be supplied.
 Calhoun-Downsville—A. G. Taylor.
 Chatham—J. T. Garrett.
 Choudrant—C. L. Elliott.
 Claiborne—R. H. Hearne.
 Clay-Ansley—Jack Shaw.
 Cotton Valley—J. W. Lee.
 Eros-Antioch—F. L. Hearne.
 Farmerville—J. F. Stone.
 Gibsland—N. E. Joyner.
 Haynesville—Louis Hoffpauir.
 Heflin-Brushwood—A. M. Wynne.
 Hodge—J. F. Kilpatrick.
 Homer—V. D. Morris.
 Jonesboro—J. B. Grambling.
 Lisbon—Jeff Paul.
 Minden—B. H. Andrews.
 Quitman—Roy Grant.
 Ringgold—E. W. Day.
 Ruston—J. J. Rasmussen.
 Shongaloo—Percy Hoffpauir.
 Sibley—Rex Squyres.
 Simsboro—L. P. Moreland.
 Springhill—W. D. Kleinschmidt.
 Chaplain U. S. Army—Wm. O. Byrd.
 Chaplain U. S. Army—R. E. Walton.
 Chaplain U. S. Navy—Beverly E. Bond.
 Superintendent Louisiana Methodist Orphanage—C. B. White.
 Superintendent Emeritus—R. W. Vaughan.
 Deaconess Student Work, Louisiana Tech—Florence Jones.
 Missionary Secretary—J. W. Ailor.

SHREVEPORT DISTRICT

A. M. Freeman, District Superintendent.
 Belcher-Gilliam—J. W. Matthews.

Bossier City—J. F. Wilson.
 Coushatta—S. S. Holladay.
 Grand Cane—W. L. Watson.
 Greenwood—A. D. St. Amant.
 Hall Summit—To be supplied.
 Haughton-Doyline—F. H. Harrison.
 Ida-Hosston—Thurmon Spinks.
 Logansport—W. O. Lynch.
 Mansfield—M. S. Monk.
 Mooringsport—Van Carter.
 Oil City—Marvin Corley.
 Pelican—James Stovall.
 Plain Dealing—L. A. Carrington.
 Pleasant Hill—T. J. Holladay.
 Provencal—To be supplied.
 Rodessa—Jack Cooke.
 Shreveport:

Broadmoor—R. Leonard Cooke.
 Caddo Heights—L. W. Smart.
 Cedar Grove—G. A. Morgan.
 First Church—Dana Dawson.
 Mangum—C. K. Smith.
 Noel Memorial—F. N. Freeman.
 Park Avenue—S. A. Seegers.
 Wynn Memorial—B. D. Watson.
 Summer Grove—S. S. Bogan.
 Vivian—Bentley Sloane.
 Zwolle—D. L. Dykes.
 Chaplain U. S. Army—A. F. Vaughan.
 Chaplain U. S. Navy—Al M. Brown.
 Chaplain U. S. Navy—George Pearce, Jr.
 Chaplain U. S. Navy—James T. Whitaker.
 Professor Centenary College—R. E. Smith.
 Educational Executive Secretary—G. W. Dameron.
 Chaplain Charity Hospital—R. T. Ware.
 Deaconess First Church—Grace Gatewood.
 Deaconess Business Girls' Inn—
 District Missionary Secretary—Van Carter.

METHODIST SERVICES BUSY IN CROWDED CHUNKING

By W. W. Reid

"All departments of the Methodist Hospital in Chunking are full to overflowing due to the strain of the war and widespread malnutrition," reports Dr. C. Bertram Rappe, Methodist missionary-in-charge in this crowded West China city. "Tuberculosis is increasing rapidly."

"At our Sanatorium, located on the mountains amid beautiful surroundings, we have seventy-six tuberculosis patients and have had some remarkable cures. On the invitation and help of the Government we are now expanding the capacity to one hundred beds."

"At our hospital staff meeting recently the Ministry of Social Affairs submitted a proposition that we set aside forty more beds for children and promised to give us the necessary equipment and to help with the running expenses. The war has brought about an unusual amount of sickness among the children of the poor, hence this appeal. This expansion will mean an extra lot of work to an already overworked staff, but when such faith is shown in us we cannot but accept the challenge and do our best."

"Recently diplomas were granted to a class of sixty-six in the Chi Chin High School and to a class of thirty-five young men and women in the Chiu Chin Commercial College. This last-named institution is comparatively new and this was the first graduating class. 'Chiu Chin' means 'Seeking the Highest.' There is such a demand for well-trained young people of character and ability that each one of these graduates was offered two or three positions. This speaks very well for the institution and will result in a larger number of applications for admission in the fall."

"Fifteen years ago there was an intense persecution of the church and of all Christian institutions. Today our institutions are turning people away and our churches are crowded. Grace Community Church (new since the war), where I worship most of the time, has outgrown its present place of worship. Recently Bishop Chen of our Church baptized the youngest son of Generalissimo Chiang Kai-shek. The Generalissimo had the son read Dr. Fosdick's 'The Meaning of Faith,' saying, 'You must know what you believe.' Then he presented him with the same author's 'The Meaning of Service,' calling his attention to the fact that if he wanted to be a real Christian he must learn to be of service. Lastly, before the boy left for the front, he gave him a Bible, admonishing him to read it daily as he would need its inspiration and guidance."

"Famine has taken a fearful toll of lives in Honan and Kwangtung Provinces, but we here have sufficient to eat. There are many things which cannot be had at any price, but we are learning that there is much with which we can do without and that a simple life is good for us. In the more than two years that I have been back in China, all that I have purchased outside of my food is a fifty-cent fan."

"The housing problem in this great city is as difficult as that of Washington, D. C. We now have twenty-two organizations on this campus. All are overcrowded. Therefore, I am now superintending the erection of four new buildings. One is an apartment house for families of our college faculty; another is a school building for the first two years of Junior High; and two are for the use of the Embassy. In between times I attend meetings of several relief organizations of which I am treasurer, listen to heart-rending appeals and decide on grants. Then there are scores of visitors to be seen. Having lived here for thirty-five years, people think I know it all. They come for every conceivable reason, things having nothing to do with my work, and all must be seen and helped if possible...."

"Works of reconstruction and rehabilitation are in progress everywhere, and in this I am happy to say that the Chinese have the help and support of American experts. It takes courage and stamina to do this in the midst of a war that has been going on for six long years. Seldom has the world seen finer examples of faith, courage and fortitude than the Chinese have exhibited. It is a privilege to be associated with them."

QUARTERLY CONFERENCES

(In part)

Columbus Dist.—First Round
 First Church, Columbus, Nov. 21, a.m.
 Central Church, Columbus, Nov. 21, p.m.
 Macon Station Nov. 28, a.m.
 Shuqualak, at Shuqualak, Nov. 28, p.m.
 Chester, at Nebo, Dec. 5, a.m.
 Ackerman, at Ackerman, Dec. 5, p.m.
 Brooksville, at B., Dec. 12, a.m.
 Artesia, at Artesia, Dec. 12, p.m.
 V. C. Curtis, D. S.

WHEN IN NEW ORLEANS
 SHOP AT HOLMES
 New Orleans Oldest and Best
 Department Store
 CANAL STREET N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Anything, God, but hate. . .
I have known it in my day,
And the best it does is to scar your soul
And eat your heart away.
We must know more than hate.
As the years go reeling on,
For the stars survive
And the spring survives. . .
Only man denies the dawn.
God—if one prayer be mine—
Before the cloud-wrapped end . . .
I am sick of hate and the waste it makes—
Let me be my brother's friend."

* * *

The Price of an Enduring Peace

We hope that those societies which failed to use the program, "The Price of Enduring Peace," on November 11th, will use it as a program at some other meeting during this month—or in the early part of 1944.

This program challenges us as church women—women of all faiths and creeds—and follows the trend of all the studies being made by our societies and the church at large.

What price will you be willing to pay for an enduring peace?

We think it would be interesting if each woman who has a son, or brother, or husband, in the armed forces would write and ask him to tell her what he thinks should be done, when the guns cease firing, to ensure an enduring peace. Not what he thinks should be done to win the war, but to win the peace. These letters might be used in a discussion group.

Many boys are learning to appreciate the time and money which "Mother" has put into the missionary society through the years, as, in far-away places, they find the foot-prints of the missionary.

* * *

Advance Information

Dear Co-workers:

We wish to share with you some of our concerns as we approach the end of another financial year. During the first and second quarters we had an increase in finances from regular Conference income for appropriations of about \$135,000; the third quarter shows a decrease in this same column of about \$23,000, which leaves us an increase for the three quarters of \$112,000.

Under normal conditions we might feel that this was making progress, but these are not normal times. Since the appropriations

for the year were made living expenses have greatly increased. Every one of our institutions in America finds its food costs soaring. We cannot feed one hundred children today on what it took to feed them one year ago. Our responsibilities are vastly multiplied in war-ridden countries. For example, we must add \$5.50 a day to the salary of every missionary in China just to meet the cost of the barest necessities of life. See The Methodist Woman for December for further data in telegram form.

We all like advance copy of important news, hence we share with you some vital information which will appear on a special page in The Methodist Woman, illustrated by a thermometer. Please relay to your local societies at once:

"Financial Temperature—Woman's Society of Christian Service"

We cannot sing the Lord's song on a pre-war budget.

Let us close the year with our pledges fully met and overpaid.

Appropriations for the year.....\$3,471,643.00

Total income for three quarters

from Conferences for calendar

year\$2,213,235.48

From other sources\$ 159,783.55

\$2,373,019.03

Amount which must be raised

during last quarter of this

year\$1,098,623.97

What can you do about it?

1. Scrape your Conference treasury bare except for cultivation funds.

2. Give honorary memberships for Christmas (missionary? Deaconess? Officer? Oldest member?)

3. Urge every member to express personal thankfulness by additional gifts.

Methodist women, make this hour of extremity your hour of opportunity and give that others may live!

Yours in fellowship of service,

MRS. J. D. BRAGG,

President;

INA DAVIS FULTON,

Treasurer;

MRS. V. F. DEVINNY,

Secty. Organization & Promotion.

* * *

What Does "Paid in Full" Mean?

At the beginning of each year our society makes a pledge to the Conference. This pledge includes a number of items:

1. Conference pledge (undirected).
2. Scarritt College.
3. Wesley Houses.
4. Bethlehem Center.
5. Rural Worker.
6. Cultivation Fund.

Suppose your society made the following pledge:

Conference pledge	\$150.00
Scarritt College	25.00
Wesley Houses	10.00
Bethlehem Center	5.00
Rural Worker	5.00
Cultivation Fund	2.50

Total.....\$197.50

Your society may pay \$197.50, but it will not be paid "in full" unless the money was itemized as we have illustrated. All money sent to the Conference treasurer which is not itemized is credited to "Conference pledge." So, in making out the report for the treasurer be sure to state to which item the money is to be credited.

Some societies make a practice of sending in one-fourth of their Conference pledge each quarter, then taking certain other items, one a quarter—or two. This divides the special items.

Let's check and see which items we have not paid, so we can be marked "paid in full."

It is thrilling to hear of the "over and above" gifts which are being made throughout our Conference; our treasurer writes that already \$3,000 has been given in Life Memberships, nearly a thousand dollars more than was given all of last year, and many women are being made happy by the gifts to missions in their name.

The Week of Prayer and Self-Denial offering will possibly be larger than last year, but it does not apply on the total of our Conference pledge—it is an "over and above" gift.

* * *

Resolutions

Whereas, we, the members of the Woman's Society of Christian Service of the New Augusta charge, desire to extend to Mrs. H. B. Hilbun our deep love and appreciation for her faithfulness to our society these four years.

Whereas, we feel that we have been greatly benefited under her capable leadership as president of our W. S. C. S. the past two years.

Whereas, we have received inspiration from her gracious manner, charming personality and generous hospitality in the parsonage home, and that she is held in high esteem by each member of our society. Therefore, in token of our appreciation, be it

Resolved, that a copy of these resolutions be given Mrs. Hilbun, a copy spread upon the minutes of our society, and a copy sent to the New Orleans Christian Advocate.

Respectfully submitted,

MRS. R. L. MCKAY,

MRS. C. O. BACKSTROM,

MRS. R. M. O'NEAL

October 30, 1943.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Corinth, Miss., Nov. 8, 1943.

Dear Women of the North Mississippi Conference:

I am wondering if we realize the grave responsibility that living during such days as these places upon us. I am wondering if we consider seriously the privilege that is ours in helping build for world peace.

Women have a place all their own to fill, and when we speak of the status of women we do not refer to the old idea of "equal rights." We have a very special responsibility to see that all things that affect us will really help us to be a contributing force in lifting the standards of living in our homes, our communities, and in the worldwide social order.

"Ye have not chosen me, but I have chosen you, and ordained you that ye shall go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." We belong to God, and as we become more aware of this fact, and as he becomes more real to us and takes central place in our lives, we will want a part in his work. Let us be prepared for that work—for any service we may be called on to render for the good of mankind and for the glory of God.

There has never been a time when real homes were more necessary to the stabilization of our nation than now. May God help us to make our homes what they should be! There are those in our communities who are starving for gestures of love and friendship and who need, perhaps, just the word of encouragement that some of us may be able to give. May we follow the example of Mary in showing this hospitality. Services that afford spiritual strength for facing tasks of the day are necessary. Someone must lead them. Perhaps some of us should be the Lydia of the occasions. We may be called, as were the women at the tomb, to "Go, tell my disciples." Some will be the Carrie Parks Johnsons of tomorrow to blaze the trail in interracial understanding, and certainly each of us should do her best in helping lay the foundation of the peace for which our Saviour died that the world might know.

Many are the ways in which we may serve in his name, but no one can do her best unless she is prepared. That is our need today. So, let us study our work and be prepared to answer the call that is sure to come to us. May we in our own field, wherever that may be, be interpreters for God so that we may hear him say, "She hath done what she could."

I am hoping to hear from the chairman of Status of Women in each local society before the year closes. You will find listed below a number of questions. Please answer them in your report.

MRS. W. R. McCORMACK,
Status of Women Chairman.

1. Number of members in your local society
2. Number of meetings held during year
3. Average attendance
4. Have you a copy of the Status of Women Handbook?

5. Number of times you have reported your work in your local society

6. Are you making a scrapbook of activities of women of your society?

7. Have you made a survey of your church women to discover potential abilities?

8. How did you make use of this survey?

9. Have you noted a better understanding of the work in your society?

10. Number of members on official board of your church

11. Number of women members on this official board

12. Have you had a study class, using the Status of Women as the subject?

Please report any activities engaged in under the leadership of your committee on Status of Women.

* * *

Dear Mrs. Ratliff:

I thought you might be interested in hearing that Wood Junior College lost no time in getting started on the appointed date, and we are now in our seventh week of school, and faculty and students have gone to work with a real zest. If we cared to compile unusual facts about our group we could, for, to begin with, we are from ten different states. We have two brides and one bride and groom.

Under direction of Mrs. Waggoner, fall care of shrubs and roses, and general campus landscaping, is going forward. If any of you would like to add to our campus shrubs and flowers, I suggest you write Mrs. Waggoner.

The first issue of our student paper, "The Breeze," is off the press, and proves the ability of our editor and her group of helpers.

Our Chapel programs so far have been entertaining and inspiring. For our Armistice Day our new Service Flag was dedicated. We shall also observe Week of Prayer in Chapel.

Some changes that are definite improvements have been made in our Chapel. These were done at the suggestion of the Departments of Music and Religion, so that our a cappella choir may share more definitely in our Friday chapels. Come over some Friday at ten o'clock and hear them.

Miss Martha Waggoner is leaving on the 29th to enter Millsaps College. We shall all miss her, for she is truly a real part of our Wood Junior College family.

A few boxes of supplies have come in and have found hearty welcome.

If plans now under way are successful, you who come next summer will probably find a different kind of drink of water, as Mr. Waggoner feels that the company who is to do the work will find really good water.

We wish all of you could see our campus now, for it is really beautiful as it is taking on its fall colors. And, too, our roses have been very pretty this fall. Come by sometime to see us.

With all good wishes for you and your work, I am

Sincerely,
SALLIE PARNELL.

FAVORITES

Anton Dvorak, the great composer of hauntingly beautiful Czech music, loved the chirpings of feathered friends so well that he made bird sounds the main theme of his First Movement in his attractive composition, the G major quartet.

But of all birds, pigeons were Dvorak's special favorites. He gave more time to them than to any other interest outside of his music and his family.

In his garden, the great musician raised pigeons. His care of them was his favorite topic of conversation. Whoever enjoyed hearing about his pigeons, endeared himself to the great composer immediately. If he were entertained at dinner where the host unwittingly served pigeons at the meal, Dvorak would at once leave the dining room. He was known to have done this on more than one occasion.

When the composer visited the United States, he enjoyed nothing so much as a walk through Central Park and a visit with the pigeons there. It helped to alleviate his spells of homesickness. He frequently had chats with them just as one would have with a person.

In 1896, in Vysoka, Dvorak composed music to the words of Erben's poem, "Wood-pigeon," which resulted in an ambitious symphonic offering. Another gem of musical charm, as were so many of this Czech composer's works. And it gave him the opportunity of actually immortalizing his feeling for his beloved pets.

In the "Woodpigeon," Dvorak imitated perfectly in musical effects the language of his favorites, both tame and wild. Only an intimate friend of pigeons could have made so matchless a translation of their feelings.

Needless to stress the humane aspects of Anton Dvorak's character. Kindness toward one type of pet bespeaks understanding of the needs of all dumb creatures.

—Mary Agnes Colville.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

"Once more the liberal year laughs out
O'er richer stores, than gems of gold."
Except the Lord build the house, they
labor in vain that build it.—Ps. 127:1.

Harvest Time

The year is fast coming to a close. Are we ready? If not, then let's get busy. So much depends upon how we close out the year. Not only must we meet all obligations and responsibilities for this year, but we must be actively concerned with setting the house in order for the coming year.

This has been a good year this far. Have we done our best? If not, there is still time. "Do the best you can, with what you have, where you are, today."

Some "Do's" for Fourth Quarter

1. Observe the "Week of Prayer and Self-Denial" with an offering.
2. Check your society by "The Seven Keys to Progress."
3. Wherever possible, observe "World Community Day" with the excellent program material prepared for same.
4. Send all reports on time.
5. Renew subscriptions and secure new ones.
6. Pay Mission Pledge, and Cultivation Fund in full.
7. Elect officers for new year.
8. Send list of officers to district secretary as soon as elections are held.
9. Plan Study Program for new year.
10. Order new program material, record books, Revised Guide, and Officers' Hand Books.

Echoes from Over the District

"Week of Prayer a blessing in every way."

"Women of all faiths are entering into the program planning of World Community Day."

"The study, 'We Who are America,' is what a lot of us have been needing."

"We miss the zone meetings when we do not have them."

"We have made Mrs. So and So a Life Member."

The district secretary welcomes any of the above echoes. Write her of the progress of your society, and call on her when you feel she might help you.

Zone Work

Mrs. W. R. Whitaker is a new zone leader for Zone 3. New as a zone leader, but by no means new in the work of the Church and being very active in her own society, she has taken hold of zone work with the same zeal and enthusiasm. This page will carry one of her programs and another is already planned for November 19 at Downsville.

Zone Leaders—Ruston District

1. Mrs. L. I. Gaddy, Springhill, La.
2. Mrs. A. E. Woodard, Ringgold, La.
3. Mrs. W. R. Whitaker, Farmerville, La.
4. Mrs. John C. Michaud, Hodge, La.

5. Mrs. F. M. Hood, Simsboro, La.

Local societies: If you would like to have the zone meeting, ask for it.

Zone Meeting—Calhoun, La.

The meeting was called to order by the zone leader, Mrs. W. R. Whitaker.

Song—"Guide Me, O Thou Great Jehovah."

The house was in order for nomination of a zone secretary.

Mrs. J. F. Stone was elected.

Devotional—Mrs. A. G. Taylor.

Roll Call: Each society was asked to answer with the number present and to make a short report.

There was no unfinished business.

New business.

It was decided that the societies in this zone would present one life membership to a member in this zone before Annual Conference. Mrs. A. G. Taylor was appointed to be in charge of details in connection with this.

The district parsonage fund was discussed and the zone secretary was instructed to write to Mrs. S. B. Ritchie with regard to this fund.

It was unanimously decided to have another zone meeting this year. Downsville was selected tentatively as the place, and the secretary was instructed to contact Mrs. Robert McGehee, president of the Downsville W. S. C. S., for consent and notify the other societies of arrangements. It was decided that each society present be asked to contact one of the societies absent before the next meeting and urge that they be present. These societies are to be notified as to which they shall contact later.

Mrs. McDonald and Mrs. Laskey gave a report on the Adult Camp at Caney Lake.

Song—"A Charge to Keep."

"Importance of all the Work of the Society," Mrs. Laskey.

Prayer in remembrance of boys in service—Mrs. Whitaker.

Report—Mrs. McDonald, district secretary.

Introductions.

Announcements.

The minutes were read and approved.

Song—"My Faith Looks up to Thee."

Worship—Mrs. Meredith.

Benediction—Mrs. Hicks.

Zone 2—Meeting

Zone 2 of the Ruston district, Mrs. A. E. Woodard, leader, held its third quarterly meeting in the Ringgold Methodist church. The program was as follows:

Soft music, Mrs. H. E. Davenport; Silent prayer; Song, "Are Ye Able?" led by Mrs. Ellis Martin; Prayer by Mrs. L. D. Kinard; Welcome, Mrs. G. R. Weaver, Ringgold; Response, Mrs. P. T. Lowe, McIntyre; Spiritual Life Work in Societies, Mrs. Wynn, Heflin, Mrs. W. J. Cox, McIntyre, Mrs. G. R. Weaver, Ringgold.

Following these discussions, a signed covenant was entered into by the members to observe daily devotion at 9 a.m. and read daily the Upper Room; also distribute five copies during the fourth quarter.

At this time a very unusual occurrence took place. Mrs. Hamilton Wilson was presented a Life Membership by her husband.

H. Wilson, and family. Mrs. W. A. Givens received one given by her husband and sister, Mrs. E. B. Gillon. Mrs. E. B. Gillon was presented one by her sister, Mrs. W. A. Givens. Mrs. A. E. Woodard was recipient of one given by her husband and children, Mr. and Mrs. E. S. Woodard and Mrs. Robt. Mitchell, Jr., and friends of the W. S. C. S. This makes six adult memberships given this year, the other two being Mesdames C. J. Frye and Mrs. G. O. Thomas.

The quiet hour was indeed a treat to all present.

Vocal duet, "Moment by Moment," Mr. and Mrs. Lavelle Kennedy; Poem, "Does This Mean You," Mrs. Marshall Pearce, Heflin; Piano Solo, "Liebestraum," Mrs. H. E. Davenport; Vocal Solo, "Hold Thou My Hand," Mrs. Ellis Martin; Poem, "When I Met My Master Face to Face," Mrs. E. B. Gillon.

Devotion on Faith, Rev. J. J. Rasmussen, Minden; Consecration hymn, "I Surrender All," Mr. and Mrs. Lavelle Kennedy; Benediction, Rev. Mr. Wynn, Heflin.

Week of Prayer

Ruston, Homer, Jonesboro, and Hodge give an interesting report of the observance of the Week of Prayer. In each of these, the programs were so planned that the W. S. G. could enter into the services.

Homer closed the observance with a "Love Feast," ably led by Mrs. Guy Kinnebrew.

Jonesboro held a Spiritual Life Retreat on Sunday afternoon, all the women of the church being invited to attend.

Ruston's program follows:

Monday afternoon—

In connection with the Mission Study for the afternoon the devotional from the Week of Prayer program, entitled "The Kingdom Without and Within," was used.

Wednesday—10:30 a.m., 2:30 p.m.

10:30-11:20: Quiet Hour—Mrs. Hicks.

Theme: "The Sweet Singers of Israel," a beautiful service of music and the reading of some of the Psalms filled this hour.

11:20-12:00: Presentation of Foreign Specials: Meditation, Mrs. Nixon; China, Mrs. Nellson; Malaysia, Mrs. Fuller; Burma, Mrs. Ben Smith; Philippines, Mrs. Cunningham.

Presentation of Sacrificial Offering—\$195.

Prayer of Dedication—Mrs. Cole.

12:00-1:00: Covered dish luncheon.

1:00-2:30: Presentation of Home Projects. Meditation, Mrs. W. F. Manning.

Six students from Tech presented in a most interesting way the six home projects.

1. Leisenring Community Center.

2. Acadians in Louisiana.

3. Community Centers for Negroes.

4. Wesley Center at Norfolk, Va.

5. Ponca Indian Mission.

6. North Barre Community House and Chapel.

MRS. WALKER McDONALD,

Secretary Ruston District.

The worst agony I know is to lose Christ and then attempt to keep up the camouflage with an empty heart.—Gipsy Smith



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 21, 1943

By Rev. W. C. Newman

CHRISTIAN STANDARDS OF HONESTY

Lesson Text: Exodus 20:15; Leviticus 19:11, 13; Luke 19:1-10, 45-46.

Golden Text: Thou shalt not steal.

—Exodus 20:15.

A group of small boys in our town have become habitual thieves. It is a shocking thing. They are driven out of stores; they have stolen from people who have gone to great trouble and expense to help them; they have become a serious problem before

they have reached the teen age; and there is no prospect for them except the life of criminals.

But I wonder who are the real thieves in this instance? The "accident" of birth robbed them of the environment and the training of a Christian home; unworthy parents robbed them of a child's divine right to be respected; an indifferent society, city, county, and state

government, found no way to handle them except as mature criminals are handled; and the church has done nothing to evangelize them for Christian training and living.

There Are Few Honest People

Since practically every citizen of this community belongs either to society, the church, or government, or to all three, the conclusion is that nearly all of us have been dishonest toward these little boys who must suffer terrible consequences as long as they live.

For honesty is not merely a matter of how one acquires property or money. Honesty has to do with every single phase of a man's life; with his thinking, his conscience, his motives, his citizenship, his relations with other people, his religious duty, his time, and his influence.

So true is this that one had better not lightly boast that he is an honest man. It is one of the most difficult of all virtues to attain.

From Whom We Steal

The simple definition of stealing as "tak-

Now Many Wear

FALSE TEETH

With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wobbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath.) Get FASTEETH at any drug store.

ing something that belongs to another" is, like all oversimplified ideas, a very dangerous basis for building a life philosophy. And it is dangerous because in the popular mind we confuse ownership with possession. What a man has is his, we think.

But this is not true. For one thing many of us have possessions for which we never worked a day, while many another person has worked like a slave, and has received little. Some of us have too much for our own good, more than we could ever use honestly, while others have so little that they haven't a dog's chance to make a decent life. And some of us have made what we have by the labor of others, because we have set up a false standard of values in our world which decrees that certain kinds of labor are "menial" and unworthy of adequate remuneration.

One of the most commonly heard complaints among my people today is that wages have risen so high that Negroes and poor white people will not any longer work for us at the old, unfair prices. We cannot get cooks any longer for three dollars a week, 43 cents a day.

We begrudge the good fortune which makes it possible for the poor to improve their condition because thereby we must either pay more of our money for servants or else do our own work.

We do not have to go to a man's house or store or bank, and knock him in the head and take his money in order to steal. We may simply set up an unfair and unjust system by which a man, or a group of men, or a race of men do not receive the same justice we want for ourselves.

We steal from all whose suffering, or poverty, or labor helps to make us richer, while they are willfully denied the sharing of our privileges.

Queer Inconsistency

There are among us some who would not for any price steal money from a cash drawer, or corn from a crib, but who have no hesitancy about taking all of God's blessings without even returning thanks to him who is the giver of all we have; or who benefit by the work and influence of the church in their communities, but give the church none of their time and little of their money.

Yet they would be indignant at the suggestion that they are not entirely honest.

So easy it is to steal, either from God or man; so hard is it to be really honest, even with one's self, that this eighth commandment ought to be "in thine heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when thou risest up."

God is looking for men who are big enough to be small enough to be used in a big way.

—Religious Digest.

WISE OR OTHERWISE

By Rev. James H. Felts

"DeMarigny Wins Acquittal, . . . But Jury Recommends Deportation," would seem to be a very unusual verdict. He didn't murder his wife's father, but his conduct and character unfit him for citizenship.

Blessed is the man who can suffer financial collapse without spiritual loss. Equally blessed is the man who can realize great financial income without spiritual loss.

Did you ever think what the "smart fellows" would do if there were no ordinary fellows to make a living for them!

The man whose "hair is whitening unto its last pillow" should at least be tolerant and generously kind.

Putting God at the center of men's thinking requires such an attitude to God and men as to be easily understood.

It isn't easy to teach others to believe what you yourself do not hold with definiteness.

This statement was found in our Conference Organ of August 5, 1943, "Combination Worker Wanted." In my boyhood days a "combination horse" brought top price.

If it is patriotic to fight the black market why isn't it equally patriotic to fight the "bootleg market?"

If you haven't judgment enough to care for yourself you should at least be courteous enough not to worry your friends about it.

Since old age has come my way I have made this addition to my prayer life; "Lord, deliver me from transparent broad-mindedness."

True or false? A bishop should respond to all calls regardless of his health.

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SORE THROAT

Caused by Colds

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GIVE ear to my words,
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2 Hearken unto the voice of
my King, and my God: for
will I pray.
3 My voice shalt thou he

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Name stamped in gold on cover—25 cents extra

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Navy blue covers. Order NA-NTP	50¢

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Khaki. Order TN-16P	\$1.00
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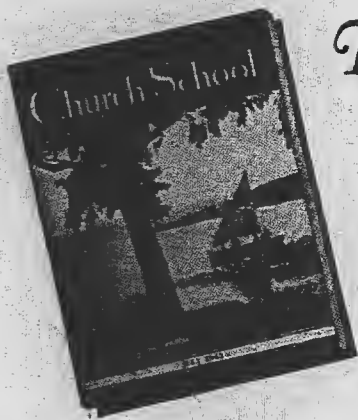


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EVERY teaching help—lesson comments and interpretations, teaching plans, articles on teaching problems, suggestions for conducting class sessions! Here teachers of intermediates, seniors, young people, and adults find the very best Bible scholarship

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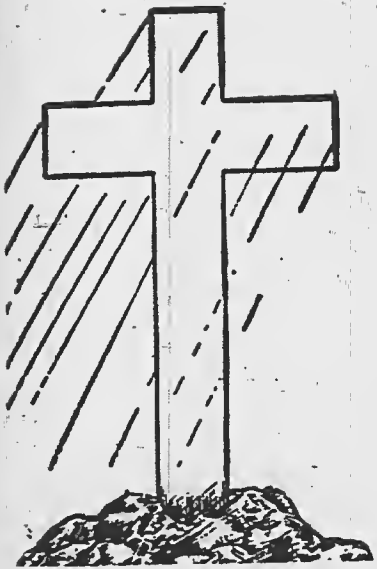


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CHRISTIAN ADVOCATE



THE LIVING CHURCH

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellowmen are dear, and duty is close beside us, and God is over us and in us. We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "be careful for nothing but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;" for that, and that alone, is peace.—Phillips Brooks.

THE PRAYER-ROOM TODAY

I thank Thee, Lord, for the comfort of knowing that the presence in which I ever stand is the presence of infinite Love. Yet help me not to presume. Let me see a little of Thy vision of what I am meant to be, Thy grief at what I am. Set me free from the love of men's praise that I may more eagerly long for Thine, and from the fear of men's blame that I may fear only to be unworthy of Thy love and disappointing to Thy heart. Amen.

Thanksgiving Day

By Will Carleton

We thank Thee, O Father, for all that is bright—

The gleam of the day and the stars of the night,

The flowers of our youth and the fruits of our prime,

And the blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—

The sob of the tempest, the flow of the tear;

For never in blindness, and never in vain,

Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, of all, for the power

Of aiding each other in life's darkest hour;

The generous heart and the bountiful hand,

And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be,

For hopes that our future will call us to Thee.

Let all our eternity form, through Thy love,

One Thanksgiving Day in the mansions above.



WALLET OF THE WEEK



THE ISLAND OF MALTA, for a long while the most-bombed spot in the world, has petitioned for a new constitution to make it a fully self-governing partner of the British Commonwealth of Nations. The island had self-government from 1921 to 1936, when it was reduced to a Crown Colony. This is said to have been made necessary on account of the interference of Vatican and Facist influences, which made it impossible to hold orderly elections. What the outcome of their petitioning may be is not indicated in the report.

* * *

AMERICAN STORAGE TANKS, located at strategic coastal points and naval outposts, are bombproofed and lined with thiokol synthetic rubber to prevent the alkaline in the concrete construction from gumming the high octane gasoline the tanks are to hold. These enormous tanks are designed to store large quantities of gasoline for use by the armed forces and it is important that they be bomb-resistant and that the octane number shall not be lowered by the change which would be affected by alkaline absorption from the tank walls.

* * *

COEDUCATION IN SOVIET RUSSIA has been abolished for boys and girls between the ages of twelve and eighteen years. This means that all secondary schools will be for either boys or girls, not for both sexes, except for small country schools where the maintenance of separate schools would be impracticable. Primary grades will still be coeducational. Under the new system, girls will be taught subjects particularly applicable to family life and the making of a home. Boys and girls will continue to meet in holiday camps, clubs, and pioneer movements.

* * *

ROMAN CATHOLICS in Wisconsin are not overlooking the meaning of country people in the developments of the future. A meeting of representatives of the National Grange and the Farmers' Union was participated in by the National Catholic Rural Life Conference and many non-Catholic delegates. Msgr. Luigi G. Ligutti, Executive Secretary of the Rural Life Conference, was a leader in the meetings. What the Catholics are doing in Wisconsin others should be doing throughout the whole country. Country people drawn into the swirl of urban life will need the fortification of both religion and educational culture.

* * *

GRATUITIES FOR RESTAURANT SERVICE are an insignificant thing to the patron of cafes and hotels, but in the aggregate it is really big business. Miss Grace E. Smith, President of the National Restaurant Association, estimates that the total sum paid in "tips" during 1942 was not less than two hundred million dollars. This amounts to nearly nine per cent of the cost of food and service. In European cities such gratuities are expected by theater ushers, elevator operators, and even for drink service at soda fountains. It is one of the nuisances of tourist travel.

CHURCH ATTENDANCE SURVEYS have developed rather eccentric and apparently contradictory trends in various sections of the country. According to estimates of the Ministers' Union of Rhode Island, war conditions have caused a sharp falling off of church attendance except in a small percentage of neighborhood churches. This was accounted for by army and industrial enlistments. In the midwest section an increase in church attendance is explained by a seeking of solace and anchorage in these times of stress and change.

* * *

THE THREE IDENTIFICATION TAGS for Army Chaplains were C (Catholic), P (Protestant), and H (Hebrew). This oversimplified classification went well until there appeared theological distinctions which had not been anticipated. The new factors were various branches of the Greek Orthodox religion. In order to preserve the distinction between Roman and Greek Catholics, it was necessary to add another religious marking for chaplains not included in the original Army dog tags. O (Orthodox) was added at the suggestion of the emissary of the "Ecumenical Patriarch of Constantinople."

* * *

AN EXPERIMENTAL FARM CENTER has been established on a small tract of land along Sarasota Bay on the West Coast of Florida. The object of the center is to bring about the exchange of plants between the United States and China. The project is under the direction of the staff of Lignan Agricultural College, where experiments are being conducted in the growing of the Lychee, the Matai, Chinese ginger, Chinese vegetables, and the Canton rose with the view to introducing them into this country.

* * *

GRACE EPISCOPAL CHURCH, in lower Broadway, has experienced a strange evolution in its 100 years of history. In architecture it has developed from a frame structure to the present rather ornate piece of Gothic architecture. In theology it has journeyed from a low-church congregation with liberal leadership to the staunch championship of social service. Originally it was the church of the elite of that communion, including names of many nationally famous people. It was at the altar of that church that the marriage of P. T. Barnum's midgets was celebrated in 1863, in the presence of a capacity house. It raised a furor in New York religious circles.

* * *

DR. GEORGE A. BUTTRICK has been named chairman of the special Committee of Conscientious Objectors recently set up by the Presbyterian Church, U. S. A. The committee is to serve as a link between the Church and Presbyterian C. O.'s. Dr. Buttrick is a former president of the Federal Council of Churches and one of the most eminent ministers of the nation. His leadership of such a committee is a guarantee that it is to be no tangential and unconstructive enterprise. He will doubtless render a great service to the conscientious objector and to the nation.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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EDITORIAL

WOODEN INDIANS

Just before reading the appointments at the recent session of the Louisiana Conference, Bishop Smith made some remarks in which he made us of our caption and other figures which we are using here. He is in no way responsible for our elaboration of his suggestion. He was only using the immobilized Indian Chief as an illustration of facts and attitudes in church life. The wooden Indian is a symbol of ecclesiastical liabilities, unchurchly attitudes, and unorthodox interpretations of truth. The label is not always used, neither does every reference include all groups which belong to such a classification. Whatever the immediate reason for using the figure, all other manifestations of the disarmed energy and terror of pioneer days are not far to seek.

Wooden Indian applied to a preacher means a "dud" in ministerial effectiveness. The designation usually omits a consideration of his virtues and exaggerates his deficiencies. He is not personally popular, and is classed as a poor propagandist and lags in the promotion of the church program—especially its financial phase. As often as not, devotion to evangelistic ends and spiritual fervor are totally disregarded in estimating his value. The Indian at the cigar store had an invisible meaning, or he would not have been there. But the preacher thus described is looked upon as a liability and often no real effort is put forward to account for his presence or contribution.

Along with this type of preacher, we place the cash-register layman. The "Wooden Indian" preacher is the surest element in Methodist polity for discovering and placing on exhibition the selfish, calculating, and utterly unspiritual layman. He seizes upon the "minimum salary" declaration, which a board is expected to make, to write in his own selfish desires by saying that the salary will be a certain figure for a particular man, but five hundred dollars less for all others. Such a layman is just another wooden Indian in the work of the Kingdom—a dummy simulating the terrors of Sinai and the passion of Calvary, but in reality bound to a local doorstep and ruled by selfish ambitions.

Of the wooden Indian type are certain men with critical conceits, who presume upon position or prestige as authority for the propagation of critical and streamlined interpretations of the charter of our religious life. Just as the Chief at the door of the cigar store has been robbed of the dash and energy of his savage career, so they offer us their impotent and redecorated wooden Indians, going nowhere and offering nothing either satisfying or constructive.

In our opinion, cash-register laymen and gilded pipers of the arrogant nothings of human conceit and a godless culture are justly entitled to be ranked with the ecclesiastical "duds" of our day—wooden Indians all, emotionless, and devoid of the energy and passion of a militant faith. Ecclesiastics, laymen and teachers alike, need a better grip upon the things of God, a baptism of the Holy Spirit, and a thoroughgoing reconsecration to the passion and ideals which made a place for Methodism in the Christianity of the last two centuries. On one side we need to know that heroics of martyrdom are not spiritual immolation, and on the other, that intellectual smartness is not vital piety.

QUESTIONS AND ANSWERS

There is a feeling among a great many people that common knowledge of the Bible is not as widespread as it was in former days. It is the great book of all the ages and should have a place in our daily reading and study. Just for pastime, I am submitting a few questions



B. P. Brooks

to test your knowledge. These questions are of the objective type emphasized at present by armed forces authorities. The answers will be found at the bottom of this column or elsewhere in this issue of the Advocate. Each question merits five points. I suggest that a grade of 60 indicates a fair knowledge of the Bible, 70 average, 80 good, 90 excellent. Don't look at the answers until you have tried all these questions. If the reader likes this type of program, others will follow. Answer each question with one or two words.

1. Who committed the first murder mentioned in the Bible?
2. Who is the generally accepted author of the Pentateuch (the first five books of the Old Testament?)
3. How many books are there in the Old Testament?
4. Is the book of Hezekiah in the Old or New Testament?
5. Were all the original twelve apostles Jews?
6. Was the first Christian Martyr a Jew?
7. What Old Testament hero was sold for twenty pieces of money?
8. For how many pieces of money was Jesus sold?
9. According to our calendar in what year was Jesus born?
10. About how old was Christ when crucified?
11. How many "wise men from the East" visited

Jesus while He was still in the manger at Bethlehem?

12. Who was Emperor of Rome at the time Christ was put to death?

13. How many days was Jesus in the tomb following his crucifixion?

14. To whom did Jesus first appear after his resurrection?

15. What man had the oldest father and the oldest son who ever lived?

16. Who were the natural grandfathers of Jesus?

17. Are Noah's Ark and the Ark of the Covenant the same?

18. What Biblical character was said to be "without father, without mother, without descent?"

19. How many persons definitely mentioned in the genealogy of Christ were not Jews?

20. Whose daughter was Noah?

Answers

1—Cain. 2—Moses. 3—39. 4—Neither. 5—No. 6—No. 7—Joseph. 8—30. 9—4 B. C. 10—33. 11—Unknown. 12—Tiberius. 13—1½. 14—Mary. 15—Enoch. 16—(a) Hedi (b) Jacob. 17—No. 18—Melchizedek. 19—Four. 20—Zelophehad (Num. 26:33).

B. P. B.

MISSISSIPPI ANNUAL CONFERENCE

The one hundred and thirty-first session of the Mississippi Annual Conference convened in Galloway Memorial Methodist Church, Jackson, Mississippi, on Thursday, November 18, 1943, with Bishop J. Lloyd Decell in the chair. After a devotional service including the Sacrament of the Lord's Supper, Rev. W. B. Jones, secretary of the last session of the Conference, called the roll and the organization was completed. Rev. S. F. Harkey was elected secretary and Rev. W. B. Jones secretary emeritus. Revs. George H. Jones, A. W. Wilson and H. B. Hilbun were elected assistants along with R. F. Moore and the staff of statisticians.

The first item of business was the call of the class of the second year, and the admission of seven ministers into full connection. Then the Conference proceeded to the balloting for delegates to the General and Jurisdictional Conferences. Clerical delegates elected to the General Conference are, B. L. Sutherland, T. M. Brownlee, and Van R. Landrum; to the Jurisdictional Conference, Otto Porter, B. M. Hunt, T. O. Prewitt, J. W. Leggett, and J. F. Campbell.

Lay delegates elected to the General Conference: T. L. Bailey, Governor-elect of Mississippi; B. M. Stevens, and J. M. Sullivan. To the Jurisdictional Conference, Curtis Youngblood, Mrs. Paul Arrington, R. L. Hunt, Mrs. W. F. Mahaffey, and R. E. Selby. Following the completion of regular delegates, reserve delegates were chosen for both the clerical and lay groups.

Nine young men were admitted on trial. They were: Charles S. and A. Miller Schultz, sons of Rev. C. A. Schultz, James S. Conner, J. Noel Ulmer, W. Ellis Williamson, R. Stewart Smith, Julian Roger Cameron, Roy C. Delamotte, and Robert L. Peyton. Revs. G. P. McKeown and W. L. Blackwell were retired automatically. Rev. L. J. Snellgrove was granted a year's sabbatical leave, and L. M. Reeves the superannuate relation.

The session on Thursday evening was devoted to a consideration of educational and missionary interests of the Church. Dr. C. A. Bowen spoke for the educational and Dr. C. K. Vliet for the missionary interest. Dr. Franklin N. Parker was present as the representative of Emory University and spoke twice before the Conference.

Friday's session was taken up with minute business of the Conference, except that G. L. Morelock, General Secretary of the Board of Lay Activities, spoke in the interest of that very important phase of the work of the Church. Mr. R. L. Ezelle addressed the Conference in behalf of the movement for the gathering of funds for the construction of a Christian center at Millsaps College when the war is over. The plan contemplates the purchase of war bonds of the "F" and "G" series in the name of the College. The special feature of the evening service was the presentation of the World Service program.

Saturday found the Conference rounding toward the conclusion of its work. Various reports were submitted.

At the Memorial Service in the morning, Dr. J. T. Leggett presided, and Dr. C. W. Crisler preached the Memorial Sermon. Those who have died are H. G. Roberts, C. F. Emery, and W. H. Lewis. Two happy incidents of the day were the address by Governor-elect Thomas L. Bailey, and the announcement that the son of Bishop U. V. W. Darlington, formerly reported "missing in action," is a prisoner in Bulgaria.

Announcements were made for the services in the various churches of the city, including the "love feast" led by Rev. L. E. Alford, and the sermon by Bishop Decell at Galloway Memorial Church. The ordination service was the main feature of the session on Saturday night.

At the beginning of the session, Bishop Decell showed very perceptibly the effect of his recent illness, but he grew stronger as the work progressed and he will doubtless be equal to the normal program of work which he is expected to carry for the months ahead. His presidency was characterized by the considerateness and the spirit of fair play, which are persistent graces of his life.

Dr. Clovis G. Chappell, always a delightful and genial gentleman, was at home in the role of Conference host. The work of caring for the meeting had been carefully planned and there were no evidences of occurrences which sometimes disturb the equanimity of those who have the responsibility for the entertainment of such a body. In 1944, the honor of being host and host church goes to Rev. J. W. Leggett, Jr., and Capitol Street Church respectively. This occasion will mark the centennial of the most momentous and far-reaching event in the history of American Methodism, the disruption of the Church at the General Conference in May of that year, in Green Street Church, New York. It is to be hoped that a new spirit of unity and the deepening of the spirituality of Methodist multitudes may make this a truly historic year.

The session on Sunday afternoon was brief. Concluding items of minute business were attended to, the Committee on Resolutions made its report, and the appointments for the next year were announced by the Bishop. This brought to an end a busy but delightful meeting of the Methodists of the Mississippi Conference.

MISSISSIPPI ANNUAL CONFERENCE APPOINTMENTS

BROOKHAVEN DISTRICT

V. R. Landrum, District Superintendent

Adams—F. M. Casey.
Bassfield—D. H. McKeithen.
Barlow—N. A. Dickson.
Bogue Chitto—F. O. Lewis.
Brookhaven—J. F. Campbell.
Crystal Springs—J. W. Sells.
Foxworth—V. S. Coleman.
Gallman—D. W. Ulmer.
Georgetown—W. Bayliss Alsworth.
Harrisville—George Harkins.
Hazlehurst—C. W. Wesley.
Magnolia—J. E. Gray.
McComb:
Centenary—J. W. Moore.
LaBranch Street—F. E. Dement, Jr.
Pearl River Avenue—Roy Wolfe.
Meadeville & Bude—Wesley Ezell.
Monticello—T. M. Ainsworth.
Nebo—J. N. Lambert.
Osyka & Fernwood—H. S. Westbrook.
Prentiss—W. S. DuBose.
Sartinsville—J. W. Courtney.
Scotland—J. Noel Ulmer.
Silver Creek—S. C. Moody.
Summit & Felder—T. E. Nicholson.
Tylertown—O. H. Scott.
Utica—E. E. McKeithen.
Wesson—W. S. Cameron.
Chaplain U. S. Navy—W. N. Thomas.
Chaplain U. S. Army—A. C. Walley.
District Missionary Secretary—Roy Wolfe.
District Secretary, Evangelism—W. S. Cameron.

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent

Bay Springs—P. O. Nix.
Bonhomie—W. R. Irving, Jr.
Bucatanua—W. E. Williamson.
Clara—Percy Emanuel.
Collins—T. R. Holt.
Cross Roads—D. P. Yeager.
Ellisville—J. M. Jones.
Hattiesburg:
Broad Street—J. D. Slay.
Court Street—L. D. Haughton.
Main Street—B. M. Hunt.
Hattiesburg Circuit—W. W. Pittman, accepted supply.
Heidelberg—J. B. Vardaman.
Laurel, First—R. H. Kleiser.
Laurel, Kingston—L. M. Sharp.
West Laurel—A. B. Smith.
Magee—B. H. Williams.
Montrose—W. T. Mangum.
Moselle—J. A. Bridewell.
Mount Olive—S. W. Granberry.
New Augusta—Harlan B. Hilbun.
Ovette—C. Y. Higginbotham.
Petal—A. M. O'Neil.
Richton—R. M. Matheny.
Sanatorium—H. E. Raley.
Sumrall—J. E. J. Ferguson.
Taylorsville—T. E. Hightower.
Waynesboro—J. H. Jolly.
Waynesboro Circuit—T. A. King.
Williamsburg—F. W. Thompson.
Chaplain U. S. Army—M. F. Lytle.
Chaplain U. S. Navy—E. J. Barksdale.
Sabbatical Leave—L. J. Snellgrove.
District Missionary Secretary—J. D. Slay.
District Secretary, Evangelism—Seth W. Granberry.

JACKSON DISTRICT

Otto Porter, District Superintendent

Benton—A. L. Meadows.
Bolton and Raymond—D. T. Ridgway.
Brandon—G. L. Oliver.

Camden—J. H. Grice.
Canton, North Side—Dorsey Allen, accepted supply.

Carthage—J. S. Noblin.

Carthage Circuit—Percy Vaughan, retired supply.

Clinton—M. E. Burnett, accepted supply.

D'Lo—J. W. Holston, accepted supply.

Fannin—W. F. Baggett, retired supply.

Flora and Benton—A. M. Broadfoot.

Florence—E. H. Blumer.

Forest—C. A. Schultz.

Harperville—W. J. Walters.

Homewood—R. E. Case.

Jackson:

Bessie Shands—C. E. Downer.

Capitol Street—J. W. Leggett, Jr.

Galloway Memorial—C. G. Chappell.

Glendale—J. A. Wells.

Grace—W. B. Alsworth.

Millsaps Memorial—H. A. Gatlin.

Lake—A. M. Schultz.

Lena—J. H. Dillard.

Madison and Pocahontas—L. T. Nelson.

Mendenhall—L. P. Anders.

Morton—A. S. Oliver.

Pelahatchie-Shiloh—R. I. Moore.

Raleigh—Murray Cox.

Ridgeland—Norman Purvis.

Sharon—To be supplied.

Terry—T. A. Carruth.

Vaughan—J. C. Jackson.

Walnut Grove—J. W. Loundenslager.

Executive Secretary, Conference Board of

Education—I. H. Sells.

Co-ordinate Associate Editor Church

School Publications—C. A. Bowen.

President Millsaps College—M. L. Smith.

Chaplain U. S. Navy—Phil H. Grice.

Supt. Mississippi Children's Home—J. L.

Sutton.

Professor Garrett Biblical Institute—R. P.

Ramsey.

District Evangelist—O. C. Hull, accepted

supply.

Deaconess William E. Johnson Bethlehem

Center—Ruth Carryer.

Student Emory University—F. A. Sutphin.

Student University of South—J. W. Rob-

erts.

District Missionary Secretary—J. W. Leg-

gett, Jr.

District Secretary Evangelism—T. A. Car-

ruth.

Home Missionary—Charles Assaf.

MERIDIAN DISTRICT

C. H. Gunn, District Superintendent.

Andrew's Chapel—Bryan Broadus, accept-

ed supply.

Choctaw Indian Mission—To be supplied.

Chunky—J. H. Cameron.

Cleveland—N. S. Loftus.

Collinsville—R. L. Langford.

Decatur—J. R. Grisham.

DeKalb—A. F. Gallman.

DeSoto—Roger Cameron.

Enterprise-Stonewall—Guy Sigrest.

Hope—Y. A. Smith.

Lauderdale—W. H. McRaney.

Matherville—To be supplied.

Meridian:

Central—T. M. Brownlee and B. B.

Rogers.

East End—J. O. Ware.

Fifth Street—T. J. O'Neil.

Hawkins Memorial—W. L. Hamrick,

one to be supplied.

Poplar Springs—G. E. Allen.

Wesley—W. R. Murray.

Newton—H. L. Daniels.

Pachuta—G. E. Jones.

Philadelphia—H. C. Castle.

Philadelphia Circuit—C. S. Schultz.

Porterville—E. M. Lane.

Quitman—V. G. Clifford.

Rose Hill—J. A. Lindsey, Jr.

Scooba—James S. Conner.

Shubuta—C. H. Strait.

Southwest Kemper Circuit—Bryan Judge, accepted supply.

Union—Roy L. Lane.

Vimville—To be supplied.

Chaplain U. S. Army—H. W. F. Vaughan.

Chaplain U. S. Army—J. B. Shearer.

Chaplain U. S. Army—L. S. Gaddy.

Chaplain U. S. Navy—A. M. Oliver.

Student Emory University—R. S. Smith.

Student Drew University—H. B. Oliver.

Conference Evangelist—J. M. Smith.

Rural Deaconess, Kemper County—Catherine Ezelle.

Deaconess, Meridian Wesley House—Maude Fail.

District Missionary Secretary—G. E. Allan.

District Secretary Evangelism—T. J. O'Neil.

Editorial Secretary, General Commission on Evangelism—G. H. Jones.

SEASHORE DISTRICT

J. L. Neill, District Superintendent

Americus—C. A. Broadus.

Bay St. Louis—E. E. Samples.

Biloxi, Main Street—M. L. McCormick.

Brooklyn-Bond—M. L. Davis, accepted sup-

ply.

Carrier—R. C. de la Motte.

Coalville—J. H. Moore.

Columbia—J. B. Cain.

Escatawpa—S. B. Watkins.

Gulfport, First Church—C. C. Clark.

Handsboro—Donald O'Connor.

Hickory Grove-Hub—J. P. Nix, accepted

supply.

Kreole—J. P. Payne.

Leakesville—W. L. Elkin, Jr.

Logtown—W. B. Jones, retired supply.

Long Beach—T. M. Dye, Jr.

Lucedale—W. C. Fulgham.

Lumberton—F. L. Applewhite.

Mentorum—M. N. Howell, accepted sup-

ply.

Moss Point—A. J. Boyles.

Ocean Springs—W. C. M. Baggett.

Pascagoula, First Church—E. W. Ulmer.

Pascagoula, East Lawn—Q. C. Roberts, Jr.

Picayune—J. H. Morrow.

Poplarville—S. F. Harkey.

Purvis—E. D. Simpson.

Saucier—E. W. Scott.

Vancleave—G. H. McBride.

Wiggins—N. U. Boone.

Chaplain U. S. Army—R. L. Walton.

Chaplain U. S. Army—A. M. Ellison.

Deaconesses Moore Community House—

Sallie Ellis and Sophie Kuntz.

District Missionary Secretary—E. W. Ul-

mer.

District Secretary Evangelism—E. W.

Scott.

VICKSBURG DISTRICT

O. S. Lewis, District Superintendent.

Amite—D. H. Cassels, supernumerary sup-

ply.

Anguilla—E. A. King.

Centerville—D. M. Ulmer.

Eden—T. B. Winstead.

Edwards—L. L. Matheny.

Fayette—M. H. Wells.

Gloster—R. A. Allums.

Hermanville—R. L. Peyton.

Lorman—D. E. Vickers.

Louise & Holly Bluff—H. A. Wood.

Mayersville—E. C. Presley.

Natchez—H. M. Bullock.

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

Chaplain H. W. F. Vaughan, who has been stationed at Camp Chaffee, Ark., notifies us that his new address is care Post Master, San Francisco, Calif.

Mrs. J. A. Leech, who has been living at Durant, Miss., is now making her home with her daughter, Mrs. Fred West, at Barnesville, Ga.

Mrs. J. C. Lowrey, of Mansfield, La., is spending the winter in Mobile, Ala. Mrs. Lowrey has long been a reader of the Advocate, her father having been a subscriber for more years than she can remember.

Friends of Rev. and Mrs. Ashley T. Law, Amite, La., will rejoice to know that their little son is better, and that there is hope for his complete recovery. We join with many others in the prayer that he may soon be restored to health.

Rev. E. M. Mouser begins the new year at Ollo, La., with high hopes for a forward march in all departments of the work. Plans have been formed by which funds for building a parsonage will be raised and the campaign for Advocate subscriptions has already been launched.

Mrs. W. B. Moreland, Powhatan, La., Advocate representative for the Natchitoches church, is the first to send in a list of subscriptions on this year's campaign. A list of ten renewals is her opening contribution, which, judging from past years, is but a beginning.

The new superintendent of the Aberdeen district, Rev. W. A. Baker, and Mrs. Baker are settled in their home in Aberdeen. They attended Bro. Sharp's church on last Sunday and received a royal welcome from the people of that congregation. On Monday afternoon Mrs. Sharp and the members of the W. S. C. S. had a tea at the parsonage and the house was filled to overflowing with guests.

On Sunday evening, October 31, Pfc. and Mrs. Donald Covey, of Michigan, stationed at Jackson Barracks, New Orleans, gave a picture, Sallman's "Head of Christ" to the Aldersgate Methodist Church. A dedication service, in which the picture was unveiled and dedicated to greater experiences of worship, was held, with the pastor, Rev. Robert Crichtlow in charge. Bro. Covey directs the young people's choir, with Mrs. Covey acting as pianist.

BATON ROUGE DISTRICT 1942-43

The Baton Rouge district has made progress during the past year. There have been 1,039 received into the church, according to reports submitted to the district superintendent by the pastors. Of these, 334 were received on profession of faith. There was a net gain of 632. An approximate total of \$221,720 raised for all purposes. All salaries and all acceptances were raised in full. Debts have been retired at the First Methodist Church in Baton Rouge and also at Istrouma. A total of \$51,710 was raised on the payment of debts. Building and improvements had an expenditure of \$13,455. For the Orphanage \$7,354.51 was raised and \$689.82 for the Memorial Mercy Home-Hospital. The preachers of the district sent in 477 subscriptions to the New Orleans Christian Advocate.

A new church was organized by Rev. J. P. Bonnacarrere. This congregation has erected and dedicated a building suitable to their purposes.

On Easter, Bishop Smith dedicated the church at Amite and also the Educational Building of the Clinton church on the evening of the same day. He also dedicated the splendid First Methodist Church at Baton Rouge, where a long-standing debt was cleared earlier in the year. The Istrouma church was dedicated on the Sunday immediately after the adjournment of the Annual Conference. Rev. R. R. Branton, former pastor, preached the sermon on this occasion. Bogalusa has the distinction of being the only church in the district that accepted and paid the full askings for benevolences. It is hoped that there will be others to join this procession in the coming year. At Amite the support of a missionary in India has been assumed by the congregation. They have been assigned a son of Rev. A. I. Townsley, formerly a member of the Louisiana Conference. This young man is a native of our State and is now at work in India.

The new congregation in north Baton Rouge has raised approximately \$6,000 during the first year of its history. They have purchased a parsonage and also a building site. This congregation is now taking steps to come into possession of a building to be remodeled for use as a church until they can build after the war. The work at the University still moves along in a most challenging manner. We are expecting that Louisiana Methodists will rally to the effort to make adequate provision for housing this growing group of fine young Methodist people gathered from all parts of our great State.

Many salary increases have been made for the coming year and the Baton Rouge district is definitely on the forward march. Many other things and persons could be mentioned in the fine things that have been done in this district during the past year.

W. L. DOSS, JR.,
District Superintendent.

FROM TUPELO CHURCH BULLETIN

Just before moving to Tupelo your pastor began to change his ideas about the length of a pastorate. The old idea was to go to a place and engage in a very intensive program, burn yourself out, and then move on at the end of two, three, or four years.

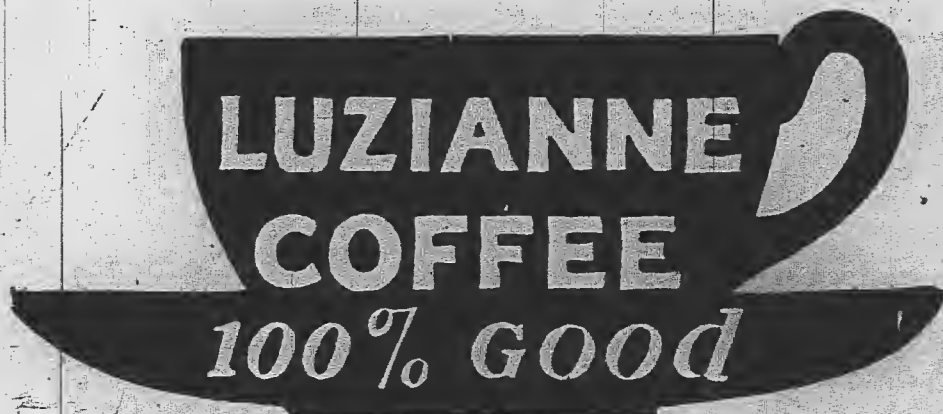
The frequent moves gave freshness, new people, new problems, and brought relief

from the old problems and the old familiar faces. That sort of a program almost resolved itself into a mere running away from something that seemed hard. As soon as the difficult spot was discovered it was to move—"been here long enough."

Many churches are "four-year churches," or less. They want a fresh voice, new ideas, and a different leadership. Much of that attitude resolves itself into a determination not to hear any voice, not to follow any leadership, and above all else not to have any new ideas.

Set over against that is the idea of moving when and only when the job is done, regardless of the calendar, or admitting that it can not be done. For the minister there are problems in all churches, and merely to move does not mean escape from problems. For the church, every minister has his weak spots, and merely to change does not mean to get rid of human weakness.

The shepherd heart does not come in its fullness in two, three, or four years of ministry. At the bedside of newly-made mothers to pray for blessings upon "the little bit of heaven" that has just come to the parents, and to pray for the parents; in the hospital to wait and pray with loved ones while an operation takes an hour or so; to go with the sorrowing to the cemetery and to try to be a comforting companion to the bereaved; to minister at the bedside of slowly dying friends; to be the first to carry tidings of sorrow which someone must bear; to prepare little children for church membership and watch them develop through high school and go away to college; to have the joyous and glorious privilege of marrying a handsome boy to a beautiful girl, and then baptize their little baby a few years later; to have little children say "he is my friend" when the minister's name is mentioned; to have numerous people develop a confidence in the minister's wisdom and sympathy (even when the minister knows he is "no good") and come in droves for consultation and words of advice and help; to be able to marshal the resources of a church and a community so that none seeking help fail to get it; for a community to see a minister tried and to have it proven that he will never betray a confidence through stupidity or carelessness; to be devoted to nearly 200 men in the armed service of America; to have affection develop, and affection which is real friendship is scarcely spontaneous, through a period of years; to be able to smile with those who smile, to be able to laugh with those who laugh, to be able to weep with those who weep, to be able to sit down with almost everyone in a city and be a part of his life—all of these and many



other things do not come with short pastorates. With some ministers and with some churches they never would come, and the length of pastorate can be determined by the mutual endurance—as long as such are able to stand each other. But with others the above relationships are really possible and really desired.

Next Sunday we will have an outline of the work of our church for the current year. Please let every steward, committee member, Church School worker, Youth Fellowship worker, Woman's Society officers of any kind, and everyone who has any kind of church work to do, or who is interested in the church, be present. The success of the future depends upon wise plans. You will be needed to help make those plans.

W. A. TYSON.

—Church Bulletin, Nov. 14.

BISHOP CHEN EN ROUTE TO UNITED STATES

Cable advices from Chungking to the Board of Missions and Church Extension give the information that Bishop W. Y. Chen, episcopal head of West China, is now en route to the United States. Between the time of his arrival and the General Conference, he will probably be engaged in speaking on behalf of China in this country.

Just before leaving China, Bishop Chen attended a meeting of the National Christian Council of China, in the formation of which he had a leading part; baptized Captain Chiang Wei-kuo, second son of Generalissimo Chiang Kai-shek, and preached the sermon (which was broadcast internationally) at the "Double Tenth Service" in Chungking—the Chinese independence holiday.

LOOKING TO STUDENT RECOGNITION DAY

As they look forward to the observance of Student Recognition Day on the evening of Sunday, December 26, pastors and other local church workers will be interested in the published material described below:

1. Christian Education Magazine, November-December, 1943, which is a special Student Recognition Day number.

2. "A Mission in the World," a service of worship, by Harold A. Ehrensperger. This service, together with practical suggestions for observance of the day, appears on pages 5-9 of the magazine mentioned above. Reprints in limited quantities may be had by writing the Department of Student Work, Board of Education, 810 Broadway, Nashville 2, Tenn.

3. An article in "The Adult Student," for December, on pages 9-11, by Harvey C. Brown, on the subject, "Student Recognition: a Project of Church and Campus."

4. An article in "The Church School," for December, on pages 628-629, by Harold A. Ehrensperger, on the subject, "Ambassadors of a Way."

5. An article in "The Highroad," for December, on page 22, by H. D. Bollinger, on the subject, "Student Recognition Day."

6. Pamphlets of the Methodist Student Movement, such as: (a) "The Methodist Student Movement"—Program emphasis for 1943-44. (b) "Christian World Brotherhood and the New World Order." This pamphlet is the Methodist Student Movement's statement of faith and method in the Crusade for a New World Order sponsored by the Council of Bishops. (c) "The Methodist Student Movement"—a pamphlet that contains a statement of the objectives, a de-

scription of the organization and a brief outline of the program of the Methodist Student Movement.

RESPECT FOR OTHERS

By Mrs. Irvin Rowland

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

How well we like to make our own decisions and live our lives as we see fit! We do not like for another to tell us what we ought to do and always be giving us free advice. As grown-ups, we like to do our own thinking. True, we would often be benefited by the experiences of others, but we seem to prefer learning our own way. Yet, do we, who love independence so well, give our neighbor the same chance? Do we not often try to push our way of thinking upon him? Do we not like to judge or criticize him by our own standard? If so, are we showing the attitude toward him that we want him to show toward us?

Sometimes we wonder why people are not more considerate or more concerned about us. We think of self so much that we fail to plant the seeds of neighborly kindness and friendship which yield such harvests. We must give what we would like to receive.

We must constantly respect another's rights and privileges if we hold his love and admiration. This is especially true among our loved ones and closest friends. No one appreciates a prying critic even though he says it's in behalf of our own interest. We want love and understanding. Love, which is even stronger than hate, can do more toward moulding a life to the Christian way than any other force. We have salvation itself because of God's great love. Are we really doing unto others as we would desire they would do unto us?

WITH THE PASTORS

USING THE HYMNAL: PARTICIPATION IN WORSHIP

By Charles O. Ransford

The Methodists have always believed in a well-ordered service. They have always believed every religious service should have a purpose.

The forms of worship in the Methodist Hymnal are not restrictive, but are guides and aids in worship. Four different forms are given in the Hymnal. In the addendum, "Responses and Sentences," "Ancient Hymns and Canticles," and "Ritual and Responsive Readings," are given that may be used in other forms. For the most part, however, the established forms should be used.

Using these standardized forms of worship, a worshiper from California should feel at home when visiting a church in New York. One from the South should find these familiar forms in a church anywhere in the North and should feel himself among brethren of the Methodist faith.

In local congregations, whether large or small, the worshiper desiring to participate in the worship service prefers regularity in the order of worship. He is not otherwise prepared to respond as the service proceeds.

The Sabbath morning worship service is not just an occasion for the preaching of a sermon. It should be always and distinctly a service of worship. The complaints both preachers and laymen make about a lack of the spirit of worship among the people is

due more to the violations of this order than any lack of the desire for worship on the part of the people. Man is naturally a worshipping creature. He would commune with God and pray. He most desires to know he is in fellowship with God and souls of a kindred spirit. Worship should always take precedence over any religious exhortations or discourses.

The pastor is the leader of the congregational service. He must have a worshipful spirit and attitude. His manners in the church and his appearance in the pulpit should evoke a worshipful spirit. The pastor should be more a priest than a preacher. The reverence of the people in hierarchal churches is very much due to the priestly manners of their mediator before God.

Most church-goers prefer a quiet and orderly service. They are more impressed by the part they share in the service than what the leader or other folk may do. Their participation in the special worship features of the service is their best preparation to listen to a sermon.

Far too many religious services are ill-prepared or extemporized. The pastor who would lead his congregation in the highway of holiness and in green pastures beside still waters to refresh their souls must not defer his preparations until the hour of worship.

The true man of God must be always looking ahead. Every man of mature years with an established congregation should have a fertile mind pregnant with religious inspirations in travail for expression. The true man of God lives by his religious experiences and meditations and is always in a spirit of worship. He lives to serve, to teach and inspire his people.

He begins each day with prayer and meditations on God's word. He knows his own need. He knows the needs of his parishioners and he desires to help them and bring them near to God. He considers his ministry the spiritual cultivation of the souls of men.

We are always talking about the world's need of religion. The world will never get religion until godly men and women take upon themselves the responsibilities of religious leadership. The people without shepherds of their souls will never find God's way.

Paul, Luther, and Wesley were preeminently leaders in religious worship. The sermons they preached and the churches they established were the centers of worship and mother houses for the fellowships of their converts. The first disciples found Christ and their missions as his followers in their conventicles for worship. They could not otherwise have found God or discovered their own religious needs and responsibilities.

Many pastors are praying, "O God, give me Thy power." In the depths of their hearts they desire to know God. There is only one way to find God, that is in worship. Could these days see the turning of pastors and people to God's house for worship and instruction that power would come. With that power will come all graces and guidance in holy living. In the sanctuary of the Lord the Shekinah burns upon the altar and the hearts of the worshipers are strangely warmed.

A Massachusetts boy told his teacher that his sister had the measles. The teacher sent him home and told him to stay there until his sister got well. After he skipped joyfully away another boy held up his hand and said, "Teacher, Donald's sister, what's got the measles, lives in California."—Ex.

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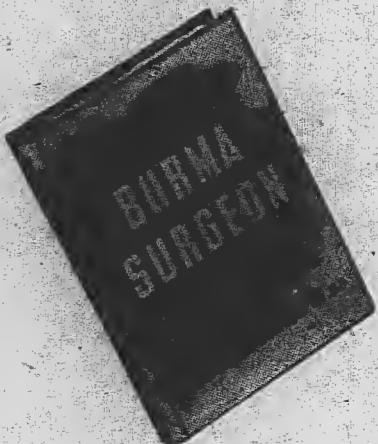
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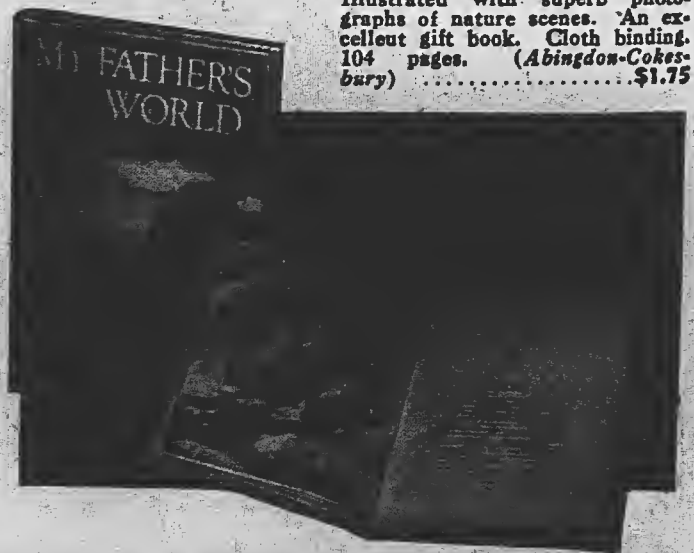
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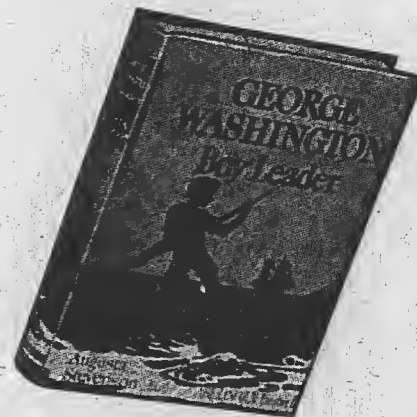
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NASHVILLE 2 NEW YORK 11 PITTSBURGH 30 PORTLAND 5 RICHMOND 16 SAN FRANCISCO 2

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Prayer

"God of men and nations, Father of the children from all climes and nationalities, regardless of race or color, we thank Thee for this country, deplore our individual and collective shortcomings, and plead for the preservation of the faith of our fathers. 'Lord of the nations, thus to Thee our country we commend; be Thou her refuge and her trust, her everlasting friend.' In Christ's blessed name. Amen."

—E. D. Kohlstedt.

Another Christmas Party

Recently on a Sunday evening broadcast, Walter Winchell, in a very sarcastic vein, announced that the Methodist women of a certain Conference were giving money for gifts for Japanese children, inferring that the gifts were to be sent to Japan. The next Sunday evening he apologized—the gifts are to go to Japanese children, American citizens, in Relocation Centers. Really. Mr. Winchell was a bit late with his news, for Methodist women sent gifts to these children at Christmas in 1942! Read "Another Christmas in Camp," page 12, November Methodist Woman.

What a beautiful way to put into action the study of "The Church and America's Peoples!"

Women of the Southeastern Jurisdiction are given the children in Camp Topaz, and gifts are to be mailed as soon as possible to Rev. S. Shimada, 31-9-E, Topaz, Utah.

The young people and children are also sending gifts, and Mrs. J. B. Cain, our Conference secretary, has asked us to give you the following information:

Many children throughout the Methodist Church will again wish to share the joy of Christmas with children in the Japanese Relocation Centers. An article entitled "Another Christmas in Camp," in the Methodist Woman for November, 1943, describes the needs of the families still in relocation centers, and suggests the type of gifts that should be sent to children. Articles in Child Guidance in Christian Living and other church periodicals have carried the same message.

Suggested List of Christmas Gifts

(Gifts should not exceed twenty-five cents)

Pencils, colored pencils, crayons, painting sets, drawing paper, coloring books, cutout books, scrapbooks.

Games, such as checkers, bingo, backgammon, Chinese checkers, etc. Puzzles of all kinds.

Equipment for games, such as handballs, baseballs, bats, gloves, rubber balls.

Sailing boats, model motor cars, airplanes, etc.

Scraps of wood for carving, knives, model airplane kits and pieces of wood for same; model sets of other kinds.

Harmonicas, drums, etc.

Stuffed toy animals, dolls, dresses for dolls, paper dolls and paper dresses to be cut out; doll houses and paper-doll houses, furniture sets, dish sets, and all kinds of playhouse sets.

Tablets, notebooks, and writing paper.

Pads, colored papers, pencil sharpeners, erasers.

All the favorite child classic books and magazines for children such as Jack and Jill, Child Life, Boy's Life, etc.

Soap, tooth paste and tooth powder, toilet goods.

Hair and clothes brushes and combs.

Directions for Sending Gifts

1. Select new gifts. Please do not send war toys.

2. Put your name and address on a Christmas card.

3. Tie the card to the gift.

4. Do not wrap the gift. Send ribbon and tissue paper with the gift. It will be wrapped at its destination.

Mail your gift as early as possible to one of the following Centers:

Camp Manzanar, care Rev. J. Fujimori, 35-13-4, Manzanar, California.

Camp Poston, Rev. Sohei Kowta, Block 19, Christian Church Office, Poston, Arizona, or Rev. Kohei Takeda, Block 211, Christian Church, Poston, Arizona.

Camp Minedoka, Christmas Gift Committee, 22-1-C, Huht, Idaho.

Camp Topaz, Rev. S. Shimada, 31-9-E, Topaz, Utah.

Camp Granada, Federated Christian Church, Block 7-H, Amache, Colo.

Fifteen Life Memberships Presented

The Tri-County Zone, which embraces George, Green and Jackson Counties, held the fourth quarter zone meeting of the W. S. C. S. at the Kreole Methodist church Wednesday, November 10. There was an attendance of 85 members and visitors present, which included the pastors from nine of the ten societies represented. A welcome was accorded the recently organized society of Eastlawn church, Pascagoula.

Mrs. Eugene Wells presided in the absence of the zone leader, Mrs. E. W. Ulmer, who is convalescing following a serious operation at the Methodist Hospital at Hattiesburg.

The fourth zone program was interestingly and spiritually presented, members of the different societies taking part. A social hour was enjoyed at noon, during which the hostess society served a delicious plate lunch.

The afternoon was devoted to the presentation of Life Memberships, Miss Ina Thompson, Conference Life Membership chairman, assisted by the Life Membership chairman of each society, making the presentations to the 15 thus honored, as follows: 4 babies, two juniors, and 9 adults. Recognition was also given to 7 others who had been presented Life Memberships since the last zone meeting, making a total of 22 for the fourth quarter—49 this year, so far, honored. An increase in the treasury of \$364 through Life Memberships of the Tri-County Zone, Kreole society leading with 14 members, representing \$320. The meeting was brought to a close with a sweetly solemn consecration service led by Rev. V. S. Coleman.

News from Africa

Our November program from "A New Earth Wherein Dwelleth Righteousness" is

based on our work in Africa, so the following letter from Mrs. Bill Chappell, nee Mary Edwina Wood, to her parents, Mayor and Mrs. Geo. F. Wood, of Moss Point, Miss., will be of special interest.

Rev. and Mrs. Chappell left the States for their mission station on May 20, reaching Capetown, Africa, on July 20, following a period of travel by train, bus, boat, and air. Three weeks later they reached their destination. From two to three months are necessary for a letter from them to reach the States.

Congo, Belge, Afrique.
M. E. C. M.-Lusambo,
August 19, 1943.

Dear Folks:

How you would love to see Afrique and me tonight, and how I'd love to see you. Then I couldn't be any happier.

I thought working on the station was grand, and it was, but this path trip which we began Tuesday afternoon is the real thing, because we find that we get to know the people better by staying in their villages longer. We are glad that we will be traveling by bicycle for some time to come.

Hope you can read this letter, as I'm writing by the glow of some of the embers on which our supper was cooked.

On Tuesday, August 20, about 2:30, our ten box men started out with our paraphernalia for the village where we were to spend the night. I was supposed to be resting, but when I heard their chant, I jumped up to see what it was all about, and then got so excited it was no use to try to sleep. Two of the natives had our chop-box (food) strapped on a pole and each with the end of the pole on his shoulder. Two had our steamer trunk with our clothes and books in it; one the typewriter and a pile of stuff; two others, our bed—a three-quarter size spring cot with a straw mattress (we expect, soon, to have a cotton one); another, our duffelbag with sheets, blankets, and shoes in it, and another with buckets, pans, etc., and they were on their way.

As soon as a cloud came up and it wasn't so hot, Bill and I started out on our bikes. Our cook, Kata, came later, on a borrowed bike—O, and I forgot, the houseboy went along, too. He serves and sweeps and makes the bed. Most of the boys learn just one job, but Kata can cook, clean, type and sew. He calls himself our handy-man, which he has learned to say in English. He just made us a mosquito-bar with a frame over the top that extends out a foot on either side, so we can each have a small table inside, thus making the enclosure just like a second home without a stove.

We traveled the 12 miles rather quickly: the roads and paths were very good. We stayed at the State Rest House, which is a house kept for white people. They are kept clean and are very convenient—made mostly of poles and grass, with hard dirt floors. Each has a kitchen and an outhouse. At noon, the boys quickly set up our stove, a hundred gallon oil drum top, on rock-like ant-hills, and had supper going. That night we had a good service in the brick church there. Afterwards we had fun buying food for our twelve men.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Cleveland W. S. C. S. Observes Week of Prayer

In observance of the Week of Prayer the Methodist groups met at the church Monday afternoon, with Mrs. F. C. Odom and her assistants presenting an inspirational program. Miss Perle Pearman, as organist, and Mrs. L. W. Walker, as soloist, were enjoyed. Mrs. Walker sang "The Lord's Prayer." Home and Foreign Mission projects were presented and explained. At the close, a free-will offering of \$46 was taken. Hostesses for the afternoon, who served mulled cider, gingersnaps and pickles in the church dining room, were Mrs. Mitchell, Mrs. Gewin, Mrs. R. L. Beevers, Mrs. W. L. Ross, Mrs. Nowell, and Mrs. A. L. Young.

Program for W. S. C. S. and Day of Prayer.
November 1, 1943.

Mrs. F. C. Odom, Leader, Miss Perle Pearman in charge of music.

1. Soft Music—Interlude—Miss Pearman.
2. Song—Sweet Hour of Prayer—Miss Pearman.
3. Invocation Sentence—Mrs. Odom.
Call to Worship.
4. Song—Love Divine, No. 372—Audience standing, followed by prayer.
5. Prayer (printed) Mrs. F. C. Odom.
6. Love's Prerogative—Mrs. Troy Odom.
7. Special Song.
8. Home Mission Topic—Mrs. Jacks.
9. Song, "I Love to Tell the Story," No. 249—audience standing.
10. Devotional—Mrs. Herman White.
(Soft music while scripture is read)
(Prayer printed or personal).
11. Foreign Mission Topics.
China—Mrs. Sam E. Dunn.
Malaysia—Mrs. Leon Logan.
Burma—Philippines—Mrs. Woollard.
12. Meditation—Mrs. Lalla Mitchel.
Scripture—Poem—Personal Prayer.
13. Special Song—"The Lord's Prayer"—Mrs. Dakin.
14. Voice of Church in War Torn Lands—Mrs. Dakin.
(Response from audience).
15. Voice of Woman's Society of Christian Service—Mrs. Sam Dunn.
16. Offering.
17. Prayer of Dismissal—Mrs. Bradley.

"The Metamorphosis of a Member"

Intercession.
Neighborliness.
Discover her talent and make use of it.
Impart some good news of the coming meeting.
Facilitate her getting there.
Fetch her yourself if necessary.
Exhibit some of the circle's accomplishments.

Reassure her it is well worth attending.
Emphasize the need of her in the work.
Nominate other members to try to reach her.
Try something else original you have thought of.

If you use all these suggestions you will surely find you have a very different member, and let me remind you that you do not want to make a very obvious or, we might say, ostentatious use of the suggestions but

let them come naturally from the heart, because the motive back of their use, if they are to bear results, must be two-fold—love for God and love for an auxiliary neighbor. And then there must be a new emphasis placed, not this time on the member under discussion, but on the part that "I," every member in the circle, must take in the work of making this "indifferent member" "different." As my young friend said, "See if you do not find her gradually growing into this sort of member."

Interceding for others.
Neighborly herself with others.
Taking part in the meetings.
Eager to be used.
Regular in attendance.
Expanding under fellowship.
Studying to be approved.
Trying to win others.
Enthusiastically working.
Dedicated for service.

* * *

Dedication Service, Moore Memorial Methodist Church, Winona, Miss., October 10, 1943

1. Silent prayer.
2. Hymn: "Blest Be the Tie that Binds"—one verse, congregation.
3. Scripture.
4. Invocation.
5. Anthem: "Recessional"—Choir.
6. Silent prayer.
7. Presentation of Flag.
8. Roll Call—Boy Scouts.
9. Meditation: "Our Flags and Our Boys."
10. Favorite Hymns (Selected by boys' parents)—Congregation.
11. Pledge to Christian Flag.
12. Hymn: "Onward, Christian Soldiers"—One verse, congregation.
13. Pledge to the Flag of the United States.
14. "America"—One verse, congregation.
15. Mizpah Benediction—Unison.
"The Lord Watch Between Me and Thee
When we are Absent from one Another."
Amen.

Ushers—Girl Scouts.

\$5,000 RELIEF GIFT SENT TO INDIA

The Methodist Committee for Overseas Relief, using funds contributed by thousands of churches throughout the country, recently cabled \$5,000 for relief purposes in the famine-stricken Bengal area of India. The money will be used by Methodist missionaries already in India to give relief especially to the Christian communities in this section.

"This is but a token of our sympathy with the famine sufferers and our desire to do something to relieve them," says Bishop Herbert Welch, chairman of the Committee. "I trust we will be able to do more for India in the near future."

Unkind language is sure to produce the fruits of unkindness—that is suffering in others.—Bentham.

THE SACRAMENTS

By Allen F. Godat

A long while ago, when I was a lad in Sunday School, our pastor, Dr. Hill, a learned as well as a godly man, in a short address urging all those scholars who were members of the church to attend the service of the Holy Communion to be celebrated that morning, told us, among other things, that the term "Sacrament" is from the Latin "Sacramentum," the Roman soldier's oath of allegiance on enlistment. I have forgotten what else he said then, but that statement lodged in my mind, and from that time to this and from time to time, I have thought of it and its implications. The dictionary bears out what he said.

Formal oaths, or vows, obligations, pledges, or solemn promises, which are essentially the same things, are necessary and indispensable in all important relations in life.

Not only did the soldiers of ancient Rome take upon themselves the "Sacramentum," but the soldiers of our own country, and those of all other countries today must do the same—pledge their undivided loyalty and devotion to their country—and woe to them who are false to that oath.

And what we have said is as true in civil and social life as in military life. No matter how great may be a man's qualifications for the office of president, he does not—indeed, cannot—assume its duties and functions until he has taken the inauguration oath. No matter how indefeasible a king's title may be, he cannot be crowned until he has taken the coronation oath. No one can be fully admitted to church membership without taking the vows of such. Nor can one exercise the functions of the Christian ministry without assuming the required ordination vows. No one is admitted to the privileges of a fraternal order until he has assumed its obligations. Even in marriages, divine institution that it is, no matter how high may be a couple's mutual regard, nor how deep, and true, and pure may be their affection for each other, they are not married until they have taken the marriage vows. And there are other obligations which, though not formally expressed or assumed, are nevertheless implicit in the very nature of things.

And there is a mutuality to all obligations. Not only does the soldier's oath, or "Sacramentum," bind him to the state, but it binds the soldiers together in a common bond. It makes all for one, and one for all. And all this implies a reciprocal duty of the state to the soldiers. It assumes the supreme duty of caring for and equipping the Army with all things essential to the performance of its duty. The "Sacramentum," therefore, has a threefold application, the individual to the state, the individuals to each other, and the state to them all.

Now let us apply all this to the Christian sacraments. The sacraments of Baptism and the Lord's Supper are pledges of allegiance to God our Father, to Christ our

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. J. J. McKeithen, Conference Vice-President

O God, and Father of us all,
Lift from our world its dark'ning pall;
Forgive our madness, sin, and strife.
Turn our goals from death to life.
Create in us a zeal for right.
Help us share our candle's light;
Impel our hearts to seek Thy way.
Guide us to peace, O God, we pray.

—Based on II Peter 3:13.

The above poem-prayer has become familiar to all members of the Woman's Society of Christian Service. It is the prayer for peace that Methodist women are praying throughout this country, and in all the other thirty-two units which make up the World Federation of Methodist Women. It is as timely for the present day as if it were only written yesterday, yet we have been praying this prayer, from the pen of Mrs. Thomas Nicholson, president of the W. F. M. W. for three years now.

You who are local vice-presidents, whose duty it is to promote World Federation in your society, have been asked, "What is this organization?" Have you answered by directing questioners to the pamphlet on World Federation of Methodist Women, available at Literature Headquarters, for the cost of only ten cents? Or have you been able to answer, "The World Federation of Methodist Women is recognized as an agency of the church organized to unite national units of Methodist women in the purpose to know Christ and to assist in establishing His Kingdom among all peoples in all areas of life?" (See paragraphs 1736 and 420, "Methodist Discipline, 1940").

"We Are as Young as We Feel"

The Woman's Society of Christian Service knows no age limit. Here, one's years of service are not measured by the number of one's birthdays. A recent issue of the Christian Herald carried an account of a visit to Henry Ford on his 80th birthday, by Dr. William Stidger. It is the finest sermon on the usefulness of a life dedicated to God one could hope to hear anywhere. We all know that doctors recognize the fact that some people are much younger than the number of years lived would indicate, and "vice versa."

Mrs. F. B. Godfrey, in her tour of our Conference, made this statement at several of her meetings, "One's age is not measured by the grey of the hair or the girth of the waist, but by whether or not she has to read her part on the program!" Then there was that authority on the "common cold," who said it this way, "Your age is not calculated by how many summers have passed over your head, but by how many colds have passed through your head." So, you see, after all we are "as young as we feel;" therefore, let each and every one of us forget our years and put our best efforts into making this organization, which was created for all Methodist women throughout the land, a real force for Christian service.

This poem of Edwin Markham's, written as he neared the age of eighty, should be as much of a challenge to us as Henry Ford

says it has been to him:

"I am done with the years that were—
I am quits.
I am done with the dead and old—
They are mines worked out;
I delved in their pits.
I have saved their grain of gold—
Now I turn to the future for wine and bread.
I have bidden the past adieu.
I laugh and lift hands to the years ahead:
'Come on! I am ready for you!'"

* * *

Seven Keys to Progress for Vice-Presidents

In planning the year's work for 1943, those in charge of Promotion and Cultivation devised the idea of a poster showing a key chain on which hung seven keys. Many societies have not used that poster as it was meant to be used. Some societies haven't made use of it at all, but to hundreds of others it has proven of great value. Though no one of the seven keys was to be given to the vice-president for her keeping, yet, after a study of the leaflet that accompanied the poster, we find that she shares in the custody of several of them.

1. Master Key. As vice-president and member of Spiritual Life group, she will surely be a user of this key to the spiritual life of the society, along with the chairman of the Spiritual Life committee.

2. Key to the Book Case. She has a share in the keeping of the key to the book-case as chairman of the program committee. A program successfully presented calls for a wide use of all the periodicals and other literature of the Woman's Society of Christian Service. Here she can promote the program of the World Federation of Methodist Women by encouraging the daily use of the Prayer for Peace and the use of the Prayer Minute for sister units of the Federation around the world.

3. Key to the Bank. This key is also a shared responsibility. Every vice-president uses this as she and the other members plan the January meeting, where pledges are made for the new year. Also she will be using this key as she unlocks the wealth of possibilities of giving through special memberships (the over and above gifts that prove our devotion to the cause of missions and our love of our fellow-workers).

When a vice-president has studied her responsibilities in the light of those Seven Keys, she will be convinced that no officer has a greater opportunity for service in the Woman's Society of Christian Service than she. As a result, she will be inspired to make greater effort to make her contribution of Prayer, Service, and Money worthy of her office.

* * *

Memberships

Every member of every society in the Conference is interested in the progress of our special membership campaign. Good news is a joy to the teller as well as a joy to the hearer. Our Jurisdiction goal, "An average of one Special Membership for each local society in the Conference," is rapidly being reached, and from all indications we will go "over the top." Following are some

comparisons that justify the prediction. Remembering that we have 248 societies in the Conference, compare our record of 1943 with that of 1942:

Year 1942—End of 3rd quarter, 58 memberships.

Year 1943—End of 3rd quarter, 172 memberships.

We gave 171 memberships in 1942 for the whole year, and to reach our goal of 248 memberships for 1943 we only have 76 more to place us "over the top." This added money for missions, used by our Division, will be the means of leading many to Christ and to a life of service to His cause.

* * *

Pastors, Notice!

Will you see that the vice-president of your Woman's Society of Christian Service has an opportunity to read this page? Thank you.

WAR CHANGES POSITION OF INDIAN WOMEN

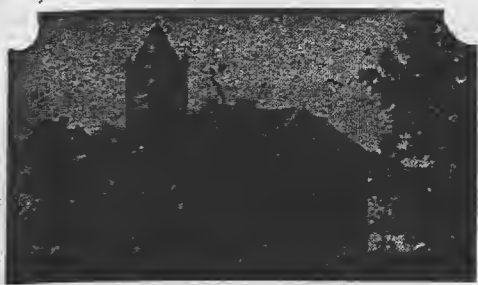
"The war is bringing forward the women of India—not step by step, but in great strides," says Miss Mildred Drescher, Methodist missionary in Bombay, India. "It is almost startling to see the changes the war has made in the position of women."

"Just as in other countries the women have stepped forward to do their bit to win the war, so in India they have been rapidly finding their places, even beside the men in the war effort. Indian women in uniforms are seen everywhere, and business concerns are increasing the number of women in their offices. More are taking business training."

"This year we have only five mission workers living in our hostel. The other occupants are from various castes and religions. One is a Gujarati Christian college student in her second year; another is a Marathi Brahmin studying for her M. A. degree. Four are Syrian Christians; three of them are working in rationing offices and a bank, while the fourth is studying shorthand and typewriting. Another is a South Indian Brahmin working in a rationing office; another is a Christian from Ceylon whose husband is a doctor in the Indian Navy."

"In the Y. W. C. A., on whose membership committee I am serving, the young women of Bombay have been assuming more responsibility until our organization is as flourishing as any to be found in the United States. The young women run the organization, plan parties for the troops, give plays and entertainments, raise money for worthy causes, carry on numerous clubs among members, and have recently begun work among juniors. Here we have an Australian secretary, but in some places there are only Indian secretaries and staff."

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

CHURCH SCHOOL LESSON NOVEMBER 28, 1943

By Rev. W. C. Newman

TELLING THE TRUTH IN SPEECH AND IN PRINT

Lesson Text: Exodus 20:16; 23:1,7; Matt. 5:33-37; John 8:42-45.

Golden Text: Wherefore, putting away falsehood, speak ye truth each with his neighbor; for we are members one of another.—Ephesians 4:25.

We live in a world in which one of our most important and difficult tasks is to sort the truth from the untruths and half-truths with which we are daily besieged. In advertising, propaganda, in business transactions, in social intercourse, even in religious discussions, we must learn this skill of discernment if we would live effectively. "I do not know what to believe" is the wail of a confused soul, and such confusion results in timidity, fear, cynicism, lack of poise, and—in the end—failure. It is our business as Christians to believe, and to know what and whom to believe.

W. C. Newman

Telling the Truth to One's Self

One of the most common sins among us is that of self-deception. Of course this arises out of the need to be content with one's self—a need that none can escape. So pressing is this necessity that we are continually blinding our own eyes, deafening our own ears.

Some of us cannot be content unless we feel superior to others—and therefore we are continually belittling others that we ourselves may appear greater than we are. Sometimes we must justify our cruelty, or our dishonesty, or our injustice to other people, and to do this we resort to the old lie of racial supremacy. Sometimes we must salve our hurting consciences, and this requires that we whitewash our sins.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

even in our secret thinking. Sometimes we must excuse our failures, and the only way we can do it is to blame another person.

Thus perhaps the most needful truth to be told is the truth about ourselves.

The Whole Truth?

James was realistic and graphic when he called the human tongue a wild beast which no man can tame. After twenty years in the ministry I have come to the conclusion that more of the world's unhappiness is caused by unChristian speaking than by any other one thing. Gossip, unkind criticism, angry speech, and lies and half-lies about other people account for most of this unhappiness which wrecks homes, splits churches, destroys reputations, and defeats the Kingdom of God in many places.

But perhaps of all the people most to be dreaded is the person who boasts that he (or she) always tells the whole truth no matter how it hurts.

The fact is that such a person seldom tells the whole truth at all. What he really means is that he always tells the worst truth—never the better. And this obsession with peddling about and enlarging upon man's frailties and misdoings is a deadly beast which inevitably devours both its victim and its possessor. For I have never known such a person who did not finally destroy his own usefulness and loveliness.

If you feel that you must tell the evil truth, see that you are equally as careful to tell the good truth with equal fervor.

Who Lies to God

Nor are we less prone to deceive ourselves than to deceive God—may he be merciful to forgive us! For while asserting our love for him we often do not make that love true with loving service and constant devotion. It is as if a man kept saying to his children, "I love you," but never made any provision for their welfare.

It may be true that a man can be as good a Christian outside the church as inside, walking in the woods or playing golf on Sunday morning as attending the church, but it would be difficult to make me believe a person loved me if he never showed any concern for my success and happiness.

"You cannot love God and mammon" is a word we need to keep in our hearts. It has to do with this matter of being truthful. It is no good to pretend to love God if we keep all our time and all our work, or even most of our time and most of our work for ourselves, giving God only the rag-tags.

MISSISSIPPI CONFERENCE APPOINTMENTS

(Continued from page 5)

Oak Ridge—M. E. Sharp, accepted supply.

Port Gibson—J. B. Holyfield.

Rolling Fork and Cary—M. K. Miller.

Roxie—R. E. Alsworth.

Satartia—F. J. Jones.

Silver City—B. M. Lawrence.

Vicksburg, Crawford Street—T. O. Prewitt.

Vicksburg, Gibson Memorial—E. L. Ledbetter.

Washington—A. W. Wilson.

Woodville—E. A. Kelly.

Yazoo City—R. H. Clegg.

Chaplain U. S. Army—E. E. Price.

Chaplain U. S. Army—J. A. McRaney.

District Missionary Secretary—M. H. Wells.

District Secretary Evangelism—T. O. Prewitt.

M. B. DePASS DIES

M. B. DePass, city architect for the past thirty years, died at his home in New Orleans on last Tuesday, following a long illness. He was seventy-five years of age, a graduate of Tulane University, was long connected with the parish school board, and was a staunch and devoted Methodist. His wife preceded him in death in February of this year.

Bro. DePass was an active and influential member of Second Church, New Orleans, for more than half a century, and in that church he reared his family in the true tradition of Christianity as interpreted by Methodism. He was Church School superintendent for many years, leader of the prayer meeting, lay leader, and active in the work of Methodism in the city.

In the field of architecture, he made a distinct contribution to the building of churches, Gentilly and other churches throughout the state, and always without charge for his services. The evidence of his artistic designing will long find expression in the architecture of many structures.

He was a good man, devoted in every way to the Christian ideal and his Church. He was not what might be called a popular speaker, but he was an effective advocate of the right, and in the support of what he believed to be right he did not know what it was to surrender. The writer had known him since 1920, and our appreciation of him grew with the years. Staunch as he was in his convictions, he was always amenable to reason, and he had great respect for law. We saw him in a difficult situation once when he supported a correct procedure against what he felt to be the best interests of his church. He did it freely and he lived up to his agreement to the letter.

He is survived by two daughters and a son—Mrs. A. J. Patterson, Mrs. Bertha Pembo, and Colonel Maurice DePass, now in service in China. Surviving also are seven grandchildren and six great-grandchildren.

W. L. D.

Judge thyself with a judgment of sincerity, and thou wilt judge others with a judgment of charity.—Mason.

THE CHRISTIAN FIRESIDE

BUT WHERE HAVE THEY GONE TO?

Celery originated in Germany.
The chestnut came from Italy.
The onion originated in Egypt.
The nettle is a native of Europe.
The citron is a native of Greece.
Oats originated in North Africa.
The poppy originated in the East.
Rye came, originally, from Siberia.
Parsley was first known in Sardinia.
The pear and apple are from Europe.
Spinach came from Arabia.
The sunflower was brought from Peru.
The gourd is probably an Eastern plant.
Walnuts and peaches came from Persia.
Cucumbers came from the East Indies.
The quince came from Crete.
The radish is a native of China and Japan.
—Selected.

THANKSGIVING DAY

This is Thanksgiving Day. Its observance ought to be in the best sense religious. And it might be well to this end to review the feelings and emotions with which we approach it. Much of our thankfulness may be purely selfish. There are some with whom things have gone well this year. The family circle has remained unbroken. No wasting sickness has come into the home. Prosperity has left its blessings. The table is laden with plenty. There is meat in the larder and grain in the storehouse. Because of these things they imagine they are grateful; but such gratitude is of the essence of selfishness. It is dependent upon exterior conditions. It finds its basis in circumstances. It draws its inspiration from clear skies and smooth sailing, and hence it is fitful and evanescent as the alternations of sunlight and shadow. If these conditions of personal comfort and prosperity are in themselves the ground of thankfulness, where in the hour of adversity shall we find occasion for rejoicing? The record of the past has its graver side. There have been pain and losses and disappointments and bereavements and heartaches. Where in these things is there reason and ground for gratitude? Has the empty larder, the bare table, the desolate home, the vacant chair, the fresh mound in the cemetery, no place for thanksgiving? Ah, just here is the point of stumbling with many an earnest soul. We find in the bitter chill of adversity the true test of our gratitude. And that is true gratitude which, triumphing over conditions merely physical and external, finds its ground of thankfulness in God himself. It is independent of circumstances. It goes beneath the surface of life, whether sad or joyous, and founds itself upon God.

WISE OR OTHERWISE

By Rev. James H. Felts

Church circle thinking that rises no higher than our "cultural heritage" and "our way of life" will not salvage much from the wreck of our global war.

A sentence from a mother's prayer for her soldier son: "Fail him not," and "may

he not fail you, his country, nor the mother who bore him."

When a few strong, experienced men warn us of the serious problems our reckless and unwarranted distribution of promises everywhere are creating we had better "stop, look, and listen."

After the flood Noah got drunk on home-made wine and was uncovered in his tent. It is to be hoped that better seed will be found after this global war.

An intelligent chaplain has found that "the home is the most positive factor there is in producing total abstinence."

The difference between professional theory and bullproof fact is being so constantly and definitely shown that the next generation should know a few things.

The greatest humanitarian is the man

who helps the largest number of people help themselves.

"An orderly life cannot come out of a disorderly mind." No more can a good life come out of an impure heart.

Success is not a destination but a journey that absorbs the seen and gives out the unseen.

The man who gets the most out of life is outstandingly successful.

If a man's patriotism ends when he salutes the flag he is conspicuously commonplace.

True or false? Old people are harder to live with.

It was a wet day, and as the pretty girl entered the crowded car, a man rose to his feet:

"No, you must not give up your seat; I insist," said the young woman.

"You may insist as much as you like, miss," was the reply, "I'm getting out here!"

—Christian Observer.

Your Choice of Lessons in the December Issue



1. UNIFORM LESSONS

"The Ten Commandments and the Teachings of Jesus"

. . . . last four of thirteen lessons which seek to help the student interpret the Ten Commandments in the light of Jesus' teachings. Edwin Lewis, professor of systematic theology, Drew University, writes the lesson expositions. Lesson applications by G. Ray Jordan; text studies by Lyndon B. Phifer.



Trimble



Lewis

2. SPECIAL COURSE

"Good Will"

. . . . four lessons to study the conditions under which good will may be promoted in the world, and especially to direct attention of adults to ways by which they may establish good will in life's relationships. Writer of the course is Henry Burton Trimble, dean, Candler School of Theology, Emory University.

Plus

Sharing Christmas Charles Pinckney Hogarth
The Young Adult Fellowship Forums for December.

Budget the Family Reading Clarence Seidenspinner
A Methodist pastor discusses ways of making the classics in mankind's literature more meaningful to the family.

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Adult Student is a 64-page monthly (pocket size); 20¢ per quarter, \$1.00 a year for single copy subscription mailed to individual address.

The Methodist Publishing House

THE SACRAMENTS

(Continued from page 11)

Master and King, through the Holy Spirit, our Sanctifier and Comforter, and Enabler. This is not only implied in our rituals for such services, but is especially recognized in our liturgy for the Holy Communion, for in the concluding prayer, after invoking God's acceptance of the service, we say, with the minister, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, living sacrifice unto Thee," (and then, conscious of our own weaknesses and inability to serve God properly) we continue, "Humbly beseeching Thee that all we who are partakers of this Holy Communion may be filled with Thy grace and heavenly benediction."

This is our part, and God will surely perform His, for, as we have said, that behind the soldier, behind the soldiers, stands the whole power of the state, so behind the Christian stands the whole power of the Godhead. Many scriptures might be cited, but it is highly significant that Christ did not give His disciples the Great Commission until He had first told them "All power is given unto me in heaven and in earth," then He said, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;" and then He added, "And, Lo, I am with you always, even unto the end of the world."

Each of us for Christ, all of us for each other, and God for and over all of us. If we could each of us realize this in some measure, how much better we and our whole church would be.

I sometimes think that our hymnists can express great spiritual truths better than our theologians, and what we have been trying to say is most effectively and beautifully brought out in the words of that hymn which an English minister, Rev. John E. Bode, wrote to be sung at the Confirmation service of his son, Charles E. Bode, who himself afterwards became a minister:

"O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend.
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway
If Thou wilt be my Guide.

"O Jesus, Thou has promised
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be;
And, Jesus, I have promised
To serve Thee to the end;
O, give me grace to follow,
My Master and my Friend."

This Sacrament, this Sacramentum, is historic and prophetic. Historic in that it points our minds back to that great event of over nineteen hundred years ago when

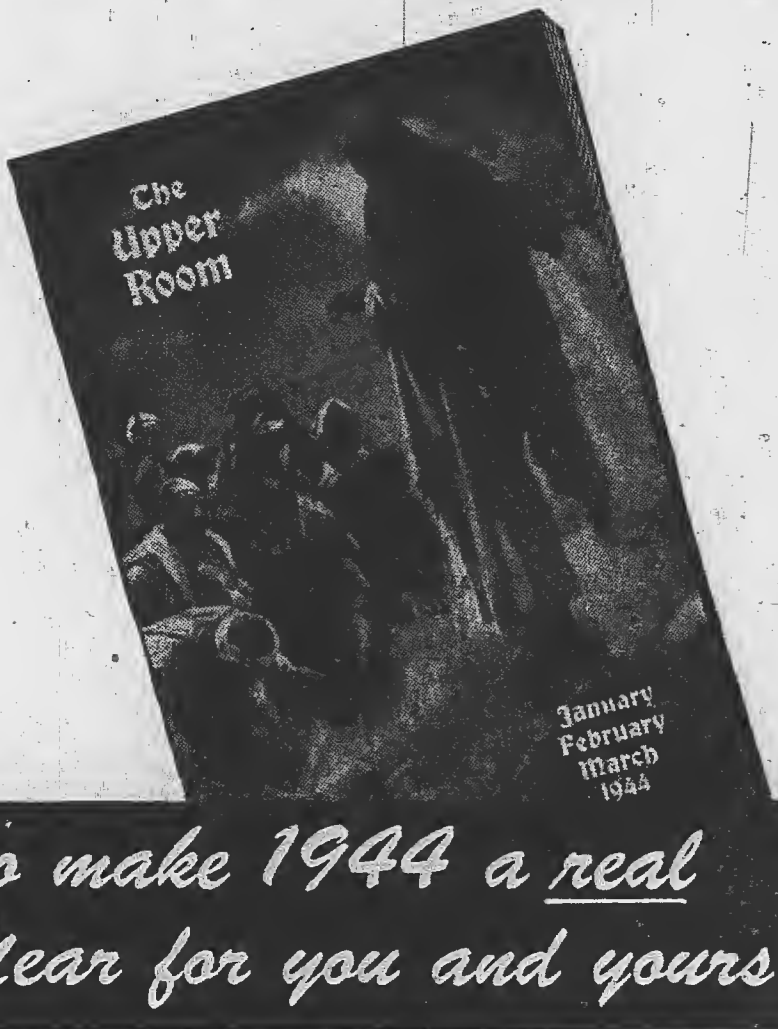
"On a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood."

It is prophetic. Saint Paul has said in the

First Epistle to the Corinthians (11:26), "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." It points us back to the Upper Room and to Good Friday, and forward to that great day, it may be far, it

may be near, when He who rose again, and ascended into heaven, where He now sitteth on the right hand of the Father, shall come again, with glory, to judge both the quick and the dead, whose Kingdom shall have no end.



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PERSONAL NOTES AND INCIDENTS

The Conference at Jackson remembered Governor Paul Johnson, now in the Methodist Hospital in Hattiesburg, with a message of sympathy and affectionate interest.

Mr. G. R. Bennett, of Canton, Miss., has our thanks for a generous word of commendation regarding the Advocate. We have known him since college days, and appreciate his friendship and approval.

Rev. J. P. Bonnacarrere has been changed from the Blackwater charge in the Baton Rouge District to the Gretna charge, New Orleans District, and Rev. A. R. Hoffpauir of Gretna has been changed to Blackwater.

We are sorry to report the condition of Rev. Paul H. Grice, who retired at the session of the Mississippi Conference last year on account of ill health, as still unimproved. There is no prospect of his being better soon.

Friends of Rev. Henry A. Rickey will be distressed to learn that his wife underwent a serious operation at a Vicksburg hospital on Tuesday of last week. We are glad to report that on Friday her condition was good and the outlook was encouraging.

Thanksgiving services for the Methodists of the city were held at Parker Memorial church, Gentilly church, and Algiers church. These three locations make the worship of Thanksgiving easy for the people in various parts of the city.

It is with sincere sorrow that we note the passing of Mrs. Harry N. Austin, at the home of her sister, Mrs. G. T. Fitzhugh, in Memphis. Mrs. Austin was a niece of the late Major R. W. Millsaps, and the sister of Mrs. Fitzhugh and the late Webster M. Buie. Mrs. Austin's death occurred on Friday morning following a brief illness.

The death of Mr. B. P. Moss, on November 13, is another subtraction from the historic names of New Orleans Methodism. His mother, to whom the editor ministered and whose funeral it was our melancholy privilege to conduct, was one of the pioneers of the church in the Crescent City. Only Miss Eleanor is left of the home that represented early Methodist faith and the local culture of New Orleans.

Mrs. L. R. Nease, Jr., wife of Chaplain Nease, now in service overseas, calls our attention to the fact that Chaplain Nease's name was omitted from the list of appointments in the Louisiana Conference. This omission was made by the secretary of the Cabinet, and was, of course, an inadvertence. Bro. Nease should be listed as a chaplain in the U. S. Army in the appointments and will so appear in the Minutes of the Conference.

Accidentally a man fell out of a fifteen-story window in Norfolk the other day, but fortunately a load of hay was passing directly under the window. Unfortunately, he did not land on the hay.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

Wednesday evening we moved to another village ten miles further on. First we "give moyo," that is "hello" to the chief. We have a service night and morning, and Bill talks with the people between times.

I'm studying the language, often trying out my Otetela on the women and children. They are so kind about helping me learn and patient with my poor attempts. They are all thirsty for anything that will help in their troubles, and many become sincere believers. Usually there are many who already believe, but who need help in trying to live Christian lives in the midst of tremendous temptations and trials—many of them unknown or not understood by the missionaries. But it's thrilling to catch on to some of them, and try to help them to solve their difficulties.

Sunday, August 22, 1943.

It's hard to believe that date is correct. Then, again, it's hard to believe that we've been at our station only two weeks, in the Congo only three. It even seems we've been on the path longer than six days. That statement doesn't mean that I'm tiring of it, but just that it seems so natural, and to be the thing we've been doing for ages.

But I must close now, and write a welcome note to Edith Martin and Elizabeth Dalby, who arrived about a week after we did. They came by Portugal, I think.

I'm drawing a floor plan of our home on the back of this to let you see how nicely we are fixed up in our adobe home.

Love to all from

MARY AND BILL.

LOUISIANA CONFERENCE

Baton Rouge District—First Round

First Church, Nov. 21, a.m.; Conference to be arranged.
University; Conference to be arranged.
Pearl River, at Pearl River, Nov. 28, a.m.; Q. C., 2 p.m.
Ponchatoula, Nov. 28, p.m.
Tickfaw, at Loranger, Dec. 5, a.m.; Q. C., 2 p.m.
Amite, Dec. 5, p.m.
Covington, at Covington, Dec. 12, a.m.; Q. C., 2 p.m.
Denham Springs and Slaughter, at Denham Springs, Dec. 12, p.m.
Hammond, Dec. 15, p.m.
St. Francisville, at St. Francisville, Dec. 19, a.m.; Q. C., 2 p.m.
Denham Springs, at Slaughter, Dec. 19, p.m.
Jackson, at Ethel, Dec. 26, a.m.; Q. C., 2 p.m.
Zachary, Dec. 26, p.m.
Greensburg, at Day's Church, Jan. 2, a.m.; Q. C., 2 p.m.
Clinton, at Clinton, Jan. 2, p.m.
Gonzales, at New River, Jan. 9, a.m.
Blackwater, Jan. 9, p.m.
Angie, at Varnado, Jan. 16, a.m.; Q. C., 1:30 p.m.
Columbia Street, Jan. 16, 6 p.m.
Bogalusa, Jan. 16, p.m.
Baker, at Baker, Jan. 19, p.m.
Walker, at Friendship, Jan. 23, a.m.; Q. C., 2 p.m.
North Baton Rouge, Jan. 23, p.m.
Fisher, at Fisher, Jan. 30, a.m.; Q. C., 2 p.m.
Franklinton, Jan. 30, p.m.
Istrouma, Feb. 2, p.m.
Pine Grove, at Montpelier, Feb. 6, a.m.; Q. C., 2 p.m.
Live Oak, Feb. 6, p.m.
Springfield, at Springfield, Feb. 20, a.m.
Kentwood, Feb. 20, p.m.
Lottie, at New Roads, Feb. 27, a.m. and 2 p.m.
Plaquemine, Feb. 27, p.m.

Please take note of announcements that will be made of Missionary Institutes and other dates that will appear later.

W. L. DOSS, JR., D. S.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round

Pontotoc, Nov. 28, a.m.
Tupelo, Nov. 28, p.m.
Verona, at Verona, Dec. 1.
Derma, at Big Creek, Dec. 5, a.m.
Calhoun City, Dec. 5, p.m.
Buena Vista, at Egypt, Dec. 8, a.m.
Greenwood Springs, at New Hope, Dec. 12, a.m.
Okolona, Dec. 12, p.m.
Woodland, at Woodland, Dec. 15, a.m.
Houston, Dec. 15, p.m.
Vardaman, at Vardaman, Dec. 16, a.m.
Algoma, at Algoma, Dec. 19, a.m.
Houlka, at Houlka, Dec. 19, p.m.
Shannon, at Brewer, Dec. 21, a.m.

Water Valley, Main and T., Jan. 2, a.m.
Water Valley, First, Jan. 2, p.m.
Smithville, at Antioch, Jan. 5, a.m.
Amory, Jan. 5, p.m.
Toccopola, at Thaxton, Jan. 9, a.m.
Pittsboro and Bruce, at Pittsboro, Jan. 9, p.m.
Becker, at Paine Memorial, Jan. 12, a.m.
Aberdeen, Jan. 12, p.m.
Salem and Friendship, at Salem, Jan. 16, a.m.
Nettleton, at Nettleton, Jan. 16, p.m.
Prairie and Strong, at Prairie, Jan. 19, a.m.
Coffeeville, at Coffeeville, Jan. 23, a.m.
Paris, at Paris, Jan. 23, 3:30 p.m.
Tremont, at Mt. Olive, Jan. 30, a.m.
Moorville, at Allens Chapel, Jan. 30, p.m.
District Stewards and pastors will meet at Pontotoc, Nov. 30, at 10 a.m.

W. B. BAKER, D. S.

Columbus District—First Round

First Church, Columbus, preaching, Nov. 21, a.m.
Central Church, Columbus, preaching, Nov. 21, p.m.
Macon Station, Nov. 28, a.m.
Shuqualak, at Shuqualak, Nov. 28, p.m.
Chester, at Nebo, Dec. 5, a.m.
Ackerman, at Ackerman, Dec. 5, p.m.
Brooksville, at Brooksville, Dec. 12, a.m.
Artesia, at Artesia, Dec. 12, p.m.
Sallis, at Sallis, Dec. 19, a.m.
Kosciusko Sta., Dec. 19, p.m.
Kilmichael, at Kilmichael, Jan. 2, a.m.
West Point, Jan. 2, p.m.
Longview, at Longview, Jan. 9, a.m.
Starkville, Jan. 9, p.m.
Caledonia, at Caledonia, Jan. 16.
Eupora Station, Jan. 23, a.m. (Dedication)
Mathiston, at Mathiston, Jan. 23, p.m.
Ethel, at Ethel, Jan. 30, a.m.
Sturgis, at Sturgis, Jan. 30, business session at 3 p.m.; preaching at night.
Bellefontaine, at Bellefontaine, Feb. 6.
Kosciusko Ct. at —, February 13.
Weir & McCool, at Salem, Feb. 20.
Noxapater, at Noxapater, Feb. 27, a.m.
Louisville Station, Feb. 27, p.m.
Macon Ct., at —, March 5.
Louisville Ct., at New Hope, March 12.
District Stewards will meet at Ackerman, Tuesday, Dec. 14, 11 a.m.

V. C. CURTIS, D. S.

Corinth Dist.—First Round

New Albany Ct., at Ecu, Nov. 28, a.m.
Corinth, First, Nov. 28, p.m.
Sherman, at Sherman, Dec. 5, a.m.
Guntown and Saltillo, at Saltillo, Dec. 5, p.m.
Tishomingo, at Tishomingo, Dec. 8, p.m.
Iuka Circuit, at Pleasant Hill, Dec. 9.
Dumas Circuit, at Weir's Chapel, Dec. 12, a.m.
Ripley, Dec. 12, p.m.
Hopewell and Rocky Springs, at Patrick, Dec. 15.
Blue Mountain, at Faulkner, Dec. 19, a.m.
Corinth, South Side, Dec. 19, p.m.
Abbeville-Waterford, at Abbeville, Jan. 2, a.m.
Oxford, Jan. 2, p.m.
Holly Springs, Jan. 4, p.m.
Mantachie, at Mantachie, Jan. 5.
Marietta, at Siloam, Jan. 6.
Ashland, at Ashland, Jan. 9, a.m.
Myrtle, at Myrtle, Jan. 9, p.m.
Rienzi, at Rienzi, Jan. 12.
Lowry, at New Harmony, Jan. 13.
Potts Camp, at Potts Camp, Jan. 16, a.m.
New Albany, Jan. 16, p.m.
Chalybeate-Walnut, at Chalybeate, Jan. 19.
Fulton, Jan. 23, a.m.
Belmont, at Belmont, Jan. 23, p.m.
Kossuth, at Kossuth, Jan. 30, a.m.
Corinth Circuit, at Box Chapel, Jan. 30, p.m.
Burnsville, at Burnsville, Dec. 16.

J. E. STEPHENS, D. S.

Sardis-Grenada District—First Round

Lake Cormorant, at Lake Cormorant, Nov. 28, 11 a.m.
Sardis Station, at Sardis, Nov. 28, p.m.
District Set-up meeting at Sardis, Nov. 30, 10 a.m.
Tyro, at Tyro, Dec. 5, 11 a.m.
Como, at Como, Dec. 5, p.m.
Mount Pleasant, at Mount Pleasant, Dec. 8, 11 a.m.
Pleasant Hill, at Pleasant Hill, Dec. 9, 11 a.m.
Red Banks, at Red Banks, Dec. 12, 11 a.m.
Olive Branch, at Olive Branch, Dec. 12, p.m.
Arkabutla, at Arkabutla, Dec. 14, 11 a.m.
Sardis Circuit, at Cold Springs, Dec. 15, 11 a.m.
Shuford Circuit, at Pisgah, Dec. 16, 11 a.m.
Byhalia, at Byhalia, Dec. 19, 11 a.m.
Hernando, at Hernando, Dec. 19, p.m.
Courtland, at Courtland, Dec. 21, 11 a.m.
Longtown, at Longtown, Jan. 2, 11 a.m.
Batesville, at Batesville, Jan. 2, p.m.
Marks-Belen-Darling, at Marks, Jan. 5, p.m.
Oakland, at Oakland, Jan. 7, p.m.
Crenshaw-Sledge, at Crenshaw, Jan. 9, 11 a.m.
Lambert-Crowder, at Lambert, Jan. 9, p.m.
Duck Hill, at Duck Hill, Jan. 12, 11 a.m.
Holcomb, at Holcomb, Jan. 13, 11 a.m.
Senatobia, at Senatobia, Jan. 16, p.m.
Batesville, at Batesville, Q. C., Jan. 17, p.m.
Cockrum, at Hebron, Jan. 19, 11 a.m.
Bishop's Crusade, at Oxford, Jan. 21.
Horn Lake, at Horn Lake, Jan. 23, 11 a.m.
Coldwater, at Coldwater, Jan. 23, p.m.
Sardis Station, at Sardis, Q. C., Jan. 24, p.m.
Como Station, at Como, Q. C., Jan. 24, afternoon.
Charleston, at Charleston, Jan. 30, 11 a.m.
Grenada, at Grenada, Jan. 30, p.m.
Pastors and stewards will please be prepared to answer questions 1 through 15 of the quarterly conference minute blank. This will save time and avoid confusion at the conference.

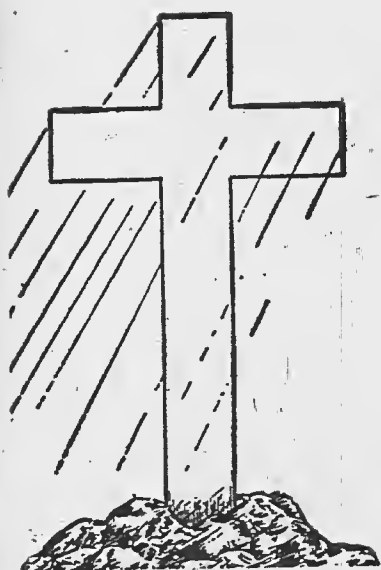
C. A. PARKS, D. S.

One can not always be a hero, but one can always be a man.—Goethe.

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THE LIVING CHURCH

Democracy, unless it is incessantly re-
vived by the regeneration of its individ-
ual members, by Christian education, into
the citizens of a Christian society, must
degenerate into totalitarianism.

—John Middleton Murry.

THE PRAYER-ROOM TODAY

Forgive me, Lord, for every insight that
I have not translated into action, for
every good impulse that has not blossomed
into deed, and every generous emotion
that has not borne fruit in life. Forgive
me that I have so often admired without
obeying Thee. I have paid homage to Thy
Cross, while still I have refused to live
by the law of it: I call Thee Lord and
Master, yet do not the things Thou dost
say. Forgive me, Lord, and turn my
dreaming into doing, my lip service into
heart's devotion. Amen.

My Morning Prayer

By Effie O. Foss

Ere I look on things of earth.
Or speak to anyone—
Dear Lord, I pray throughout this day,
Thy will in me be done.
The cares and griefs of yesterday
Were rolled on Thee—and gone;
Of hours ahead I've nought to dread
If Thy sweet will be done.
Lord, if the work I love so well,
Lies by me all undone—
Help me to rest and know 'tis best,
When Thy dear will is done.
If wrongs to me from others come,
This, too, Thou wilt atone;
So I will raise glad notes of praise!
For me—Thy will be done!
Lead me in supplication, Lord,
For souls; grant victories won;
By word or pen through me to them—
Implore, "God's will be done."
And when with Thee I serve no more
From dawn till setting sun—
Through eternity what joy 'twill be
To sing, "Thy will be done!"

—The Cumberland Presbyterian.



WALLET OF THE WEEK



MUCH-BOMBED MALTA has petitioned for a new constitution which would make it a self-governing partner in the British Commonwealth of Nations. This would be in effect a restoration of the charter under which it operated from 1921 to 1936. At that time it became a British Crown Colony in order to protect it against Italian Fascist influence which made it next to impossible to hold orderly elections. The baptism of fire which it so nobly survived entitles it to be heard at this time.

* * *

LEND-LEASE EXPORTED TO BRITAIN up to June 30, according to a summary in *Newsweek*, amounted to five billion five hundred million dollars. For this we received from the British Commonwealth of Nations, one billion one hundred seventy-four million nine hundred thousand dollars. The aid to us consisted of military supplies, airports, shipping, repair shops, barracks, and hospitals. Britain is said to have sent a billion and a half dollars worth of supplies to Russia and other Allies.

* * *

GERMAN ATROCITIES IN POLAND have destroyed the greater part of the literature and art in that unhappy land. This destruction, unnecessary as a military measure, is said to have been a deliberate effort to crush the Poles by wiping out their culture and their traditions, and to reduce them to the level of a slave race. It is said that appeals will be made to libraries and universities throughout the world for books and works of art with which to replenish their libraries, museums and laboratories when the war is over.

* * *

OF BRITAIN'S MIDDLE EAST FORCES, it is reported that three hundred officers and men are planning to enter the priesthood of the Church of England after the war. Fifty of these prospective recruits are said to have attended a week's course given by various chaplains of the armed services at St. George's Cathedral in Jerusalem. They took their time of leave from active duty for the lectures and for visit and study of the holy places in and around Jerusalem, and for meditation upon the ministry of Jesus.

* * *

ST. GEORGE'S METHODIST CHURCH in Philadelphia is celebrating the one hundred and seventy-fourth anniversary of its founding at the present time. The building was erected by a congregation of the German Reformed Church, but before its completion was sold to the Methodists under the leadership of Joseph Pilmoor. Francis Asbury preached his first sermon in America in this church, and it was the host of the first three Conferences of American Methodists—1773, 1774, and 1775. It shares with John Street, New York, the honor of being an original shrine of the Methodists in the New World.

JUTLAND, DENMARK, under the influences imposed by war, is said to have added an unromantic detail to the marriage customs handed down by their ancestors. Along with the banns, and the classic "Something old, something new," the officials of parish churches now notify bridal couples that they must provide their own fuel if they wish to be married in a heated church. The new requirement may add a little to the bill, but it will probably not greatly affect the register of marriages.

* * *

GEORGE WASHINGTON, at the age of twenty-six, was described by Captain Mercier as six feet two inches high, weighing one hundred and seventy-five pounds, with a large straight nose, blue-gray eyes, heavy eyebrows, dark-brown hair, a large mouth and regular features. Such was the physical appearance of the man of destiny in the founding of America. The intimation is that while his mouth was large he was extremely prudent in speech. That is a virtue not to be despised in any individual of any walk or time.

* * *

CONFISCATED CHURCH BELLS in Germany and her conquered countries are being melted down to form a pool of metal needed for the prosecution of the war. A Belgian underground newspaper now reports that the only foundry in Germany, equipped for extracting the valuable metals from such bells, has been destroyed by Allied air raids. This may put an end to the melting down of the bells which have long been devoted to holy uses, but it will not restore them to the temples of religion where they once proclaimed the hours of worship.

* * *

ELEVEN PROTESTANT MISSION BOARDS of America are said to have agreed upon a co-operative relationship in conducting the post-war Christian movement, as against the administration by individual boards as at present. Three other boards are giving favorable consideration, three have rejected the proposal, and three are non-committal. The names of the eleven boards agreeing to the plan are not given. Such a mighty movement might be more impressive for its romantic daring than for its effective operation.

* * *

THE SUGGESTED INVESTIGATION of the juggling of whiskey stocks by liquor profiteers should arouse interest in the arrest statistics before and since repeal. The F. B. I. tabulations show that since 1932 arrests for drunkenness have increased one hundred and six per cent; for drunken driving one hundred per cent; and for all other causes one hundred and fifty-five per cent. Whatever else these figures, covering crime records from 1932 to 1941, may show, they surely mean that the liquor business has added nothing to the decencies of American life.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

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C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH THREATENED BY SECULAR HUMANISM

Humanism is a natural sequence of a disproportionate emphasis upon social interests and problems, no matter by what purpose or interest the emphasis is inspired. From the days of John Morley, there has been a steady growth of humanism in England. At the beginning, the emphasis was not confessedly anti-religious, but its religious coloring seems to have been in the acceptance of the conventions and the terminology of the Church rather than a positive commitment to Church aims and ideals. It was perhaps an attitude of timidity induced by the deeply religious background of the English people.

Humanism in America, as opposed to revealed religion, has followed much the same pattern. Its foundation was laid in a critical approach which presumably sought to review the foundations of faith, but whose effect was to deflect interest from faith itself and to loosen the attachment to an other-worldly view of religion. As a consequence, we have journeyed unconsciously toward humanistic attitudes and away from revealed religion with its experiential and evangelistic content. Our church goals have become social and our efforts institutional.

This reversal of emphasis has effected a complete change in American religious life. Evangelism and its associate values, which made the church a national institution, have been largely replaced by social interests, and the church has come to be regarded as a social cult—not in any general view the agent of God and the exponent of revealed religion. It is true that we continue our formal confessions of mystic faith and evangelistic purpose, but are we not actually traveling toward humanistic goals?

Our situation is further complicated by the fact that we are now part of an international cycle of thinking and planning which is carrying the humanistic program deeper, and even strengthens its opposition to all that is distinctive in Christianity and Western civilization. A short time ago, two students, one from India and the other from China, attacked both our Christianity and our culture. Their statements have no reference to commercial attitudes; they refer directly to religion and culture. Intellectual circles in both of these countries show signs of resentment against the culture and the religion of the West, and a reaction in favor of a political philosophy based upon individual and collective equality and freedom—a humanism divorced from all religion and culture.

The expressions to which we refer were made in ad-

resses before the Conference on Science, Philosophy and Religion at Columbia University, and reported in the New York Herald Tribune of September 19. Krishnalal, the Indian, declared: "The entire missionary movement should be stopped because it implies a holier-than-thou attitude, creating great conflicts in the East." He rejected the standards of "high" and "low" as measures of culture, and defended Indian culture as an expression of a manner of life different from but not inferior to that of any other people. Such reasoning, it seems to us, would have given credentials to the culture of the savages of America, or to any group inside or out of the church or the culture of the West.

Upon the same occasion, Mr. Bingham Dai, Chinese professor at Duke University, is quoted as saying that the present war is not being fought to save Christian civilization, as many glibly claim, and that four hundred million heathen allies "are fighting neither for the Christian civilization nor the Buddhist civilization, nor even the Confucian civilization; they fight only for humanity—for freedom and equality of men." His whole emphasis was on human values. He said: "There is nothing more alien to the typical Chinese mind than the Christian teachings regarding sin and redemption, the supernatural in general and Christology in particular."

Both of these speakers were practically refusing our standards of religion and culture and saying accept Oriental standards as the price of their friendship in the post-war era. They have a perfect right to defend their culture, but they have no right to demand of us the surrender of revealed religion, the abandonment of evangelistic and missionary conquest, and the acceptance of an international humanism in its place. It is not that human values are unimportant, but that they are not preeminent as compared with God, the builder of a world upon human values.

Such seems to us to be the issue which confronts the forces of Christianity today. An undue emphasis upon human values tends to lessen the importance of God and reduce the moral authority of the Christian Church. We must recover confidence in the values of faith expressed in twenty centuries of Christian progress, or we shall have the substitution of an utterly secular humanism, benevolent upon its face, but political and pagan at heart. We cannot hope to win the world by a competition of cultures and we cannot command its respect by compromising with those who, fearing not God, have only a man-centered faith. Secular humanism is the ominous portent on the horizon of the world today.

IMPORTANT NOTICE

Occasionally some one misunderstands our expiration reminder marked "Final Notice." Please remember that no discourtesy is intended by this. It simply means that under existing war conditions we can send only one notice. It means nothing more, and it is stamped on all notices which go out.

CLASSIC RELIGION

In the current number of *The Christian Leader*, Boston, Dr. Vivian T. Pomeroy made use of the words which appear as our caption. It was not an appeal for a mystical type of religion, but rather for a religion whose values cannot be accounted for on natural grounds, or by material reckonings. He was saying that the pattern of the religion with power to solve the problems of our tragic experience is not evolved out of ourselves, but that it is of the nature of paradox—the unexplainable transmuting of tragedy into priceless blessing and personal triumph.

Such a religious faith refuses the deadening influence of the law of cause and effect as an inexorable law governing human power and prospect. Tragedy becomes the radar for discovering within and without ourselves resources which end in a reversal of natural and material controls. It defiantly ignores the social standards of compensation and moves in triumph toward the unearned and the unexpected. It overpasses the natural and the normal and presses into the realm of the miraculous.

It is such a religion which changes commonplace men and women into master minds and makes them captains of destiny. It changes commonplace incidents into weapons of achievement and paves the way for personal victory. Such a faith stays mankind in hours of defeat and tragedy and ultimately pushes back the curtain and lets in the glorious light of the morning. It is the paradox which results from our working together with God who, reckoning not our merits, is a dispenser of grace in every way sufficient for our need and to offset the shadows which hang about our hearts. A religion founded upon a program of reasoned results can never be greater than the mind which designed it. It cannot even be as reinforcing as a scientific formula with proven results, and it will not satisfy the soul's instinct for immortality.

A NEW BUTADIENE PLANT

A new butadiene plant under construction in Texas is partially completed and will be in full operation early in 1944. The capacity of this one plant will be sufficient to supply one-seventh of the war-time program of synthetic rubber. The first evidence of the magic city was the appearance of nearly a thousand temporary dwellings and two-thirds as many trailer dwellings for families. It has been a year and a half since the construction began. It will soon be turning out one hundred thousand tons of butadiene a year.

THE PILGRIM FATHERS

It is true that the Massachusetts Colony first celebrated our Harvest Festival of Thanksgiving and it was a good thing to do.

But it is not true, as we have been hearing recently, that the Pilgrim Fathers founded this nation.



Dr. A. P. Hamilton

Over and over again we hear it stated Plymouth Rock marked the beginning of everything American.

In the first place, it is not historically and chronologically true, as everyone with any rudimentary knowledge of our history is aware.

In the second place, it is not psychologically or spiritually true, as the new Englanders try to maintain.

The Colonists of Virginia in 1607 were fleeing from everything in English life from which the New Englanders fled—religious intolerance, economic scarcity, lack of room to live, and all the rest. In fact, about all that is left of the Jamestown settlement are the ruins of a church.

Indeed, the Pilgrims and the Puritans, especially the latter, had made themselves so obnoxious at home in England under the burning, pillaging army of Cromwell that they found it more comfortable to get out and undergo the rigors of the New World climate than to remain where they were.

In the first place, the Mayflower was bound for Virginia when she sailed, but was blown off the course by a storm at sea and landed in Massachusetts by mistake.

And the Puritans carried with them all the intolerance of the Old World, all the harshness native to them. It is often said of them that they came to the New World to establish freedom of conscience, and worship, and all that sort of thing.

As a matter of fact, the Puritans were anxious to establish freedom of worship for themselves, but not for anyone else who might disagree with them. They expelled Roger Williams from the Colony because he was a Baptist. They had no intention of letting the Quakers settle among them.

The historical fact is that Thomas Jefferson was the author of the bill for religious freedom in the Virginia House of Burgesses, which was later adopted in the Constitution through the combined influence of Jefferson and George Mason.

Also Jefferson and Mason were the men who introduced the Bill of Rights into the Constitution, a bill which included religious freedom and freedom of speech, the two most jealously guarded freedoms of the American way of life.

Jefferson also was the author of a complete plan of public education from the first grade through college, and that, too, before any system of public education had ever been dreamed of in the colonies.

If for no other reason, then, than to keep the record straight, it is worth while to review these incontrovertible, historical facts. Especially so when the very welkin rings with exaggerated praise of the Pilgrims and Puritans as founders, single-handed, of this nation, with all the freedoms of which it boasts, primarily that of religious freedom, a principle for which they did not stand for nearly two hundred years. And I say this as a descendant on the paternal side of a rock-ribbed Puritan.

A. P. H.

BOOKS

"The Christ Story," illustrated by Everett Shinn. The John C. Winston Company, Philadelphia and Toronto. Price \$1.50.

The text of this story is taken from the King James Version of Matthew and Luke, and it follows the life of Christ up to the age of twelve years. The illustrations are beautiful and follow faithfully the story and the tradition of the time when Christ was born. It is, of course, a book for the Christmas season, but it is also of compelling interest for the youngsters who will find a thrill on every page. We do not hesitate to say that it is one of the most exquisite Christmas books that we have seen in a long while.

"Midnight and Jeremiah," by Sterling North, illustrated by Kurt Wiese. The John C. Winston Company, Philadelphia and Toronto, pp. 127. Price \$2.

This is the story of a boy named Jeremiah and his little black lamb, Midnight. Jeremiah raised the lamb and made it a prize winner at the county fair, but the lamb became frightened and ran away, and the boy's search for the pet, to which he was deeply attached, is interwoven with the folklore and the customs of the hill people. The value of the simple story is greatly enhanced by the illustrations which portray the situations in the story and at the same time the life to which the story belongs. The search for the lost sheep comes to a happy ending on Christmas Eve, and the boy of ten will find it a tale of absorbing interest, both because of the story and because it ends at the Christmas season.

"The Snowden-Douglass Sunday School Lessons for 1944," by Earl L. Douglass, D.D. The Macmillan Company, New York.

Many discriminating teachers in the Church School find in these practical expositions of the International Sunday School lessons the most satisfactory and usable volume on the market. It is condensed into such compass as to meet the requirements of the busy person without sacrificing the best in the scholarship and in illustrative material for making each lesson an effective message. Dr. Douglass, who has edited these studies since the death of Dr. Snowden, is rendering a great service to the forces of religious education by his sound, sane and scholarly interpretations of the portions of Scripture arranged for study from week to week. The volumes are of such value that they form a helpful and bracing commentary and a library of interpretation all by themselves.

"The Glory of God, Poems and Prayers for Devotional Use," by Georgia Harkness. The Abingdon-Cokesbury Press, New York, Nashville, pp. 125. Price \$1.

The author of this little volume needs no introduction to Methodist people, and this volume reflects the understanding and the spiritual fervor of one who lives in the atmosphere of religious thinking and who faces with the students in her classroom the problems and the needs of devotional life. The volume consists of fifty poems and fifty prayers covering a wide range of theological, religious, seasonal and special applications. The first part of the book contains the poems and the second the prayers. It is not a devotional guide of the mechanical kind, but is an inspirational compilation designed to enrich the life independently of set forms of worship.

Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.

"Music in the Religious Growth of Children," by Elizabeth McE. Shields. The Abingdon-Cokesbury Press, New York, Nashville, pp. 128. Price \$1.25.

The author of this volume began her work with children in the public schools of Memphis, Tenn. She next became editor of publications of the Southern Presbyterian Church in the departmental courses put out by the denomination. Her work with children and her study of an effective approach to the child, led her to requisition her own knowledge of music for developing the religious potentialities of children. Her method is informal and her programs thoroughly flexible. In this way, every problem and the need of every child may be met. She has made the simple songs that children sing a vehicle of the devotional spirit, and a means of developing the spirit of worship in children.

"The Church and Its Young Adults," by J. Gordon Chamberlin. The Abingdon-Cokesbury Press, New York, Nashville, pp. 124. Price \$1.

The author, a graduate of Cornell College and Union Theological Seminary, writes out of considerable experience as a director of young peoples activities. This study is divided into three sections with the captions: Young Adults; A Universal Dynamic; and Creative Churchmanship. These captions show the nature and the design of the author. It is clearly his design to so integrate young adults in the life and atmosphere of the church as to make them creative and constant contributors to the church community. It is perhaps a book designed to develop lay rather than ministerial leadership, and it seeks to fashion the lay material to the uses of the church at the earliest possible moment after the attainment of adulthood.

"Jesus of Nazareth," by Joseph Klausner, Ph.D. Translation by Herbert Danby. The Macmillan Company, New York, pp. 434, price \$2.50.

"From Jesus to Paul," by Joseph Klausner, Translation by William F. Stinespring. The Macmillan Company, New York, pp. 624, price \$3.50.

The first of these volumes is a reissue of a book which was first published in 1925, but the two are really companion volumes since they deal with the rise and development of the Christian movement under the leadership of Jesus in his earthly ministry, and then its missionary development and its thought forms under St. Paul. The author was Russian born, graduated from Hei-

delberg University, first held academic posts in Odessa, but went to Palestine in 1920 where he is at present professor at the Hebrew University.

Being a Hebrew, it could scarcely be expected that Dr. Klausner's approach to the Christian movement would be other than intellectual—a critical examination of the records and traditions which form the literature and the support of the Church. He admits the historical reality of Jesus as a person and he deals with the literature in a forthright manner and with scholarly frankness. He lacks, we think, the sympathetic and understanding factor which goes with experience. His treatment is naturalistic and mechanistic, a method imposed by the fact that his whole study is from outside the movement and, therefore, objective. He represents Christianity as an individualistic religion as compared with the community, or national type represented by Judaism. The student will find in the pages of these volumes an erudite and detailed presentation of the historical facts touching the rise of the Christian Church, but we doubt whether he will find helpful reinforcement for the deeply spiritual content of Christianity. The volumes are readable and interesting and there is none of the offensive attitudes which sometimes spoil interpretations which are largely intellectual and critical.

"These Men Shall Never Die," by Lowell Thomas, Illustrated with Army, Navy and Marine Photographs. The John C. Winston Company, Philadelphia and Toronto, pp. 307, price \$2.

This new volume by Lowell Thomas, the well-known radio commentator, is a series of more than seventy hero stories and heroic exploits in connection with Americans in the present World War. These stories cover the exploits of American soldiers and sailors from Pearl Harbor to the completion of the conquest of North Africa. They are told in the circumstantiality and with the battle color of their happening, and they are told in the splendid style of one of radio's best news commentators. It is probable that many of these incidents will be told in greater detail and with greater effectiveness than in the present brief sketches, but the essential details are here and this series will hold an honored and an important place in any record which may be produced of this period of the great war in which we are now engaged. In addition to the faithful record of incidents, is the fact that the photographic illustrations cannot be improved

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

The new address of Rev. and Mrs. L. A. Bodie is now Houma Heights Methodist Church, 305 Mahler, Houma, La. Bro. Bodie is pastor of the Houma Heights church.

Mrs. John S. Henley, whose husband was a member of the Louisiana Conference, is now living at 346 A Chilton Street, Chicasaw, Alabama.

Mr. M. T. Lockman, of Corinth, Miss., writes that he is moving to Tampa, Fla., and that his address will be 3104 Varn Street in that city.

Rev. A. R. Hoffpauir, who was changed from Gretna, La., to Blackwater charge, is now on his new field and his post office address is Route 1, Baker, La.

Rev. Henry Rickey, pastor at Tallulah, La., writes that his wife is improving rapidly following her operation and it was expected that she would return home early this week.

Mrs. W. C. Harris, widow of the late W. C. Harris, who was once a member of the North Mississippi Conference, writes that she is moving from Texas to 517 North Palm Drive, Beyerly Hills, Calif.

Rev. W. F. Ragsdale, pastor of Bell, La., charge, reports that he has moved into his new charge and finds the people ready to go. His people gave him a splendid reception and he is happy in the outlook for the year.

Mrs. Jack Hammack, of Eastlawn Methodist church, Pascagoula, Miss., writes for sample copies of the Advocate and indicates her purpose to place the Advocate in the homes of that new church in a new locality of that rapidly growing city.

Mrs. James Porter, whose late husband was a member of the North Mississippi Conference, has moved from Water Valley to 606 North Lamar, Oxford, Miss., to which place the Advocate will bear to her the news of the Conference and its messages of religious interest.

It is our plan to run in successive issues of the Advocate cuts of the ministers who did a good job in the Advocate campaign of last year. We are writing the ministers for single column cuts and shall appreciate their cooperation in giving them and their people recognition for what they did.

Rev. E. M. Sharp writes that he is back at Oak Ridge, following the session of the Mississippi Conference, and that having closed out a good year he is praying that the new year may be still greater. His post office address is Route 3, Box 152, Vicksburg, Miss.

Rev. S. M. Butts, evangelist of the North Mississippi Conference, writes that he is serving Ethel circuit until March, when Rev. J. H. Humphreys, who is now attending Emory University, will take over. In the meantime, Bro. Butts is open for invitations for revival work.

Rev. G. E. McLain, formerly of the North Mississippi Conference, but now a Texan, writes that he was changed at the last session of his Conference from Nolan to Texline, a church which he served in 1937-38. Bro. McLain says that he is happy to be back among the people whom he served five years ago.

The death of Mrs. C. C. Anderson, of Mayhew, Miss., removes from that little town

one of its oldest citizens and, from the Methodist Church, one of its most valued members. Mrs. Anderson was the sister of Mrs. Battle Bell, at Columbus, Miss. She is survived by her husband and several children.

Captain Philip H. Oxnam, Chaplains Corps of the U. S. Army, and son of Bishop and Mrs. G. Bromley Oxnam, received the award of the Purple Heart on November 4 for wounds received in Italy. We are glad to know that Chaplain Oxnam's wounds are now sufficiently healed to permit him to return to duty.

An inquiry from Mrs. W. F. Youngblood, of Meadville, Miss., leads us to say that the Advocate will be sent to our forces overseas while we have money with which to provide such papers. The papers do not always go through and they are usually late. We are glad, however, to send them when we are requested to do so.

Rev. W. L. Robinson reports that the Men's Bible Class, of Grenada Methodist Church, gave more than \$200 to the Methodist Orphanage on Thanksgiving. Mr. John Rundle is the teacher of the class. Bro. Robinson says that he and his assistant, Miss Gayle Doggett, will attend the Educational Council in Kansas City this week.

Rev. E. C. Abernathy is back at home following the session of the North Mississippi Conference, and is looking forward to another good year on the Mooreville charge. Among other things, Bro. Abernathy says that he plans to increase the circulation of the New Orleans Christian Advocate 100 per cent over that of last year.

Dr. J. R. Countiss, who was retired at the last session of the North Mississippi Conference, is now employed as pastor's assistant at Galloway Memorial Church, Jackson. In the choice of Dr. Countiss, Galloway Memorial Church is assured of the highest order of pastoral service and it need have no fear of his meeting every responsibility in his new task.

Mrs. W. E. Moreland, of Natchitoches church, was the first to register in the 1944 Advocate campaign. This week, Rev. A. L. Davenport, of Vaiden, Miss., sends us a list of 14 subscriptions, which places him out in front in the North Mississippi Conference and in the Advocate territory. Bro. Davenport reports that he is getting off to a good start and he is expecting this to be the best of his four years on that charge.

Rev. D. B. Boddie, pastor of Pharr's Chapel, Morgan City, La., asks that pastors notify him of members moving from their charges to the city, giving, if possible, their

addresses. Bro. Boddie desires to take care of all these newcomers, whether they unite with his church or not. Morgan City is now a full-time church and this gives more time for attention to the bayou settlements. The Board of Missions has made it possible for him to provide free boat service in order that the people of those sections may attend church.

MISSISSIPPI CONFERENCE DISTRICT STEWARDS MEETING

Brookhaven District, at Brookhaven, December 2, 2 p.m.

Hattiesburg District, at Court Street, December 7, 2 p.m.

Jackson District, at Capitol Street, December 8, 2 p.m.

Meridian District, at Central, December 10, 10 a.m.

Seashore District, at First Church, Gulfport, November 30, 2 p.m.

Vicksburg District, at Gibson Memorial, December 8, 10 a.m.

A BOOK FOR AFRICA

Does any reader have a copy of Garrison's "Introduction to the History of Medicine" which they would be willing to give to the Board of Missions (150 Fifth Avenue, New York 11, N. Y.) for use by Dr. Arthur L. Piper, veteran Methodist medical missionary in Kapanga, Belgian Congo, Africa? The book is out of print, but is urgently needed by Dr. Piper in his work of training young African men as hospital assistants. If you have a volume to give, please write R. A. Hasemeyer at the Board office.

THANKSGIVING SERVICE AT PARKER MEMORIAL CHURCH

The Thanksgiving Service for the Methodists of the uptown section of New Orleans was held at Parker Memorial church. Participating in the service were: Carrollton Avenue, Canal Street, Eighth Street, Felicity, First Church, Munholland Memorial, Napoleon Avenue, Rayne, and Parker Memorial churches, and on the platform were, Dr. R. H. Harper, Revs. J. T. Harris, Dana Dawson, Jr., Karl Tooke, and E. B. Emerich. Rev. J. T. Harris, pastor of Canal Street church, was the preacher. He brought a helpful message, in which he developed the general theme that Thanksgiving is an emotion whose meaning and value are fixed by the interest which inspires it. The offering of \$145 was directed to Memorial Mercy Home-Hospital.



SERVICE IN HONOR OF REV. J. D. ELLIS

Plans have been made by the pastor and people of Quitman Methodist church for the celebration of the 50th anniversary of the admission of Rev. J. D. Ellis into the Mississippi Annual Conference. These plans include the preaching of an anniversary sermon by Bro. Ellis at Quitman on Sunday, December 5, at 11 o'clock, and a reception at the church on Thursday night, December 9, in honor of Rev. and Mrs. J. D. Ellis.

A cordial invitation is extended to the friends of Bro. Ellis to attend either of these special observances. Anyone who plans to stay overnight will please notify the pastor.
V. G. CLIFFORD, Pastor.

ON TOP OF THE WORLD

Dear Dr. Duren: One might say that the Louisiana Conference of 1943 will contribute much to the development of Methodism in this state. It was a grand Conference, and the majority of us will remember it in years to come.

The folk at Iowa seemed very happy that their minister was returned for another year's work. The week following Conference saw the members of the church giving Mrs. Nader and me an old-fashioned pounding. If you happen to pass our way, drop in for dinner—the pantry is full of food.

Appreciating you and your work, I am,
Sincerely,

SAM NADER.

MOTHER OF REV. E. H. CUNNINGHAM PASSES

Dear Dr. Duren: My mother went to heaven Sunday, November 20th. On Monday afternoon we laid her gently away in the family plot in the Booneville cemetery. She sustained a fall and suffered a broken hip, after which she lived only ten days. Doctors and nurses did all that was possible for her, but all to no avail. She was 94 years of age and had lived with us for 35 years.

How desolate and dreary our parsonage home has become without her dear presence!

Rev. J. D. Wroten conducted the services

at our church here in Water Valley, and my son Jeff offered a prayer.

We are sustained and comforted by the love and prayers of hundreds of friends like yourself who understand. Can't write more now. Please pray for us.

E. H. Cunningham.

NEW ASSISTANT AT CAPITOL STREET, JACKSON

Miss Hester Bruce, of Blackshear, Ga., has assumed her duties as pastor's assistant and educational director of Capitol Street church, Jackson. In her new position she will be associated with Rev. J. W. Leg-



MISS HESTER BRUCE

gett, Jr., just assigned as the new pastor of the church. Miss Bruce comes from Trinity Methodist church, Savannah, where she had like duties. She majored in religious education at Scarritt College, where she was prepared for the work in which she is now engaged. In addition to this specific preparation, she has a background teaching in the public school and of leadership in youth assembly and training work. She holds a degree from the Georgia State Woman's College at Valdosta, and a certificate in music from the University of Georgia.

SAM S. BAREFIELD HONORED

Sam S. Barefield, of Hattiesburg, Miss., whose reports at the recent session of the Mississippi Conference were greatly appreciated, has the honor of being the first student to receive the John Rundle Scholarship, according to the announcement made by Dr. M. L. Smith, president of the College. The scholarship was established in honor of Lieut. John Rundle, of Grenada, Miss., a former Millsaps student who lost his life in North Africa. Mr. Barefield is a member of Capitol Street Church, Jackson, and an active worker in the young people's division.


W. B. LEWIS, OF RIDGELAND, PASSES AWAY

A few weeks ago, my old uncle, W. B. Lewis, of Ridgeland, was called home. He had reached the great age of 91 and died as peacefully as a little baby going to sleep. He was a good man and left a fine name behind. He loved his children and they loved him. His good wife went on ahead several years ago. He left five sons and one daughter. They are all good people and are standing by the church. That kinder runs in the family. Uncle Wiley's father was an honored Methodist preacher and lies buried a few miles out from Maben. A beautiful memorial window adorns the wall just back of the pulpit in the Methodist church at Mathiston. The good wife who died a number of years ago was the daughter of an honored Methodist preacher, Uncle Jack Foster. We went back to the old home at Woodland, Miss., and laid his body away to await the final resurrection.

May the grace of God sustain the children and enable them to follow the example left them by their noble father. A good man is gone.
E. S. LEWIS.

Guided by the example and good works of others, we must rely mainly upon our own efforts.—Samuel Smiles.

Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in loneliness or exile, befriend one another.
—Posted in Shelters in Great Britain.



ADVOCATE OFFICE

112 CANAL ST.

New Orleans Nov 17 1879

Mr John Dring

To New Orleans Christian Advocate Dr.

For One Years Subscription Two Dollars

From May 1 1879 To May 1 1880

Received payment per Robert J. Harp

Linus Parker D.D. Editor.

J. J. Robt. J. Harp Publisher.

This receipt was issued 64 years ago to John Dring, father of Rev. J. F. Dring, of the Louisiana Conference. Its design is typical of the printing of that day.

PERSONAL NOTES AND INCIDENTS

Rev. Roy H. Kleiser, recently assigned to First Church, Laurel, Miss., has already arrived at his new post, and he is looking forward to a happy year with the good people of that church and city.

It is with sincere regret that we have learned of the mishap which sent our good friend, Mrs. B. M. Howorth, of West Point, Miss., to a hospital with a broken hip. She is now in Touro Infirmary, New Orleans, where she will probably be for at least another month.

Mrs. K. W. Dodson, whose address is now care Kavanaugh W. Dodson, Jr., Leon Chemical Corporation, Ozark Ordnance Plant, El Dorado, Ark., says that the New Orleans Christian Advocate has been coming to her home every week for 43 years, that it has always been a splendid publication to her and that it is now especially so and she eagerly looks forward to its arrival from week to week.

Rev. C. L. Elliott, of Choudrant, La., writes that he was given a very pleasant surprise on Thanksgiving night when, being out of town, he was called home by telephone to find that the parsonage was filled with folks and a table loaded with the good things which are needful for sustaining life, and some articles of furniture for the parsonage into the bargain. Of course he is looking forward to a very happy year with his people.

Rev. R. G. Lord, superintendent of the Greenwood district, writes: "We had an excellent district stewards' meeting and set-up meeting for the district here last Tuesday, with every charge and a majority of the local churches of the district being represented by the district stewards and other representative laymen and laywomen. Every pastor was present except one who was detained by illness in his family. Plans for the year were discussed and perfected, including the campaign for the Advocate. You can expect the Greenwood district to reach its goal again this year."

METHODISM THEN AND NOW

Methodism began as a religious movement stressing rebirth, or an experience that changed the heart and life of man. Members were required to know God through Jesus Christ and to live according to His standards. It was directed to all classes of people, and applied to all of life.

Today we have great preachers and many good and faithful members, but do we expect enough from our religion? Or, are we becoming too formal and educational minded in our worship? We speak of the old days when the power of God came down and there were great revivals of religion in our churches. We also speak of the need of a great revival of spiritual religion sometime in the future in order to create a new and better world. Just recently, in a large congregation of my own church, I had the privilege of witnessing the transfiguration of one of God's prophets; and apparently there was not one dedication, or even rededication, of life to God. If we had been listening, I'm sure we could have heard God say, "This is my beloved son, in whom I am well pleased, hear ye him." I must confess that I wasn't expecting anything unusual to happen, though I knew it would be fairly easy to worship God with so consecrated a person in the pulpit.

Later, as I thought about the tragedy of this apparent waste of the manifestation of God's power, I realized that I had not been prayerful enough. I had been too concerned with my own business to the

LOUISIANA METHODISTS: WHOM ARE WE GOING TO VOTE FOR?

Do we favor the "spoils system," or do we favor the merit system of Civil Service? Whom we vote for is not nearly so important as what we vote for. A good man in a bad system is handicapped and circumscribed; a bad man in a good system is prevented from doing great harm.

Louisiana has too long and too often suffered from the "spoils system." Officers elected, regardless of their political factions, have felt at liberty to summarily dismiss from state or city jobs all who opposed their election, however efficient they may have been. Thousands of city and state employees are wholly subservient to their political bosses for fear of losing their jobs. The administration may be corrupt and rotten, shot through with dishonesty, graft, racketeering, gambling and immoralities of every kind, but the administration jobholder can say nothing. His liberty is gone. For the sake of his meat and bread he must vote the "straight ticket."

Civil Service does away with the padded pay roll. It calls for efficiency. It strikes a death blow at corruption and vice. The job holder is set free to vote for whom he pleases. Jobs in both state and city work are secured through competitive examinations; and once secured they can not be lost through political pressure.

Mr. Charles Dunbar, a Christian gentleman and a patriotic citizen, at great cost of time and money, has succeeded in having written into our Louisiana code one of the very finest civil service laws in the country. We have not had this law long enough to appreciate its full value. If we can keep it intact for four years longer, it will operate with telling effect.

We understand that some politicians who are wedded to the old "spoils system" are already planning to sabotage and make non-effective this Civil Service law by change and amendments. This must not be done. Use your influence with senators and representatives from your parish.

The Louisiana Civil Service League is non-political, non-factional, and non-partisan. It has been endorsed by many church and civic groups throughout the state. We would like to have fifty thousand members by Christmas. We feel that all lovers of good government will want to join in this righteous cause. The money cost for membership is small—only a postal card, asking for an application blank, addressed to Louisiana Civil Service League, P. O. Box 492, New Orleans.

Methodists are noted for their stand on moral issues and good government. They will not fail in this.

W. W. HOLMES, Superintendent,
New Orleans District, Methodist Church.

—Adv.

neglect of my Father's business. Regular attendance for worship in the house of God does help us to keep in touch with God's purposes.

I'm thankful that God gives us another

chance. Whether we have a new preacher this new year or not, we can pray earnestly that God will lead him as he leads us. We can let him know that we want to cooperate with him. We can join with other members in rededication of life to Christ and His work. If there are some who do not believe in the power of Christ to transform our lives into His image, that will be their loss, and because they want to believe in their own standards of life and powers of leadership rather than Christ's.

It will be easier to save the lost in God's field when we join hands with consecrated Christians instead of criticizing our organization and fellow church members. We should have faith in our organization and in God's leadership of those at the head of our church.

A METHODIST.

BISHOP HOLT AT FIRST CHURCH NEW ORLEANS

Bishop Ivan Lee Holt, of the Dallas Area, was the preacher at First Methodist Church, New Orleans, on last Sunday morning. It appears that the Bishop was in the city for a few days and accepted the invitation of the pastor, Rev. N. H. Melbert, for the morning hour. The Bishop chose for his text, II Timothy 1:14, which he read in the Moffatt translation: "Keep the great securities of your faith intact." His theme was the necessity for "Bringing the Infinite into common life." This he presented upon the background of a world seeking the spectacular and desiring thrills, but shunning the drab and unromantic realities which are constantly breaking in to upset and defeat any program which deals with the tumult on the surface, but which does not touch the depths where peace may be found. It was a very helpful sermon and will long be remembered by those who had the good fortune to hear it.

DR. NOBLE VISITS NEW ORLEANS

Dr. Walter J. Noble, a noted Methodist leader from England, visited New Orleans, on Tuesday, November 23, on a tour of the United States under the auspices of the Board of Missions of The Methodist Church. Dr. Noble is general secretary of the Board of Missions of the Methodist Church in England, and has served as president of the British Methodist Conference which includes the presidency of the Welsh Methodist Assembly, and the Irish Methodist Conference, the highest office of Methodism in the British Isles.

Dr. Noble brought two messages in New Orleans, one at the First Methodist Church, at 10:30 a.m., and the other at the Holsum cafeteria, at 12:30 noon. Indisposed because of an digestional upset, which he blamed on rich American foods his body was not used to, Dr. Noble remained seated in his morning session.

Dr. Noble's messages were on the subject of England during the war times. In an informal manner he pointed out the horrors of the raids over England, and yet he said, "Pain has no memories, and it is not easy to give a real picture of the disaster." "One out of every five homes in Britain was destroyed, and over a thousand churches have been hit by bombs." Populations unessential to the war effort were shifted in a fort-night from one part of the country to another and billeted in homes. The city of London slept in the subways.

After graphically pointing out the tremendous changes taking place in England, Dr. Noble began to show how these changes had brought about desirable changes in the spirit of the people. They became more sympathetic and understanding with one another. England, though a small country, was divided into many dialects, and in this throwing of peoples together, they became more understanding with one another. They came to realize that life "does not consist in the abundance of things." "What it all adds up to is this," Dr. Noble declared, "although there is not a nationwide return to religion in England the churches are being given a hearing that is more sympathetic and understanding than it was 20 or 30 years ago, and the people themselves have attained a new sobriety and are anxious that the true values of life shall have their proper place in man's activities."

The activities of the church in war-time England were outlined and their effectiveness was emphasized. The churches of different denominations have found themselves cooperating to meet the needs. Dr. Noble told how, upon the bombing of City Temple, interdenominational cooperation was demonstrated. Dr. Leslie Weatherhead, a Methodist loaned to the Congregational Church, was serving City Temple, and when the Temple was bombed a nearby Anglican church invited Dr. Weatherhead to bring his congregation to their church. With different hours of service the two churches are meeting in the same building for the duration.

Dr. Noble's coming to our nation will help to bring our two great nations to a deeper appreciation of each other.

EARL B. EMMERICH.

THE BASIS OF CHARACTER

By Rev. C. B. Powell

What is a good man? Our generation is urgently demanding a fresh answer to this old question. We have grown a little uncertain about our old classifications and question our ability to run a sharp line between

partial and have been, I think, misleading, to some extent at least. It is not just the ancient standards that fail to satisfy, but the standards of a half-century ago seem almost equally out of date. Those leaders may have lived up to their own standards far more bravely than we live up to ours, but their standards are obsolete (ancient), that is, in the past. But have we, who call ourselves foremost in the files of time, reached a height where we can so define a good man that our definition will last? Will our children be any more content with our standard than we are with those of the past? Suppose we are called upon to describe the ideal man. Can we give a permanent inventory of virtues, a code of rules to be held binding? To ask the question is to answer it. Whatever set of rules we may wish to lay down in this year of grace, is it possible that our grandchildren will regard them as we regard those of the past, such as persecution of heretics, or the sale of indulgences, the maintaining of distilleries? Shall we admit that all standards are just passing illusions? Certainly not. Must we surrender the moral imperative because of its varying interpretation? Surely not. There is no substitute whatever for the gospel of Christ. It is up to us and our day to turn the thoughts of men away from the catalogues of deeds to be done, to the thought of a righteous purpose which alone gives to deeds any meaning and value. We must lead all men steadily away from the idea of external obedience to a prescribed thought of the inner conquest of a higher ideal. But the Christian ideal has set before us true life as more than contemplation, more than knowledge, but as victorious and achieving purpose. A good man, then, is one who faces the future, not looking back to finished standards, but reaches to unfinished ideals. A good man is one who steadily intends to be good. And out of that root intention fruits of the best kind will develop, not the cry back to Christ, for we cannot turn back, but a forward march, since His ideal marches on, the ideal of Jesus.

Thus, the basis of character is the Christian ideal, and to live that ideal—that ye love one another.

"MEMORIAM TO ROBERT EVAN ROLLINGS"

Whereas, our Heavenly Father, in His infinite wisdom and mercy, has called from our midst, on October 9, 1943, our friend and brother, Robert Evan Rollings, who was for twenty-nine years a faithful and loyal member of the Court Street Methodist Church; and,

Whereas, Bro. Rollings was a member of the Board of Stewards and Board of Trustees of this church and had for many years been untiring in his efforts to improve the welfare of his church; and,

Whereas, by his passing the Board of Stewards and Board of Trustees have lost a valuable member, and his family a loving husband and father.

Resolved, that we, the members of the Board of Stewards and Board of Trustees of Court Street Methodist Church, express to his family our deepest sympathy in their hour of sorrow, and bow with them in humble submission to the Father's will, knowing that He is too wise and too loving to make a mistake.

"There's an open gate at the end of the road
Through which each one must pass alone.

And there, in the light we cannot see,
Our Father claims His own.
Beyond the gate your loved ones
Find happiness and rest,



DR. H. L. JOHNS,
Rayne Memorial Church, led Louisiana
Advocate campaign

And there is comfort in the thought
That a loving Father knows best."

Respectfully submitted by the committee,
L. D. HAUGHTON, Chairman;
C. L. CHARBONNEAU, Secty;
MRS. NELLIE MCGOWAN,
SCOTT PICKEL.

RELIGION AND POLITICS

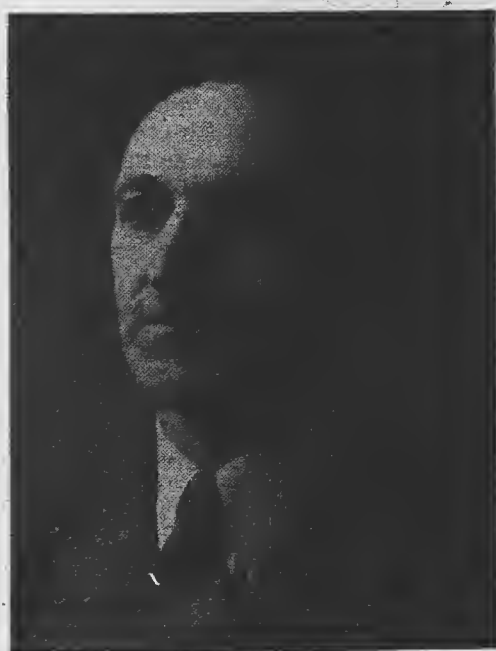
By Rev. A. C. Lawton

There is a movement on in America to remove all religious influences from our body politic. They hope to remove the name of God from our coins. They want Congress and our State Legislatures opened without prayer for divine guidance. They want the oath, that our elected public officials take, written and given without the closing statement, "all this I promise so help me God."

I don't think religion should be put out of politics, nor do I believe religion should stay out of politics. No one but the evil politician or a coward would support the argument that we should leave God out of our Government. Who is the one that is always yelling, "Religion should stay out of politics?" Is it the godly man running for office who says such a thing? The godly man welcomes the help and inspiration of religious people.

Can you separate your love for God and your love for your country? Do they not live together in your heart? How can a citizen in his own breast separate those two loves?

Where politics are most corrupt, there
(Continued on page 16)



REV. W. C. NEWMAN, Corinth,
Leader in Advocate solicitation in North
Mississippi.

the sheep and the goats. The definitions of the past seem insufficient for the present situation. The ideal of Bunyan was a fleeing pilgrim bent on saving himself from doom. This conception, and many others, has in it elements of truth, but they are

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

December, 1943

Program: "Needs for Christian Literature," from "A New Earth Wherein Dwell-eth Righteousness."

Close year's work. Reports to be sent Conference officers on December 15.

Program Committee plans programs for 1944.

Plan for the Crusade for a New World Order.

* * *

"When You Come, Bring the Books"

The December program from "A New Earth Wherein Dwell-eth Righteousness presents the "Needs for Christian Literature" in a most interesting way. In the suggestions for "action growing out of study:"

1. Bring to the meeting gifts of books and magazines for Christmas gifts to church and civic settlements, hospitals and other institutions in your own community, town, or city. Have packages wrapped as Christmas gifts.

In our Mississippi Conference these books may be sent to the Bethlehem Center, in Jackson; the Meridian Wesley House, the Moore Community Center, in Biloxi.

2. Give books and subscriptions to magazines, especially church periodicals, to chaplains or camps for boys in the armed forces.

In Mississippi, they may be sent to the Chaplain's Office at Key Field, in Meridian; Keesler Field, in Biloxi, etc. At all bases there is a great need for these books and magazines in the day rooms.

3. Give books and subscriptions to church and secular magazines to missionaries and deaconesses at home, and to missionaries in various settlements, hostels, hospitals and schools abroad. (See list suggested).

4. Make money gifts for needed literature in foreign countries; many books can be purchased more inexpensively in the country in which they are needed than in this country.

If you want to continue the thought of "The Church and America's Peoples," you might give to your local Negro church a subscription to some of the very splendid teacher's helps—like Child Guidance, the Church School Magazine, etc.

How fitting at this season to answer the call from so many directions for an opportunity to read the story of the greatest gift ever made to man—God's gift of His Son!

* * *

What Lackest Thou?

Which one of the funds of our Conference has your society failed to pay?

Below we give the figures for the three quarters of 1943. The first line is the amount pledged by each district; the second line, the amount paid during the three quarters; the third line, the amount which must be paid by December 15:

Brookhaven District

Plg.	Scar.	W.H.	R.W.	B.C.	Cul.
\$3800.00	215.00	155.00	100.00	120.00	95.00
2516.94	181.25	138.85	95.35	90.05	91.21
\$1283.06	33.75	16.15	4.65	29.95	3.79

Hattiesburg District

\$3300.00	180.00	120.00	100.00	120.00	117.00
2167.79	60.00	102.75	83.40	64.25	52.50
\$1132.21	120.00	17.25	16.60	46.75	64.50

Jackson District

\$5660.00	260.00	185.00	100.00	400.00	165.00
3554.57	113.97	106.02	96.75	262.24	89.25
\$2105.43	146.03	78.98	3.25	137.76	75.75

Meridian District

\$3535.00	160.00	983.00	100.00	120.00	114.00
2210.86	116.75	754.83	80.88	61.05	40.95
\$1324.14	43.25	228.17	19.12	58.95	73.05

Seashore District

\$3575.00	100.00	110.00	100.00	120.00	120.00
2153.40	67.75	68.50	75.05	38.00	51.80
\$1421.60	32.25	41.50	24.95	82.00	68.20

Vicksburg District

\$4085.00	150.00	115.00	100.00	120.00	95.00
2611.98	126.25	90.25	54.00	53.00	65.00
\$1473.02	23.75	25.75	46.00	67.00	30.00

Check these figures carefully and see which fund your society has overlooked. Let's have each fund "paid in full!"

* * *

"The Lord's Song in a Strange Land"

The theme for our 1944 programs in the W. S. C. S. is based on a passage in the one hundred thirty-seventh Psalm, the fourth verse, "How shall we sing the Lord's song in a strange land?"

"Christianity is in this world in the midst of circumstances that do not fit themselves into Christian song. But if we should cease to sing the Lord's song; if we should cease to lay stress on the truths which are sacred to us, we should make a great mistake. Even though we are in the minority group, it is our task and our obligation to continue to sing the songs of the truths of the Christian religion," says Bishop Francis J. McConnell.

The program committee of each society should carefully study these monthly programs and plan the work of the society for 1944. Plan for the approved studies so they will not have to be crowded into the schedule.

We hope to give on this page soon a suggested program outline for the year.

* * *

The Crusade for a New World Order

Has your society begun preliminary plans for the "Crusade for a New World Order," to be led by the Council of Bishops of the Methodist Church? This Crusade will be led during the months of January and February, 1944. Its purpose is "to get Christian citizens everywhere to inform their U. S. Congressmen that they want the world after the war to be based on nations working together; with the United States cooperating fully."

For the closing lesson of the study, "The Church and America's Peoples," many of our societies used "Is It Nothing to You—the Responsibility of Knowing" as the worship thought.

If there ever was a group which should be informed concerning the kind of a world we want—the kind of a new order—it is the women of the Woman's Society of Christian Service, for during the past two years we have studied continuously along this line. In reality, we began immediately after the Madras Conference in 1938 with the study of "The World Mission of the Church," and have studied the situation in every country in which we have work, closing this fall by looking at "The Church and America's Peoples."

Because we have this knowledge, we have a great responsibility to help in this Crusade for a new world order.

In his article, "Win the Peace with a Three-Cent Stamp," in the Adult Student for November, Bishop Oxnam gives a splendid outline and suggestions for action for this crusade.

The W. S. C. S. has a responsibility for assisting the pastor in this Church-wide movement.

* * *

Woman Power in the Methodist Church

A very effective leaflet, "Women Power in the Methodist Church," by Mrs. J. D. Bragg, may be secured free from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

We suggest that each society order enough copies to supply each member at the first meeting of the new year.

* * *

Week of Prayer and Self-Denial

Reports from the observance of the Week of Prayer and Self-Denial are most encouraging and we hope we will reach the 100 per cent observance for which we have been working. Gifts may be added to the offering up to December 15.

The W. S. C. S. of Gloster, Vicksburg District, had a splendid meeting, using all of the program material. Twenty members attended and the offering was \$30. Mrs. Mabel Brown led the service.

The Ridgeland W. S. C. S., Jackson District, held two services on two successive evenings. The first evening, the projects which will receive the offering were represented, and on the second evening the Retreat program was used, with Miss Louis Tucker leading. The reporter says: "A more meaningful program was ever given in our church. The setting was very conducive to worship with a lovely picture of Christ in the background, and a soft glow from many candles. The pastor, Rev. M. E. Burnett, administered the Sacrament of the Lord's Supper at the altar, and the offering was \$24.50."

At Central Church, in Meridian, Mrs. Jesse H. Graham led the all-day service, the program being carried out without any intermission or conversation. The morning was given to the Retreat program and at noon, while several women passed sandwiches and coffee, the pianist played softly the great hymn of the church. A lovely incident of the day was the presentation of a Life Membership to Mrs. Forrest Adams by her

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Few Things a New President Might Do Just Now

1. Literature: Revised Guide. Secure from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 10 cents.

Third Annual Report of Woman's Society of Christian Service. Secure from your district secretary. Free.

Subscribe to The Methodist Woman and World Outlook, Literature Headquarters. Price, \$1.50 for both.

Subscribe to Christian Advocate. Read all three pages consigned to woman's work.

2. Study the literature listed above.

3. If in a large society, select with care circle leaders.

4. If in either small or large society, have a meeting with your officers to plan next year's work. Each officer should be ready to outline her own work.

5. From last year's society treasurer find out what items your money was spent for.

6. With these items as a basis, make out a budget for 1944.

7. Present this budget to your society for adoption at your December business meeting. Study pages 15 and 16 in November Methodist Woman.

8. Order enough copies of "Program Packet, 1944," for each individual to have a copy.

If you have decided on your Bible Study, order these books and have your study leader preparing to start in January on this study.

Pages twenty and twenty-one in November Methodist Woman will help you work out your study courses for 1944.

All the new approved studies are described in the July, 1943, issue of The Methodist Woman.

9. The Program Booklet has a Pledge and Installation service for that first January meeting, which means so much to a good start for a new president. If you need more material or even if you do not, read page 14 of November Methodist Woman for insight into an effective pledge service. It is important that our women feel the dignity of that service.

10. Follow a dignified order of business in planning your business meetings. Page 44 of Revised Guide will help you there.

11. Taken from page 65 of Conference Report of 1943.

First Quarter, 1944—Program of Work

a. Business: Installation of officers (some have this in December).

b. Plans for 1944 by new president.

c. Plan for: 1—Increased membership, at least 5 per cent. 2—Adoption of budget (if you did not do this in December). 3—Send amount of Conference pledge to district secretary.

d. Pledge service.

e. Study Committee announce plans for year.

f. Monthly meeting with item from Methodist Woman.

12. Alpha and Omega—"Study to show thyself approved, a workman that needeth not to be ashamed."

Week of Prayer Program at Webb Methodist Church

On Saturday afternoon, October 30, from 2 to 5 o'clock, the Sumner and Webb W. S. C. S. met in the Webb church in a joint meeting to observe the "Week of Prayer" programs. The beautiful fall flowers lent their silent but potent influence to the quiet and reverent atmosphere that prevailed. The posters and other pictures used drew us closer to God. Mrs. B. H. Byess played softly several hymns.

Mrs. W. M. Simpson, of Sumner, was leader of the first program, bringing us two main topics: First, "For This is Love's prerogative," presenting the work done in the home field. This was ably given by Mrs. W. J. Stephens and Mrs. Coy Roberts. Second, "In His Name," giving us information concerning our war-torn mission lands, was very interestingly given by Mesdames Etter, Benson, and Sumner. A poem, "Because I Have Been Given Much," was read by Mrs. Jap Simpson. Rev. A. W. Bailey represented the church in war-torn lands; Mrs. Bailey, the Woman's Society of Christian Service. At the close of this program, while "Saviour, Thy Dying Love," was sung softly, all came to the altar, bringing their gifts, and stood with bowed heads while Mrs. Simpson gave the benediction.

Immediately following this program, Mrs. L. N. Townsend very beautifully led the "Service of Intercession" as given in the Retreat program.

At the close of the program, one of the doors of the church school room was opened and all were invited in for refreshments. The table was laid with a white linen cloth, centered with a crystal bowl of white chrysanthemums flanked with candelabra, with tall white tapers. While at the table, Mrs. Bailey asked that each share with the others and tell the joys received and the spiritual awakening that had come to them from the program. Several responded. "Blest Be the Tie that Binds" was sung, while all joined hands, closing with prayer by Mrs. Bailey.

Fourth Quarter's Finances

Have you extra money in your treasury after meeting your pledge?

Read these figures and ask yourself about a "Love Gift" from your society. Then study Mississippi's Woman's page of last week's Advocate:

25 missionaries in Central and South Africa.

59 missionaries in free China.

32 missionaries in occupied China; 6 transferred to other fields from China.

128 missionaries in India.

4 missionaries in Japan; 4 transferred to other fields from Japan; 9 transferred to other fields from Korea.

3 missionaries in Malaysia.

14 missionaries in Philippines; 8 transferred of 14 transferred from other fields to Philippines.

7 missionaries in Algeria.

2 missionaries in Bulgaria.

1 missionary in Poland.

"Every one of our institutions in America finds its food costs soaring. We cannot feed

one hundred children today on what it took to feed them a year ago. Our responsibilities are vastly multiplied in war-ridden countries. For example, we must add \$5.50 a day to the salary of every missionary in China just to meet the cost of barest necessities of life."

Remember that your "Week of Prayer" money does not count on the Conference pledge as it used to.

IN GOOD FAITH

SAINTS FOR TODAY

General Chiang Kai-Shek, a Christian for some years, was for two weeks held in captivity by his enemies. Of his experience during that time he writes, "The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness."

That's it! That is an authentic witness to Christ by a man who has come under His influence. An authentic witness by any man—not only Chiang Kai-Shek. This experience of the power of Christ to increase a man's strength against evil and temptation and to uphold righteousness is the same witness that others who went before us bore, and that others, coming after us, will bear. It is thus today, as it was yesterday, and it will be tomorrow, that God is glorified in His saints.

The saints have not been, nor are they now, all alike. In talents, background, and racial origin, they differed, and they still do. But all of them in all times and all places, "practiced Christian virtue to an heroic degree." They quenched the violence of fire . . . out of weakness were made strong, waxed valiant in fight . . . were stoned . . . sawn asunder, tempted, slain with the sword." They strove for the kind of righteousness that issues in civilization and the brotherhood of man. Before the whole world they showed their light, and men who saw it knew that Christianity was powerful in overcoming darkness and the works done in darkness.

There is no single thing of greater importance for Christians to do today than to demonstrate the power of Christ to enlighten the world and to scatter the darkness that covers it. It will take men with the character of the saints to do it—men who "practice Christian virtue to an heroic degree."

There is need for such men. For the world is being destroyed by the forces of darkness that assail it. It is being destroyed by hate, which always works in the darkness. Hate is our enemy. And if Christians take part with it, what can we say but that saintliness has gone out of character? What can we say but that the heroic who ought to oppose it have laid down their arms? What can we say but that the world will not know the power of Christ to increase a man's strength against evil and temptation and to uphold righteousness? We must renounce hatred of anyone. And we must trust in the creative power of Christ to renew the earth through the witness of his saints.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Shreveport District News

By Mrs. Lee Tidwell, District Secretary

In these days of rapid change and war-time shortages, we realize that the church must be alert and adapt its program to new conditions. The work of the Woman's Society of Christian Service is being carried on in a magnificent way; yet some changes have to be made from time to time so that we can go forward in these trying days. Because of travel difficulties, the Shreveport district has been re-zoned in order to make each zone more compact. The women need the inspiration and the fellowship found at the zone meetings more now, perhaps, than ever before. With the re-zoning of the district the women will now find it easier to get to these meetings.

* * *

A new zone, made up of all the societies in the city of Shreveport, has been created, with Mrs. C. B. McEachern as leader. Mrs. McEachern is very capable and attractive, and intensely interested in the work. We feel that much fine work will be done by this new zone.

* * *

Mrs. W. C. McDonald, of Rodessa, is the new leader of Zone 1. Mrs. N. E. Joyner, of Vivian, has been the leader of this zone for the past three years, and has resigned this office because of Bro. Joyner's retirement. Mrs. McDonald is a former district secretary, therefore very well informed in the work. We know that the same good work that Mrs. Joyner has done in the past will go on in a fine way under Mrs. McDonald's leadership.

* * *

It is always a happy privilege to report a new society. Recently ten women met at the New Caddo Heights church in Shreveport and organized a Woman's Society of Christian Service, electing Mrs. Fred Seiker as president. Many friends join us in extending our congratulations and many wishes that their work and society will grow in strength and grace as these women carry on their newly-assumed duties.

* * *

Five zone meetings will be held in the Shreveport district in the near future. Officers' training will be presented at each of them, and many program plans are in the making. Tentative dates are being set, one as early as December 9, the latest on January 11. It is hoped that each officer of every society will avail herself of the opportunity to attend these meetings. Each zone meeting is being planned to bring inspiring messages, helpful information, and fine fellowship. We feel that it is important to become so thoroughly informed in the best methods of the work so that we, as members of the Woman's Society of Christian Service, will

do our utmost in hastening the coming of the Kingdom.

RELIEF IN INDIA

The Methodist Committee for Overseas Relief has already cabled five thousand dollars to Methodist missionaries in India as a token appropriation for general famine relief, announced Bishop Herbert Welch at the Committee's headquarters in New York City.

This sum will be administered by Methodist agencies in India, "for the relief of human suffering without distinction of race, color, or creed." The committee in India has been asked to report on famine conditions.

Just after the funds were cabled, the following letter was received by Bishop S. K. Mondol, of the Hyderabad Area:

"I would like in this letter to express on behalf of myself and the Methodist people of Hyderabad Area our very deep gratitude and appreciation for the help which you and your Committee for Overseas Relief have given to us in this day of tragic need and widespread hunger and starvation. The same mail that brought your letter also brought a letter from one of the district superintendents, who writes as follows: 'I am very sorry to inform you of the desperate situation of our village preachers on account of the increased price to seven times of staple food stuff. The other day I purchased two bags of jawari (food grain like wheat) for Rs 94/-—whereas last year two bags would have cost us Rs 18/-only. Already here and there we see poor people die of starvation. Please pray for us and the work.' Letters like this are coming to my office all the time. Our hearts are sad and our prayer is that God will have mercy upon us and give us peace.

"In Hyderabad city itself we have two high schools, one for boys and one for girls. There are 187 boys and over 200 girls in our boardings, Christian boys and Christian girls. We are responsible for providing them with food. If we send them home they will starve, and yet we do not know how we can keep these boarding schools going very long without substantial financial help. And there are many such boarding schools in Hyderabad Area. We are deeply indebted to you for your help in the past and shall be grateful to you for any assistance you can give in days to come.

"But there is a bright side to this picture. Our churches are busy and vigilant. This month all denominations in this Native State have united in an effort to observe the Week of Witness. Teams will go out to various places to witness for Christ. We are spending much time in prayer and preparation and group discussions so that there may be a great spiritual harvest. . . ."

Gifts for relief may be designated for India and sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

Sunday is the golden clasp that binds together the volume of the week.

—Longfellow.

PREACHMENT ON PLEASURE

The ball is over, the music is hushed, the dances ended, the wine drunk, the costly laces and diamonds put back to their places. And now that the sounds of the revel are dying out it occurs to us that we have a headache, and we are saying wisely to each other that the ball was not, after all, so very sensible a thing; and that, when our brothers and our sons are dying on battlefields, . . . it is hardly decent for us here to be dancing, and making merry, and throwing away fortunes on diamonds. There is something in the idea. Should this (account) fall into the hands of some poor wounded fellow . . . the contrast between his own condition and that of the scented and perfumed dancers who figured in the ball picture may not improve his temper. . . .

"What then?" says Shoddy. "Are we all to put on sackcloth and ashes because of the war? Are Mrs. and the Misses Shoddy not to have an opportunity of displaying their beauty—to say nothing of the splendid dresses and the magnificent diamonds which I bought them . . . simply because we are engaged in a war? The notion is monstrous! I pay for the war: taxes on my income, taxes on my clothing, taxes on my house, horses, carriages, silver, and everything that I've got; I send my blood relations to the war to fight and die; I give money for bounties and money to the Sanitary Commission; I vote to support the government. Having done all this, I submit that my duty is fulfilled, and that I may, if I choose, get up balls. . . ."

It must fairly be admitted that, in past time, balls and battles have often jostled with each other, and the dying sounds of the dance have often mingled with the blast of the bugle. "There was a sound of revelry by night" within a few hours of the battle of Waterloo, and the dance was never more popular in Europe than during the Napoleonic Wars. The preacher gives the key to the apparent paradox when he says, "Let us eat, drink, and be merry; for tomorrow we die."

And now . . . that you have had your dance, and flirted . . . and flashed your diamonds in a thousand envious eyes; now that you have spent, so they say, over a million of dollars for one night's enjoyment; have you time and do you care to think of a suggestion by which your pleasure and our suffering heroes' needs may both be satisfied? . . .

What say you now, ladies, to a Diamond Ball, the jewels worn to be given after the ball to the Sanitary Commission, which has our wounded soldiers in charge? . . .

Could the jewels be put to a nobler use? Would not their radiance, in such a cause, flash not only from wall to wall of the ball-room, but down through the vale of time to the most distant age . . . ?

—Harper's Weekly, November 21, 1863.

Zeal and duty are not slow.—Milton.

Valor is like honesty; it enters into all that a man does.—H. W. Shaw.

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CHRISTIAN EDUCATION

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CHURCH-SCHOOL LESSON DECEMBER 5, 1943

By Rev. W. C. Newman

WHAT MAKES COVETING WRONG?

Lesson Text: Exodus 20:17; Luke 12:13-25.

Golden Text: Thou shalt not covet.... anything that is thy neighbor's.

—Exodus 20:17.

The more one reads some of the words of Jesus the more unbelievable they seem. He talked like a mad man, and the only reason some of us church folk of today do not call him mad is that we do not take his words seriously.

"Be not anxious for your life.... take no thought for tomorrow.... it is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God.... Go and sell all that thou hast and give to the poor."

W. C. Newman

So he spoke, and many other things like these he spoke, including what he said to the rich man in the parable in our lesson today. What did he mean?

Treasures in Heaven?

For one thing, while Jesus was certainly talking about money, he was not talking primarily about money. He was talking primarily about how one is to invest his life.

This is the difficulty for most of us—we imagine that money is the only wealth we can own. But money is only one, and a comparatively insignificant one, of the things that man has to invest.

Every one has time, time that is counted in days and weeks and years; time that must be invested in something. What will you get for your time?

Every one has influence—and every one invests his influence, and receives a return on that investment. Every one has opportunity—some more than others—but no one is wholly lacking in it.

All of which is to say that a man's whole life is a very great treasure which he holds in his hand. Shall he spend that treasure simply in getting things? Things that will not last? To do so is to be very foolish—that is what Jesus is really saying. That is what it means to covet. The only secure investment, He says, is to so spend one's life that it will accumulate things much more permanent than money or material possessions.

What Shall I Do?

For another thing, when Jesus spoke these words he was not talking against wanting and making money, but He was

talking about the way in which many of us make, and use money.

Money is not everything, but it is something. It cannot buy back one's honor when it is lost, nor purchase happiness for a single troubled soul, nor buy a ticket into the Kingdom of God.

But money can buy medicine and hospitalization for the sick, books and music and pictures with which life itself can be beautified and enriched, education for the young, comfort and security for the aged. All these things money can do—and more.

Yet knowing this marvelous power of money, we do strange and wicked things with it. We hoard it, pile it up greedily in amounts we cannot use legitimately, hug it to ourselves with passionate affection, gloat over it, live for it, and thirst for more and more.

Or else we squander it, throw it away, treat it like trash, spend it for baubles, cast it to the winds as if it were chaff, careless of the immeasurable good it could do if it were only invested in human good and in God's own work of building the Kingdom.

The miser is not a normal person; he is mentally deformed. The wastrel is a shallow person, mentally inferior. He throws away that which would give life and chance to people forever doomed to despair.

Both are coveters—wanting for themselves what would otherwise bless and save others.

Covetousness—The Great Deceiver

Finally, Jesus points out this fatal error of the rich man in the parable, which is an error to which poor men are equally susceptible. For a man may lose his soul over the money he does not have as well as another may lose his soul over the money he does have.

The fatal error in the rich man's philosophy, and the fatal error many of us, rich and poor alike, make in our thinking about money is this—the error of supposing that his money and his life were his own.

But one moment of death is enough to convince the most stubborn miser that nothing is his own, that everything a man has, his money and his life, are his only by the mercy of God.

"The deceitfulness of riches" the Scriptures say. Ah! There is the crux of the whole matter.

Some imagine that riches make us more important than we really are, give us special privileges, release us from life's obligations. And some imagine that wealth means security, that, having money, nothing else can touch us, we can be safe and happy. And some think that making money is an evidence of greatness, while being poor is an evidence of failure.

So thought the rich man in Jesus' story. But death comes to rich and poor alike; sin is equally sin in a millionaire as in a pauper; no man is secure except in the hands of God; and the world is in debt to many a pauper more than to many a rich man. Socrates, Amos, Mozart, and Jesus

were poor—but the world is rich because of them.

Let the rich count their wealth a sacred trust to be used for God and man; and let the poor be not deceived into coveting the money of the rich—and we will all be happier and better.

That is what Jesus was saying.

MINISTERS' WEEK AT EMORY

By John L. Sandlin

Emory University is planning a program to meet the varied needs of the thought life of the minister of today. This is being done in one way through the annual program of the traditional "Ministers' Week" which will convene during the period of January 21-24, 1944. The subject matter of the lectures will prove fruitful in that it will be directed appropriately into the cross-sections of thought concerning the post-war world.

Never has any University brought to its lecture platforms a group of more distinguished men than those who are to appear this season. Dr. Paul E. Scherer, pastor of the Lutheran Church of the Holy Trinity, New York City, brings to the task an ability of rare eminence. His voice is a significant one in all Protestant circles of America. His qualities of scholarship and oratory combined with his depth of thought make him an outstanding personality in the field of religion and theology.

Dr. John R. Mott, long in the forefront of world Christian leadership, will deliver a series of lectures on the Sam P. Jones Lectureship Foundation. Dr. Mott needs no introduction to an audience of Christian ministers. He is a world citizen, and his zeal for Christian missions is well known wherever Christianity has reached out in its ecumenical endeavors. Fruitful in years and in thought, consecrated to the winning of the world to the Christian way, his light of witness to the abiding ideals of the Christian Gospel—all of these make him "the man of the hour" in the field of missions.

In addition to the lectures, several members of the faculty of the Candler School of Theology will teach short courses for those who are interested.

The faculty has been announced as follows: Dr. Donald Taggart Rowlingson, professor of New Testament; Dr. Henry Burton Trimble, professor of church polity and dean of the School of Theology; Dr. Franklin Nutting Parker, Dean Emeritus of the School of Theology; Dr. M. H. Harper, acting professor of Church History and long-time missionary in India. Dr. Harper will teach a course on post-war arrangements in India.

While the program is designed primarily for ministers, it is hoped that others who are interested may be able to attend. Many laymen of the Atlanta vicinity have found great profit in attending the sessions of previous years.

THE CHRISTIAN FIRESIDE

TRIAL

A man rocked a boat to see if it would tip. It did.

A laborer stepped on a nail to see if it would go through his shoe. It did.

A man looked into his gun to see if it was loaded. It was.

A woman looked into a patent medicine booklet to see if she was sick. She was.

Last June a helper smelled escaping gas and lit a piece of oil waste to find the leak. He found it.

A young girl kept late hours to see if it really would injure her office work. And it did.

A young man tried drinking to see if it would make him behave like a fool. It did.

—Selected.

THANKSGIVING

George A. Gay

The train was speeding westward, and I was homeward bound. On every side there were cornfields with thousands of shocks of corn, dry and brown, standing in rows as regular as soldiers spaced for calisthenics. On the hill slopes, herds of Holstein cattle were feeding. The trees were bare, for it was late November. Heavy clouds occasionally parted, letting autumnal sunlight flash upon fields, woods, the river and the hills. A familiar red barn faced the tracks. The brakes ground upon the wheels, a few jolts and the train stopped. I picked up my bags and hurried to the platform. There stood my dad, a warm smile welcoming his boy, home for Thanksgiving.

We walked arm in arm along the narrow street, and old friends greeted me. We turned at the corner by the drugstore, and started the climb up the hill to my boyhood home. Soon the white house with the well-known porch stood before us, and on the porch, with a shawl thrown about her shoulders, stood Mother. Her hair was gray, but there was the same brilliance in her eyes, the same smile upon her lips, and the gladness in her voice. She gathered me into her arms as though I was a little boy just out of school, and then she drew me into the sitting room. It was as it used to be,

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and that was what I had hoped. The couch stood in the corner, the rocking chair by the window, the table in the center with a pot of geraniums filled with blossoms.

We talked far into the night, and then to bed. My room looked as it had when I left it several years ago—the bed, the bureau, the little table with the Bible upon it, and when I settled down into the sheets, ah, how homelike and comfortable. Blessed memories, deep slumber.

I awoke on Thanksgiving Day. I heard Mother at work in the kitchen. She would plan carefully so that everything should be done according to schedule. At 10:30 there would be a service at the church. Then, back to the house to complete the preparations for the dinner, and at 3 o'clock dinner would be served. Jim, and Ellen, and Frank could not return this year, so Mother had invited two very dear friends to share our abundance. We sat down and joked about the turkey, squash, onions, mashed potatoes, gravy, home-made bread, home-churned butter, fresh milk, and the pudding which we knew would be produced at the proper time. Father reverently thanked God for these and other gifts. Then the meal proceeded amid lively conversation and merry laughter. After the meal Father and I took a walk. We dropped in to see some of the old friends, and in the evening several neighbors came over to the house and spent the hours in conversation and games.

This is a description of Thanksgiving as it was observed fifty years ago. There is the same demand for an adequate observance of the season now, as then, for harvest festivals, in which some type of grateful recognition of God's gifts to man has prevailed, have marked the autumn's bounties through centuries. Thanksgiving today in America has been greatly modified by the automobile, the radio, the moving pictures, the commercialized sports; and the religious significance of the occasion has largely faded from our habits. It is high time that Americans recognized the deeper meaning of the time. We have so much to be grateful for that it is impossible fully to catalogue our blessings. We must not forget that millions of people today are starving in Europe, India, Asia, Mexico, and other countries. We cannot ignore the fact that we have been spared the direct bombing of our cities and homes, the bloody battles upon our own soil, the disruption of every normal way of living because of invaders.

There can be no return to a New England Thanksgiving of 1900, but there can be cultivated a spirit of humility, a recognition of our religious indifference, and a private and public acknowledgment of the importance of pausing to thank the Eternal for all things, all experiences which contribute to human understanding and sympathy and spiritual growth. Let us thank God, and take courage.—The Christian Leader.

METHODIST MISSIONARY'S STORY IN CURRENT "LOOK"

A stirring article by the Rev. Dr. Gaither F. Warfield, superintendent of Methodist work in Poland, appears in the November 16 number of *Look*. Maryland-born, Dr. Warfield was sent in 1924 to that country by the Board of Missions of the former Methodist Episcopal Church, South. Be-

cause of his kindness to Polish Jews he was given "special attention" by the Germans while interned. In 1942 Dr. Warfield was permitted to return to his home in Frederick, Md. Since then he has been lecturing widely on his observations in his war-torn field of labor. This *Look* article will give many who know little of Protestant missions and missionaries some new insights.

It is suggested by the Director of the Commission on Public Information of our Church that letters of appreciation to editors of secular magazines when they carry articles of church interest would greatly encourage the use of this material.

ROOM FOR DOUBT

By Ruth Franks Whitton

When there's an unkind word on the tip of your tongue,
Like a trap that's waiting just to be sprung.
Better bite it back and swallow it whole,
'Cause what's bad in the telling is bad for the soul.

When you're tempted to kick at what you don't like,
And you think the best things are on down the pike—
When your burdens are many and friends seem too few,
Better watch what you think and mind what you do.

There's an art in living that has to be learned,
And the worthwhile things all have to be earned.
If you're out of tune, don't blame the whole song,
'Cause there's always the chance that you could be wrong.

Politeness smoothes wrinkles.—Joubert.

"Qualities of the heart, not those of the face, should attract us.—Lamartine.



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UNIVERSITY CHURCH AND STUDENT CENTER

The Louisiana Church and Student Center is making splendid progress in the work of providing adequate Student Centers in our leading state schools. While the main effort is directed toward the L. S. U. project, the Commission has agreed to a program which includes Centers in Lafayette, Natchitoches, and Ruston.

District quotas for the seven districts in the Conference are now being prepared, and will be sent to the district superintendent within the next few days. An effort is being made to secure as much of the entire one hundred seventy-two thousand dollars as possible by the end of this year. The Commission is soliciting donations of War Bonds of the two series, that of "F" series, seventy-four dollars for one hundred, a twelve-year bond, and "G" series, one hundred dollars face value, and immediately expendable. The bonds should be made to "University Church, an unincorporated institution, Baton Rouge, La."

Several names have been added to the membership of the Commission since the last time a list was published. The Commission now consists of the following: Bishop A. Frank Smith, Gov. Sam H. Jones, Rev. Elmer C. Gunn, Dr. W. L. Doss, Jr., Rev. W. E. Trice, Mr. J. H. Cain, Rev. B. H. Andrews, Rev. J. H. Bowdon, Rev. R. R. Branton, Rev. G. W. Dameron, Dr. Dana Dawson, Dr. A. M. Freeman, Mr. E. C. Gibson, Dr. W. W. Holmes, Mr. Floyd B. James, Dr. H. L. Johns, Rev. H. M. Johnson, Mr. Huffman Lewis, Mrs. J. B. Pollard, Dr. D. B. Raulins, Dr. B. C. Taylor, Judge E. L. Walker, Dr. A. M. Serex, Mr. D. M. Hayes, Dr. L. R. Stuckey, Rev. N. H. Melbert, Rev. Karl Lueg, Dr. Guy M. Hicks, Rev. W. H. Giles, and Rev. Virgil Morris.

Quite a number of cash donations and of subscriptions have been turned in. Methodism in Louisiana is very much interested in providing "Homes for our young people away from home," and the fullest cooperation is solicited, and expected, by the Commission in this great enterprise.

The cost of this effort is negligible. It is not the purpose of the Commission at any time, nor in any section, to put on a high-powered effort to raise quotas. Rather, we wish to sell every community, church and person on the need for these Centers in the various schools, and to attract their interest in both the effort to raise money and the completed project. We believe that Louisiana Methodism wants these Centers provided, and because we do believe it we are going "all out" to raise the needed funds. Now is the time to make your contribution. Louisiana Methodism, let's go!

Send contributions to Mr. J. H. Cain, State House, Baton Rouge, La.

ELMER C. GUNN, Chairman.

REV. CHAS. ASSAF REPORTS

To the Bishop and the members of the Mississippi Conference:

During the year I assisted the pastors in ten revivals and preached ninety-eight times. Thirty-two joined the church on profession of faith; others were given to other denominations; baptized our babies. I assisted pastors in serving the Lord's Supper.

Reorganized one church; organized one Sunday School; spoke to Epworth Leagues and to school students.

I visited the sick, the hospitals, and gave them the Gospel of St. John. I spent Christmas day and Easter Sunday in the hospitals of Jackson.

I performed several wedding ceremonies for soldiers, free of charge, and to each of them I gave a Bible. Performed four ceremonies for civilians.

Assisted in funeral of one Syrian woman.

Visited the wounded soldiers in Foster General Hospital and gave each of them the Gospel of St. John. They were very glad to receive them. After praying with them, they promised to join the church when they go home. They say it was the first prayer they had heard since being wounded.

I appreciate the cooperation of the Board of Missions, the pastors, and the courtesy of their charges.

I enjoyed this work for the Lord and the Church.

Again I ask for your cooperation and for the same relation.

Trusting the Lord may help us for a greater year in 1944, I am,

Your brother in the Lord,

CHAS. ASSAF.

THE COUNTRY CHURCH

I really enjoyed the letter headed "The Country Church," and also the "Layman's View." As a layman, please give me a small space for my views.

Our country churches are neglected too much because they are not strong enough to do big things. And the reason that they are not stronger, in most instances, is they are given pastors that the larger churches cull because of their inability.

The young preachers are "tried out" on the little country churches, and as soon as they are proven to be good they are immediately handed over to the big churches and replaced with one who is probably ready to be retired. It isn't fair that the small church should always be the one to have what's left.

Why is it necessary that a church give up its pastor when the members want him and he wants to return? It leaves the church with such a "let-down" feeling and so discouraged that they hardly know how to get to work again.

Our pastor came to us in 1942. He only came to a church house. No one attended. He worked hard and faithfully until the little church was growing, but this Conference moved him to a larger church.

I believe if our country churches are not taken into consideration and looked after better, the time will come when there will be no churches in the rural districts.

We all know these churches are neglected because they are poor, but at the same time their assessments are on the same basis as the larger church. So why should the Conference move your pastor when he is able to direct and help you keep all these claims paid?

It seems that something could be done

to remedy this practice before the church in the country becomes a thing of the past.

I believe we are all looking too much to the money side and forgetting the spiritual side. I noticed in most every case the preachers report through the Advocate, "I am going up to Conference with everything paid in full"—never mentioning if his church were as good spiritually as financially.

I would love to hear from more of the laymen, as well as the preachers.

Our pastor, who was taken away from us, was one man who would sacrifice and enjoy for the good of the church and the cause of Christ.

I am a Methodist with all my heart. Let's join hands and see if we can't get more consideration for the country church.

T. O. H.

WISE OR OTHERWISE

By Rev. James H. Felts

Prayer and sincere effort are inseparable.

Well-balanced men whose sanity is constantly in evidence generate confidence.

It is worthy of note that Jesus selected poor men and ignorant men for His cabinet but not one idle man.

The loquacious man may be a good fellow, but he is generally a bore.

A pestiferous little man makes a fellow look around for a flyswatter.

When a man makes up his mind to be sorry for himself there isn't much you can do for him that is considered polite or courteous.

Some folks may swallow the idea of Uncle Sam feeding all the world after the war, but it is purely the dream of non-producers.

Cure-alls, feed-alls, fun-alls, job-alls, pension-alls, and all the other ells advocated by the bore-alls are just that much bunk.

There is at least one real star in Hollywood—"83-year-old Granny." Mrs. Reynolds says, "From the time I was 50 I have been growing younger."

And now it begins to appear that a vice-president may talk himself to death, an economist may dance himself to death, and a dictator may strut himself to death. "Demagag, claptrap, and political thunderers" are not doing so well.

It interests me no little to read lines like these so constantly: "We ain't goint to have enough to eat," "Twenty carloads of spuds rotted on the side-tracks," "Wickard tells the American people their health will be better with less food."

If there is anything more satisfactory to a normal man than honest work I haven't found it.

True or false? It is easy to discover and correct one's own faults.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

mother, Mrs. J. H. Rush. In making the presentation, Mrs. Rush passed on to her daughter the Life Membership pin which she wore in the former Woman's Missionary Society and urged her to carry on the work which had always been so dear to her mother's heart. A Baby Life Membership was presented to Juliann Jennings Lee, the small daughter of Mrs. L. L. Lee, Jr.



RELIGION AND POLITICS

(Continued from page 9)

the church has had little to do with politics. Where the church people in a community or parish stand against immorality, there politics are clean.

George Washington said, "Religion and morality are indispensable supports to political purity."

The citizens making up the government are the body politic. Politics is a science of government; for the safety, peace, and prosperity of each citizen; for the protection of the citizens in their rights, with the preservation and improvement of their morals. Religion is the teaching of the Holy Bible. Could any one be so unsound in their reasoning as to say the teachings of the Holy Bible should not enter into the safety, peace, prosperity, protection and morals of our American people? The cry that religion should stay out of politics is the cry of evil men and not of moral and thinking men.

In the early eighteenth century our forefathers left Europe and came to America. Here in the wilderness they set up their altars. Because religion was not allowed a word in the government and was muzzled, the Puritans and Pilgrims left their homeland to come where religion would be free to have a voice in the government.

Religion has always had and played a big part in American politics. It is only in late years, when selfish men who did not keep their oath of office and thought of feathering their own nest, rather than thinking of the welfare of the whole people they served, that the cry has arisen, "Let religion stay out of politics." That is all the crooked politician wants. If he is left alone he can rob, cheat, and swindle all the people he has sworn to defend.

The Declaration of Independence begins: "All men are created equal, endowed by their Creator with certain inalienable rights—life, liberty, and pursuit of happiness." Note the word Creator. When George Washington was sworn in as the first President of the United States his hand rested upon a Holy Bible. There is nothing wrong with our government or with our form of government. The trouble lies with us. Every Church should be a center of activity for good government. We must awake other citizens as to what the U. S. A. stands for, what it does, and to the appreciation of our National Constitution. The Constitution gives to every citizen a voice in the government regardless of religious affiliation. If he be Jew, Catholic or Protestant, he can still support whom he pleases and vote the way he wishes. If he be a Rabbi, priest or preacher, he can still vote, talk and support any candidate he pleases.

Our beautiful flag unites in its colors religion and politics. The blue, with its star-decked canopy of heaven, shows our faith in a Higher Power than our political government. The white in the flag represents the high moral standards and purity of our citizens. The red represents the blood shed and being shed today to defend this kind of government that unites religion and government. Take away the blue, as evil men suggest today—destroy the white, as men who do not keep their oaths of office are trying to do today—and the red left will represent a nation like Germany and Russia. A nation bent on religious persecution, a nation of hate and destruction, the like of which shall be destroyed unless they repent and come back to God.

Our ancient citizens arranged this combination of colors in our flag, and it is our

task to see that they remain in this combination. The blue to represent our faith in God and the Church, the white to represent our purity and high morality, and the red to represent the sacrifice paid by American soldiers to preserve the other two.

Our father's God, to Thee, Author of liberty, to Thee we sing: Long may our land be bright with freedom's holy light; protect us by Thy might, great God our King.

BOOKS

(Continued from page 5)

upon, for they were taken on the spot and record the facts of the hour in which the men were revealed as heroes.

"Render Unto Caesar," A Collection of Sermon Classics on all Phases of Religion in Wartime. Published by Lewis Publishing Company, New York, pp. 223, price \$2.

This is a volume of sermons selected from a list of more than four hundred which were considered for inclusion. Of the twenty-two sermons, three were preached during the Revolution, three during the War between the States, four during the first World War, and twelve during the present war. The book was inspired by a discussion between a layman and a clergyman on the issues which every Christian has to face in times of war. The selections are chosen for the views which they present, not for any name that may be attached to them. It appears to be the author's purpose to provide a cross-section of the best religious thinking in war time as a help toward clarifying the thought of laymen and ministers alike on the whole subject of war and patriotic responsibility. In the list will be found sermons by Horace Bushnell, William E. Barton, and George A. Gordon, and other contributions, not less notable, but by preachers not nearly so well known.

ROYAL TACT

Albert, heroic King of the Belgians during World War I, was noted for his keen sense of humor and for his unfailing tactfulness. An example of both may be seen in an incident which took place when a tribal chieftain from the Belgian Congo was being entertained at the palace.

"Tell me the music you like best," Albert asked the chief as they listened to the royal orchestra after dinner.

In a few minutes the orchestra paused while the stringed instruments were being tuned.

"That's it," said the chief.

And for the remainder of the evening they listened to the orchestra tuning up.

—Your Life.

COLD CASH

Ten-year-old Billy teased his father for ten cents. His father refused to give it to him.

Finally Billy said: "Daddy, if you'll give me ten cents, I'll tell you what the iceman said to mother the other day."

Reaching in his pocket his father took out twenty-five cents. "What did he say, Billy?"

Billy innocently: "Any ice today, lady?"

—Advance.

Character is much easier kept than recovered.—Paine.

From errors of others a wise man corrects his own.—Pubilius Syrus.

In the prayers of those who pray most and best, petitions proper, I venture to say, occupy only an inconsiderable place. Much of prayer expresses the fullness of the soul rather than its emptiness. It is the overflow of the cup. Prayer, at its best, if one may be allowed the expression, is conversation with God, the confidential talk of a child who tells everything to his father.

—James Stalker.

Vicksburg District—First Round

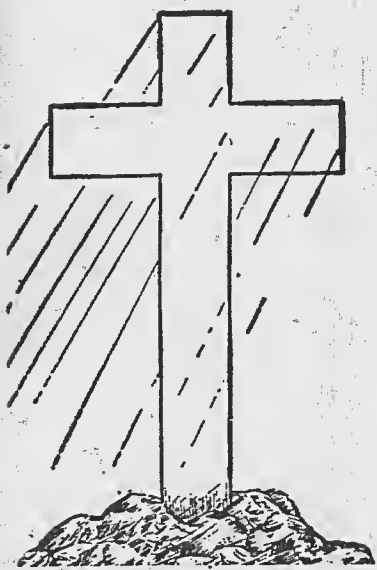
Edwards, at Learned, Nov. 28, 11 a.m.; Q. C. later, at Edwards.
Yazoo City, Dec. 5, 11 a.m.; Q. C. later.
Mayersville, at Mayersville, Dec. 19, 11 a.m.; Q. C., 2 p.m.
Anguilla, at Anguilla, Dec. 19, 7:30 p.m.; Q. C., 4 p.m.
Hermanville, at Hermanville, Dec. 26, 11 a.m.; Q. C. later.
Centerville, at Liberty, Jan. 2, 9:20 a.m.; Q. C. later.
Gloster, at Gloster, Jan. 2, 11 a.m.; Q. C. later.
Woodville, at Woodville, Jan. 9, 11 a.m.; Q. C., 2 p.m.
Washington, at Maple Street, Jan. 9, 7:30 p.m.
Natchez, Jan. 16, 11 a.m.; dedication service, sermon by Bishop J. L. Decell. Q. C. later.
Eden, at Eden, Jan. 23, 11 a.m.; Q. C., 2 p.m.
Satartia, at Satartia, Jan. 23, 7:30 p.m.; Q. C., 4 p.m.
Lorman, at Lorman, Jan. 30, 11 a.m.; Q. C., 2 p.m.
Port Gibson, Jan. 30, 7:30 p.m.
Oak Ridge, at Oak Ridge, Feb. 6, 11 a.m.; Q. C., 2 p.m.
Louise and Holly Bluff, at Louise, Feb. 13, 11 a.m.; Q. C., 2 p.m.
Silver City, at Silver City, Feb. 13, 7:30 p.m.; Q. C., 4 p.m.
Roxie, at Roxie, Feb. 20, 11 a.m.; Q. C., 2 p.m.
Gibson Memorial, Feb. 20, 7:30 p.m.
Rolling Fork, at Rolling Fork, Feb. 27, 11 a.m.; Q. C., 2 p.m.
Crawford Street, Feb. 27, 7 p.m.
The district stewards' meeting will be held at Crawford Street Methodist Church, December 8, 10 a.m.
O. S. LEWIS, D. S.

Greenwood District—First Round

Sidon-Cruger, at Sidon, Nov. 28, 11 a.m., preaching; Q. C., 3 p.m.
Tchula, Nov. 28, 7 p.m., preaching; Q. C., Dec. 8, 3 p.m.
Poplar Creek, at Bethel, Dec. 5.
Winona Station, Dec. 5, night.
Belzoni, Dec. 8, night.
Black Hawk, at Black Hawk, Dec. 10.
Rock Hill, at Seneashe, Dec. 12.
Pickens-Goodman, at Goodman, Dec. 12, night.
Webb-Sumner, Dec. 15, night.
Winona Circuit, at Bethlehem, Dec. 19.
Carrollton, at Carrollton, Dec. 19, night.
Ebenezer, at Ebenezer, Jan. 2.
Lexington, Jan. 2, night.
Greenwood, Jan. 4, night.
Durant, Jan. 5, night.
Acona, at Acona, Jan. 6.
Sunflower-Doddsville, Jan. 9, 11 a.m., preaching; Q. C., 3 p.m.
Moorhead, Jan. 9, night.
Drew, Jan. 12, night.
Schlater-Phillip, at Phillip, Jan. 16, 11 a.m., preaching; Q. C., 3 p.m.
Minter City-Glondora, at Minter City, Jan. 16, night.
Itta Bena, Jan. 19, night.
Tutwiler, at Tutwiler, Jan. 23, 11 a.m., preaching; Q. C., 3 p.m.
Ruleville, Jan. 23, night.
Vaiden-West, at Vaiden, Jan. 30, 11 a.m., preaching; Q. C., 3 p.m.
Swiftown, at Swiftown, Feb. 6, 11 a.m., preaching; Q. C., 3 p.m.
Inverness-Isola, at Inverness, Feb. 6, 11 a.m., preaching; Q. C., 3 p.m.
The officials of each church should be ready to make the financial set-up for the year. Other items of the program for the year will be planned.
R. G. LORD, D. S.



New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

No Saint there is but brighter seems to be
Than Sun or Moon whose beauties won-
ders breed;
What glory, then, so many Saints to see,
Which all the stars in numbers far ex-
ceed!
All glorious there where glory doth abound,
O blessed state where bliss is ever
found.

—Robert Southwell.

THE PRAYER-ROOM TODAY

Come, and fill my life with Thyself, O
Lord, so that there shall be nothing left
in me that is not Thine. Let me be but
a hand by which Thou canst do Thy heal-
ing work. Let me be a voice through which
Thou canst speak Thy word of peace, a
mind through which Thy thoughts of fel-
lowship come to fuller birth in the world,
a heart from which the warmth of Thy
great love shall yet more widely spread.
Amen.

Thou Father of us all

MADISON AVENUE. 6. 6. 4. 6. 6. 6. 4.

Thomas Curtis Clark, 1942

Seth Bingham, 1943

May be sung in unison

1. Thou Fa - ther of us all, On Thy great name we call,
2. Up - on Thy word we stand And ask through-out our land
3. Let strife no long - er be, But all in love a - gree,

And seek Thy light. Hear Thou the hymn of praise
Its swift in - crease, Till sin shall rule no more,
In Christ made one, That all the world may know,

We to Thy glo - ry raise. Keep us through all the
Till Christ, from shore to shore, Be hailed for - ev - er -
Wher - e'er Thy word shall go, The life Thou would'st be -

days In truth and right.
more The Prince of Peace.
stow Through Thine own Son. A - men.

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WALLET OF THE WEEK



JAPANESE-OCCUPIED THAILAND, according to reports, is to have a Buddhist world center, similar to the Vatican, seat of the Roman Catholic empire. This new center is to be set up at Saraburi in Thailand, one hundred miles from Bangkok. Buddhism is the state religion of Thailand. It is said that there are fewer than seventy-five thousand Christians among the fourteen million people of that Japanese-occupied country. No estimate of the total number of Buddhists was given.

* * *

BRAZILIAN COFFEE EXPORTS were seriously affected by the submarine menace and by the withdrawal of vessels for war necessities, but the loss is said to have been largely offset by the better price received for what was sold. The stabilization of the coffee market was effected by the Inter-American Coffee Quota Agreement signed in Washington on November 20, 1940. Brazil leads all the countries signing the pact with a quota of one million six hundred and forty-two thousand bags.

* * *

THE UNITED LUTHERAN CHURCH in the United States and Canada is reported to have five million one hundred and sixteen thousand eight hundred and seven members. This represents a gain for 1942 of more than sixty-four thousand members, and for the past quarter of a century, a gain of fifty-eight per cent. The Northern and Southern branches of the Lutheran Church were merged on November 14, 1918, three days after the Armistice which ended World War I.

* * *

THE CHINESE STUDENT CHRISTIANS, in conference with the Foreign Missions Conference meeting in Princeton, expressed the opinion that in the future of Chinese missions, there will be fewer missionaries needed on account of the many trained Christians in China. It was stated that there will be a need of missionaries for some time to come in order to give direction to the Christian movement of the country. Dr. Y. C. Yang, president of Soochow University, declared that civilization had the choice of Christ or chaos.

* * *

RUSSIAN AGRICULTURE is said to have developed several natural colored cottons. A plantation in Uzbekistan is producing "auburn" colored cotton, and on two state farms near Tashkent dark-brown cotton is grown. On still another in Turkmenia small lots of blue, dark green, emerald, and khaki colored varieties are produced. So far only samples of fabric from color-bred cotton have been manufactured, but in the course of time it is expected that such fabrics will be produced in quantity, and it is expected that they will hold better than most dye-colored fibers.

* * *

A GREAT RUSSIAN REVIVAL of religion is said to be developing in that war-torn country. Child baptism and other religious customs are being restored. The Russian authorities are reported to be facilitating the work. It is also stated that Roman Catholic services are to be broadcast over the Moscow radio in the Latvian, German and Polish languages. These reports tie in with many

other evidences of Soviet change in attitude toward the Christian religion, and toward the world with which the Russians stand shoulder to shoulder in the horrors of war.

* * *

ALASKA'S HOMELESS CHILDREN are in dire straits because there is not a public-owned place in the Territory where they may receive institutional care. The Public Welfare Department has only private homes in which to place these wards of the Territory. Most of the private homes are operated for profit and in some instances they even farm the children out for work. In that way they receive the sum allowed by the welfare department and the child's salary in addition.

* * *

THE NATION'S NEED FOR QUININE has led to almost world-wide explorations for new sources of the antidote for malaria. In addition, there has been a scouring of the country for supplies in retail drug stores to increase the stockpile in the emergency which the country faced when war cut off the Eastern sources of supply. It is reported that six and one-half million doses have been rounded up. Unbroken packages are being sent on to the armed forces, and the balance sent to refineries to be reprocessed.

* * *

CANADIAN PRINTED BIBLES constitute an innovation in the manufacture of English Bibles. Copyright for the English Bible has been held by the King for centuries with publishing rights restricted to the "King's Printer." The Canadian edition of thirty thousand copies was made necessary by the war conditions prevailing in Britain, and by the current demand for Bibles, which cannot be supplied by the presses of England. This edition, authorized to meet the war emergency, is being printed in Toronto, Canada.

* * *

A NATIONAL CONVENTION OF EVANGELISTS will be held in Indianapolis, Indiana, beginning on the day after Christmas. In addition to the evangelists in attendance, there will be numbers of evangelistic singers who will direct the singing at the sessions open to the public. Bishop Titus Low and Governor Henry Schricker will be among the speakers to address the convention, and the director will be Dr. Elmer C. Miller. The sessions will be held in the First Baptist Church. Information concerning the convention can be had by addressing the director at the Washington Hotel, Indianapolis.

* * *

SUNDAY SCHOOL STATISTICS indicate that the youth training program of the American churches is definitely losing ground. This is reflected in the enrollment figures and in the circulation of church school literature. The situation is further complicated by the erratic attendance caused by population shifts which depopulate some sections and overrun others. In the Methodist Church, all but four of the fifty-four spring Conferences showed a loss in Church School attendance, which totaled eighty-six thousand six hundred and forty-six.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.

Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

DEMOCRACY AND SPIRITUAL FOOD

Vice-President Henry A. Wallace is quoted as saying in a recent New York address: "But even more important in the long run than physical food is the spiritual food represented by genuine democracy. Those who have lived for years under the dictator's heel want to be sure that Fascism and the fears that lead to it are stamped out forever in the world." This seems to us to be one of those specious utterances for which politicians are famous. On its exterior, it proclaims a great satisfaction for men and women who have only known that satisfaction as a hunger of body or soul. At heart it assumes for democracy something which is not inherent in any political or social organization. The first sentence poses a religious feast for spiritually hungry souls. The second sentence robs the proposition of all profound significance by casting the concept in the matrix of democracy as opposed to a fascist state.

We admit that government may be an instrument for implementing spiritual purposes and ends. No one imagines that "genuine democracy" has anything in common with fascism, but neither do men of spiritual understanding look to politicians for the evangel which shall minister spiritual satisfaction. The psalmist said, "Put not your trust in princes," and he meant that the source of spiritual help is not resident in heads of political power, but that it belongs to God. We do not impeach the sincerity of Mr. Wallace, but neither do we mistake the great words of politicians for the oracles of prophecy. We do not hesitate to say that politics, no matter what its label, can not be trusted to speak for the Almighty. That is the business of the prophet and the Church, and woe to the world if these divinely commissioned agencies fail.

AMERICANS ALL, BUT—

Some time ago we wrote an editorial paragraph on the vanishing rights of majorities. That paragraph was provoked by the incessant demand of minorities, of one kind or another, for recognition in the functioning of our political and social life by fiat of governmental authority. There is necessarily the presumption of a fitness and ability equal to the responsibility, but the demand itself rests largely upon a vulgar fraction—the ratio of a particular group to the whole population. The demand overlooks the motto of the country, "E Pluribus Unum."

Let us remark, in the first place, that such a place-

seeking spirit is a contradiction of the very genius of the American system and ideal of government. The first sentence in our move toward national life declares the oneness and the equality of every individual and fraction of our people. It leaves no room for the parcelling out of places according to any mechanical rule of three, a fractional setup which would utterly change the basis of our national existence. Such an arrangement would surely make permanent the differentiations expressed through those groupings. It has no virtue beyond the selfishness which it tacitly imputes to the major fraction. It is evidence of the persistent inferiority complex which is utterly inconsistent with the demands made.

Yes, we are Americans all when it comes to levelling barriers which we have failed to hurdle. Entering the field as free men to contest for honors in recognition of individual rather than fractional rights, well, that is another story. We seek the privileges of liberty and equality in a people's government, but we ask that place and power be handed to us upon a fractional basis. We are Americans all, but—

CHARGE COORDINATORS

One frequently hears the lament that the day of great preaching has passed and that ministers no longer hold the leadership in public which once was theirs. Such a statement is open to question on the score of fact, but our thought has to do with other factors in the development of preachers.

There was a time when the average preacher had two main responsibilities—his preaching and his pastoral work. If he labored on a circuit, his pastoral task might be heavier, but his sermon requirements less. If in a station, the reverse order prevailed. Always he could find the time to mature his thought and make his message effective.

Today the work of the ministry is complicated by a program of work which leaves little option as to his message or his activity. We do not say this in order to minimize the program of the church, but rather to emphasize the fact that this changed situation should be taken into account in estimating the leadership of the minister in a day when all life is organized throughout. The minister cannot be a charge coordinator, as is the necessity of his labor today, and still find the time to stamp his impress as a great preacher. He needs help by the sharing of his organizational load.

MISSION BOARD SUES FOR "WRONGFULLY CONVERTED" EARNINGS

An Associated Press dispatch under a Chicago dateline says that on November 26, the Mission Board of the former Methodist Episcopal Church, South, filed suit in Federal Court for \$500,000 against E. H. Rollins and Sons and Walter C. Rawls. This suit grew out of the alleged wrongful conversion of earnings made in handling the funds of the Mission Board. Those transactions have been under investigation by the Federal Securities Exchange Commission since last March. At the time of filing the suit by the Board of Missions, the SEC had not rendered a decision in the case, and we cannot offer any comment on the outcome of the investigations.

Soon after the hearings in this case began, we wrote the SEC and secured a copy of the charges against the brokerage firm, and we have the greater part of the press publicity concerning the hearings. It was our opinion that a statement should be made at once, and we insisted upon such in the interest of the Church and as the right of Methodist people. There were reasons, however, for delaying the statement and we offer no criticism of the delay. The suit just filed is a fulfillment of the promise made in the statement which was carried in our issue of September 23, 1943.

The suit based upon the SEC investigations and for such a large sum of money will come as a shock to people who are not informed as to the transactions, and the manipulation now brought into the open will not add to the business and moral prestige of Methodism. It is not enough to say that nothing was lost from the principal invested. There was the responsibility for the principal and also for the earnings which represented its use. Many will question both the method used to secure the earnings and the large fee said to have been paid for "personalized service." This will very naturally create a reaction against the handling of the invested funds of the Church.

There is no evidence, so far as we know, of criminal collusion on the part of those handling the funds of the Board, but the situation brought to light will raise doubt as to the wisdom, the capacity and the painstaking interest of those entrusted with the investment responsibility. They were under obligation to make investments with reference to security, and we seriously doubt their right to make a contract for a commission out of line with the prevailing business scale. To do so naturally creates the impression of risking sacred funds in an uncertain investment zone. Neither the decision of the SEC nor the verdict in this particular suit will be sufficient to save the Church from a measure of distrust, and the charge of "wrongfully converted" earnings will be remembered long after every explanatory circumstance has been forgotten.

THE RURAL CHURCH IN THE POST-WAR PLANNING

One becomes obsessed sometimes with an idea. This writer is firmly convinced that the destiny of this nation depends on the proper solution of the very perplexing problems presented by our rural communities. An agricultural people can never rise far above the conditions of its rural population. This fact presents a real chal-



B. P. Brooks

lenge to all worthwhile agencies, particularly the church. More than two-thirds of the Protestant churches of America are in rural areas. Approximately 80 per cent of the Methodist churches in the South are rural. This is true of other denominations. In fact, there are branches of some of them that are almost wholly rural.

Statistics show that in fifteen southern states there are nearly 26 million people, more than 60 per cent of whom belong to no Christian church. In definitely rural sections the total annual expenses per church are less than \$600 per year. Studies reveal that there are still 3.2 rural churches in the South to every 1,000 people, and the average contribution per member is about three dollars annually. This clearly shows that the financial support available for church work in a given community is divided in such a way that no adequate and effective program can be carried on by any of the churches.

There are several difficult problems facing our rural churches.

First, there is a need for vision and wise planning. "Vision is a necessary prerequisite, the vision of a church that will put a great Christian inspiration, and motivation, and fellowship at the heart of the rural America that is coming into being." That vision is woefully lacking. Mission boards and church schools have vision and plan well but, as a rule, the enthusiastic and trained leaders do not actually direct the work of the churches. Church leaders are nearly all urban-minded. Country churches are left in inaccessible locations that make it hard for them to serve the communities and cooperate with other helpful agencies that are at work in the country.

Second, the rural church is handicapped on all sides by lack of support—buildings, equipment, leadership, program, and position of influence. The work is painfully unsupported.

Third, social and economic conditions present a real problem. Much could be said here. Economic conditions greatly affect the spiritual life of a people. Poverty produces anxieties, disappointments, discouragements which dull spiritual sensibility. People who are hungry, or sick, or filled with doubt or uncertainty, cannot become very excited over spiritual matters. Poverty-stricken people contribute little, if anything, to the progress of a community.

The list could be extended indefinitely. Denominationalism is one of our most puzzling problems. Poor buildings and equipment are evident on all sides. Poorly trained clergy in our rural sections is a glaring difficulty. Lack of trained leadership of any kind in some of our communities spells disaster. Church literature is not prepared for the rural people. Ministerial training does not fit men for today's work in the rural churches. Church membership lack training to carry on church work. There is no adequate program for developing workers, etc.

The general conclusion to all these problems is that among the functions of the church there should be concern for the readjustment of our economic arrangements to provide better living standards for the submerged groups of our people.

B. P. B.

NATIONAL W. C. T. U. RELEASE

Preparing to launch a new crusade for national outlawing of liquor on the tenth anniversary of Repeal, America's best-known dry leader today called the elimination of the Eighteenth Amendment "the most cold-blooded political fraud in American history."

Mrs. Ida B. Wise Smith, president of the Woman's Christian Temperance Union, gave these facts in support of her charge:

1. The chief motivation against Prohibition came from the Association Against the Prohibition Amendment, composed of leading liquor men, brewers, and millionaires who sought to replace income taxes with liquor taxes.

2. The AAPA set out to make the enforcement of the amendment impossible by eliminating state enforcement laws in one state at a time, putting the burden of enforcement on the federal government and creating unequal enforcement conditions in neighboring states.

3. Political pressure was used on state Congressmen and senators to force their vote against state enforcement laws, and against national legislators to assure wet voting in Congress.

4. Millions of dollars were spent by the AAPA on political fixing and propaganda to discredit prohibition. Among the myths spread were that more liquor was being consumed than before prohibition, that liquor laws were the sole cause of gangsterism, that prohibition could never be enforced, and that the dry law created more ills than it eliminated.

5. Freedom of the press was violated by means of advertising which lured some newspapers and magazines into supporting repeal in order to get liquor advertising.

6. The amendment repealing prohibition was ratified, for the first time, by conventions in the states, rather than by state legislatures. The members of the conventions, having no responsibilities to the voters, were readily "influenced" into voting for Repeal.

On December 5, the tenth anniversary of the repeal of the Eighteenth Amendment, a new crusade to bring back total abstinence was launched in churches throughout the nation, under the leadership of the W. C. T. U.

REPORTS BUBONIC PLAGUE IN FUKIEN

"Our chief worry—in addition to high prices and the food problem—is bubonic plague," writes John A. Pilley, Methodist missionary in Yankow, Fukien Province, China. "Because of the late persistent rain, the 'flea season' is hanging on, making the spread of plague very easy. Many have died. We're lucky to be on the side of a hill above the town. The non-Christians tried to get rid of the plague devils by enticing them by the frantic beatings of gongs into expensive and elaborate paper boats, then sending the boats down river. Our Monday evening worship group decided Christians better take measures. We got the town doctors and health bureau to have one meeting. They made plans for getting vaccine, killing rats, etc. Some talks were made in the local theater between acts, and then the thing was dropped. The amount of inertia and selfishness is unbelievable! We'll have to make another effort. The plague is steadily getting worse. But we hear the health bureaus at last giving compulsory plague vaccine!"

Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.

WITH THE PASTORS

SELECTING CHURCH USHERS

By Charles O. Ransford

The church usher is an important person in every congregation. He is the greeter of every person who enters the sanctuary.

OUR FRIENDS

In the months ahead we wish to give recognition to the pastors and Advocate representatives who have been our steadfast friends across the years. We undertook to get out a booklet for this same purpose, but did not get the necessary cooperation. It is our plan now to use cuts of all our pastors who will send us a single column cut. We plan to give only the name of the pastor or representative and his charge. We would like to say more, but space will not permit. We shall appreciate your cooperation when the card reaches you, as it will in the next few days.

W. L. DUREN, Editor.

His presence at the church entrance should evidence the cordiality of the congregation.

The church usher may be a very useful and helpful man in every congregation should he think of his duties as other than merely showing the people to their seats.

The church usher should arrive early and see that the caretaker has sufficient heat and proper ventilation. He should see there has been no negligence in preparing the auditorium for worship. In a one-room church or church where the auditorium is used for the assembling of the church school or class recitations, he should see there has been no disorder, and that no church school literature is left scattered around on the pews. He should see that the hymn books are properly distributed. There are many little duties he may care for that will add much to the worshipful atmosphere of the sanctuary.

Even in a small church an usher should be provided. He is the greeter and, in a sense, the host of all who may come. A pleasant greeting by a cordial usher may do much to popularize church attendance.

In a large church the appointment of several women on the house committee would very much help. They should look over the sanctuary before the hour of worship. What woman expecting guests in her home does not take a look around to see that all things

are in order? Should we of the church do less for our Lord's house?

The church usher should know all regular attendants by name and so greet them when they come. He should give special attention to the irregular attendants and aged persons. He should learn where the different people desire to sit. He should provide each one with a bulletin. He should be particularly attentive to strangers. If the time permits, he should learn their names. If he cannot do this before the service, he should seek them immediately on dismissal. No stranger should be permitted to enter or leave church without a greeting.

When an usher studies a congregation he soon learns he has many pleasant duties. He will like his work and discover he is a real helper of all who attend and particularly his pastor.

In selecting church ushers care should be taken in selecting men who are well known and have good standing in the community. Just any man will not do for a church usher. No man who desires to advertise his business should be appointed a church usher. The character of the church usher is a credential for a church. There should be both young and old men among the ushers. Many of the fine old men with smiling faces are an inspiration to the congregation. Upstanding young men will attract other young men.

When the congregation has assembled, the church usher, leaving one or two at the door for emergencies, should take their seats in the congregation. Being thus dispersed they will be in a position to continue their greetings of the congregation and particularly occasional attendants and strangers.

In no congregation is it possible for the pastor to greet all who attend. No person should be permitted to enter or leave even the smallest church without a greeting. In a large congregation it is practically impossible for the pastor to meet many persons. It is questionable in a large church whether he should stand at the door performing acrobatic stunts stretching out his hands to greet the people. It is more in keeping with a religious service for him to remain at the altar, that friends and strangers and those desiring to give him information about the church or certain members should approach him.

Properly trained ushers in good spirit can give all attention needed as the congregation disperses. Such ushers will encourage other members in cordiality. Pastor, people, and ushers cooperating can make any congregation cordial in greeting, warm in heart, and friendly in a strong handclasp.

CONFERENCE NEWS AND PERSONALS

Mrs. J. S. Pigott, of Zachary, La., has our thanks for a word of commendation concerning the Advocate.

Rev. J. J. Rasmussen and his family are now located in the parsonage at Ruston, La., where they have found warm hearts and a good outlook for the year ahead.

Mrs. J. G. Knight, of Jackson, Miss., says that the Advocate means so much to her in her old days that she cannot do without it.

Rev. L. W. Cain, of the Louisiana Conference, writes us a card which indicates that he is touring Texas. His itinerary says Austin, Houston, Tyler, et cetera.

Rev. B. H. Andrews has had a good reception at Minden, La., and has been preaching to good congregations. He has not been altogether well, but is greatly improved.

Atlanta, Ga., has been selected as the meeting place of the Southeastern Jurisdictional Conference scheduled to convene on June 22, 1944.

Bishop and Mrs. Ivan Lee Holt, who paid a visit to their son in the Navy, left New Orleans to return to Dallas, Texas, on Tuesday of last week.

Rev. S. B. Watkins found a very happy situation at Escatawpa, Miss., and is looking forward to a fine year with the good people of that place.

The Bishops' Crusade in Louisiana will hold meetings in New Orleans on January 27 and in Shreveport on January 28. Speakers for these meetings have not as yet been announced.

Mrs. H. N. Brown, whose late husband was a member of the Louisiana Conference, is now living at 920 College Drive, Pineville, La., according to notification for change of address.

Rev. E. D. Simpson, who appears to have



REV. H. B. HILBUN,
New Augusta, Miss.

been changed to the Americus circuit after the Mississippi Conference, says that he has had a cordial reception upon his new work. His address is Lucedale, Route 1.

Rev. E. W. Day, consistent friend of the Advocate and tireless worker at his task, reports a good reception upon his return to Ringgold and a raise in salary into the bargain.

Rev. G. R. Meaders sends a list of subscriptions to the Advocate from Lula and Dundee, Miss., and asks for a statement as to his quota. He assured us that he expects to go over the top this year.

Rev. Andrew J. Boyles says that his people gave him a warm welcome upon his return to Moss Point, Miss., for a second year. Following Conference, they were given an old-fashioned pounding.

December 14 has been named as District Mobilization Day for the Ruston District. The leaders in all departments of church work will meet at Ruston for an all-day conference.

Rev. and Mrs. J. B. Grambling were the recipients of an outpouring of good will which promises to make them comfortable so far as food is concerned for some time to come.

Rev. Rex Squyres is reported to have fallen from the roof of his church building at Sibley in an effort to put out a fire which broke out while he was preaching. He escaped with a wrenched wrist, a gash across his face, and other minor injuries.

Rev. D. H. McKeithen, who was assigned to Bassfield, Miss., charge at last Conference, says he has received a royal welcome, and adds that the people wrought well under the splendid leadership of Rev. Roy Wolfe, his predecessor.

Rev. H. B. Hilbun reports a wonderful reception by the people of New Augusta charge upon his return for the fifth year. Bro. Hilbun has his face set toward adding to the laurels he has already won, and we feel sure that he will not fail in his efforts.

Chaplain George D. York notifies us to change the address of his paper to 1006 Parkway, Greenwood, Miss. We do not know whether he has been changed from his former location or not, as we have only the request for change of address.

Dr. N. E. Joyner and his wife are now domiciled in the parsonage at Gibsland. Bro. Joyner, who has always done a good work, will give to his new charge a high order of service, and in his ministry will be revealed to his people the heart of the true pastor.

Rev. S. A. Seegers, Park Avenue Methodist Church, Shreveport, La., was delightfully remembered by the people of his

church, who, like the Greeks, came bringing gifts. Of course, Bro. Seegers and his wife are very happy because of this expression of good will.



REV. N. H. MELBERT,
First Church, New Orleans

Rev. R. E. Rutledge, retired member of the Mississippi Conference, has our thanks for a generous word regarding the Advocate. We are glad for those who have known the paper through the years to express the feeling that it is still filling a place in the lives of our people.

Rev. J. T. Garrett and wife, of Chatham, La., were the honorees at a pre-conference party at which they received a present of \$100. Bro. Garrett was returned for another year, and he is in the midst of a program of improvement and the projection of a new building, when conditions will permit the construction.

Rev. H. J. Boltz was remembered by his many friends of Ruston by a spontaneous offering of \$180, following a service in which he participated, and his preacher friends added to the money remembrance a suit of clothes. Bro. Boltz is moving from Ruston and will live with his daughter in Shreveport.

Mrs. H. W. Rickey reports that her son, Capt. Horace B. Rickey, was recently promoted to the rank of Major. Major Rickey, who is with our forces overseas, has a son in the service also, the latter in a select training school at Laramie, Wyoming. Major



H. Wynn Rickey was recently transferred to Camp Maxey, near Paris, Texas.

Bishop Frederick D. Leete, whose new address is Randolph Hotel, St. Petersburg, Fla., writes: "Some statement of yours put me into touch with a regular cache of Methodist material from which I am getting 40 Disciplines, 8 General Minutes, 10 hymnals, and a very old history of Mississippi Methodism." Naturally, we are glad to have had part in such a fine response as that.

Among those leaving Ruston District following the last session of the Conference are: Revs. G. A. LaGrange, A. M. Martin, W. D. Milton, and F. A. Matthews. Rev. J. J. Rasmussen changed inside the district and Dr. N. E. Joyner, Revs. B. H. Andrews, Jack Shaw, J. B. Grambling and Jeff Paul came into the district. The new men have received cordial welcome. We feel sure that those going out have met a like reception.

Rev. A. M. Martin, the new pastor at Indian Bayou, La., preached his initial sermon on November 28. He had a good congregation and begins the new year's work with a promise of large success in his new field. Bro. Martin and his wife have a son, Sgt. Kenneth Dale Martin, who is now serving with the U. S. Air Force in India, and their daughter, Virginia May, is finishing her course in home economics at Louisiana Tech next March.

Rev. W. A. Swift, who retired at the recent session of the Memphis Conference, will continue to hold revival meetings, which he has always done, whatever his relation in the church—pastor, editor, etc. He was one of our General evangelists for a few years. The last two meetings he held recently resulted in about one hundred professions and more than fifty additions to the Methodist church. His address is Union City, Tenn., 418 Cheatham Street.

COLUMBUS DISTRICT NEWS

Columbus District, under the leadership of Dr. V. C. Curtis, made good reports along all lines at the recent session of the Annual



DR. A. M. SEREX,
Monroe, second in Louisiana

Conference. This district led the Conference with 539 additions to the church on profession of faith, with Louisville Circuit, Rev. J. W. Holliday, pastor, leading the dis-

trict with 125 additions on profession of faith.

Eupora Station, Rev. M. E. Scott, pastor, with 153 active members, raised upwards of \$24,000 during the year, \$11,000 being raised the last two weeks of Conference year to free the beautiful new church building of debt. Bishop W. W. Peele will dedicate the Eupora church on January 23, 1944.

First Church, Columbus, Rev. J. D. Wroten, pastor, and Kosciusko Station, where the writer is pastor, accepted and paid the World Service askings in full.

The district stewards and pastors of the district have been called by Dr. Curtis to meet December 14, at Ackerman, where Rev. W. L. Stormont is serving his second tour of duty, ninth year, as pastor.

T. B. THROWER, Pastor.

CALENDAR OF SPECIAL EVENTS IN WHICH DIVISION OF EDUCATIONAL INSTITUTIONS IS INTERESTED

December 26—Student Recognition Day.

December 28-31—Annual Conference on Ministerial Training, Evanston, Ill. Subject: "Protestantism."

January 10—University Senate, Cincinnati.

January 11—Association of Schools and Colleges of The Methodist Church, Cincinnati.

February 13—Race Relations Day.

February 15-17—Meeting, Board of Education, Chicago.

May 7—Church College Day.

June 11—Methodist Student Day (formerly Children's Day, or College Day).

CARTHAGE CHURCH DEDICATES WINDOWS IN MEMORY OF MR. AND MRS. R. L. JORDAN

By J. S. Noblin

Memorial windows presented to the Carthage Methodist church by the children of the late R. L. Jordan and his wife, Della Davis Jordan, in memory of their parents, were dedicated in an impressive service on November 28, at 11 a.m. A memorial service for Mr. and Mrs. Jordan was also held.

R. L. Jordan was born in Carthage, Miss., on May 2, 1859. Early in life he engaged in the mercantile business and he remained in the same for almost fifty years. In time he branched out into several other business enterprises, including large farming interests, sawmills, gins, and dealing in cotton. For twenty-seven years he served as president of the Leake County Bank. He was a Christian gentleman, a steward and an outstanding leader in the Methodist church. He was one of the leaders in the organization of the Carthage Camp Meeting Association, and he served on the building committee of the present lovely church building in Carthage. He was a recognized leader in business, civic, and religious affairs.

Born in 1865 and passing to her reward in 1941, Mrs. Della Davis Jordan lived to be 76 years of age. She was a Christian and a church leader. On November 1, 1883, she and Mr. Jordan were united in marriage. Outstanding facts of the lives of the two:

One—They established a Christian home.

Two—They were leaders in the church.

Three—They believed in evangelism.

Four—They were friends of the poor.

Five—They were leaders in civic affairs.

For a long number of years Mrs. Jordan

taught in the children's division of the church school, and she was a leader in putting on the Children's Day program, when Children's Day was an outstanding event in



REV. J. D. WROTEN,
First Church, Columbus

the Sunday School program.

The following children of the deceased were present at the dedication and the memorial service: Mrs. Grace Jordan Foster, Mrs. Nannie Jordan Majore, Eugene Jordan, and Morrill Jordan. A large number of relatives and friends from Carthage, Leake County, as well as several out-of-county people, were in attendance.

"Blessed are the dead who die in the Lord." They live not only in eternity but also in time.

REV. A. A. McKNIGHT EX- PRESSES GRATITUDE

Dear Dr. Duren: Allow me the space to thank the many friends who so thoughtfully remembered us in our loss. We are grateful to everyone.

Our parsonage was seriously damaged, but not completely destroyed. It so happened that my informant of the fire was himself informed by telephone, and he thought the house was destroyed. It was indeed a happy surprise to find the building standing upon my arrival.

The damage was on the inside and will amount to approximately \$3,000, which is well covered by insurance, as was also the parsonage furniture. But thanks to friends, Boy Scouts, and a large group of soldiers who happened to be passing, little damage was done to the furniture.

Our greatest personal loss was all the summer clothes possessed by Mrs. McKnight, our daughter, and myself. These we had stored in the attic. The most of the fire went into the attic, so what the fire did not completely destroy the water did. We are grateful that it was not as bad as expected, and for the helping hands of many friends. We truly hope we can be in our home again by January 1.

Thanks,

ALTON A. McKNIGHT.

Difficulties strengthen the mind as labor does the body.—Seneca.

PERSONAL NOTES AND INCIDENTS

Among recent promotions announced by the Bureau of Chaplains, appear the names of William O. Byrd, of Louisiana, and Robert L. Walton, of Mississippi. Both of these are advanced from 1st Lt. to Captain.

Rev. J. B. Cain writes that everything is starting off well at Columbia, Miss., but not much has been accomplished since Conference. Bro. Cain is a conscientious administrator and a very effective pastor.

Rev. A. S. Oliver, pastor at Morton, Miss., has been quite ill with flu since Conference. On that account he has not been able to move and is not yet able to travel. A great welcome awaits him at the hands of his people at Morton.

Rev. W. D. Boddie, pastor of the Felicity church, in New Orleans, was selected by Duke University as their representative at the inauguration of Duke Kimbrough McCall as the third president of the Baptist Bible Institute. It was a great occasion.

Rev. Frank C. Collins, who presses with earnestness and vigor the whole program of his church, says that he is trying to get the Advocate or some other religious periodical in every Methodist home on the Gilbert charge.

Mrs. J. E. Drane, of Weir, Miss., expresses her appreciation of the Advocate, and especially the Bible questions and answers recently given by Associate Editor B. P. Brooks, and expresses the hope that he may give other such quiz programs.

Rev. Rudolph R. Scott, pastor of First Church, Huntsville, Ala., continues his connection with his many friends of the North Mississippi Conference through the New Orleans Christian Advocate. Bro. Scott preached the Thanksgiving sermon at a joint service at the First Baptist Church on Thanksgiving morning.

Rev. Raybon W. Porter and his family, formerly of Oklahoma, are now located in

of a complete understanding of its details and promise of good success.

Rev. Otto Porter, district superintendent of Jackson, Miss., has been suffering with an attack of influenza. He had a great year on the Jackson district last year and begins the new year with the hope of still greater things. No readjustments have been necessary in the appointments for his district, and the work is going forward in a satisfactory way.

Rev. W. L. Broome, formerly of the North Mississippi Conference, but now at Bartlesville, Okla., has been returned to that church for a fourth year. He is happy in his work and the last Conference year was the best the church has had in a long while. Bro. Broome has great congregations and is carrying forward the full program of the church.

Dr. and Mrs. Fagan Thompson have reached their new field at Auburn, Ala. Dr. Thompson expresses the feeling that, much as he hated to leave Galloway Memorial Church and the Mississippi Conference, he

the boys in the service who would probably not be home for Christmas this year. Several boys in the service, two of them from England, gave most interesting talks. De-



REV. T. E. GREGORY
Central Church, Columbus, Miss.

licious refreshments were served. The fellowship was fine. Dr. R. H. Harper, the pastor, served as toastmaster and director of the program and fellowship activities, ably assisted by Mrs. Harper. The Ladies' Bible Class is to be commended and congratulated in affording an opportunity for so many Methodists to meet in fine fellowship. The officers of the class are: President, Miss Annie Stewart; secretary, Mrs. Thomas McLaughlin; treasurer, Mrs. J. W. Woodward.

NOTE FROM KOSCIUSKO STATION

Dear Dr. Duren: The church at Kosciusko gave us a most wonderful welcome for our third year as pastor of this delightful station. A Sunday School class party was turned into a "shower" for the pastor and family, and it turned out to be a "storm." Numerous gifts of various kinds, and provisions galore, including a Thanksgiving turkey, were "showered" on us. Truly "the lines have fallen to us in a pleasant place."

The church and W. S. C. S. sent \$432.19 in money and supplies valued at \$70 to the Methodist Home as their Thanksgiving offering.

It is our plan to raise and pay the amount allotted for the support of retired ministers during December as our Christmas offering.

At our regular Sunday morning service we have a special prayer for the service men and women. Last Conference year we had this special prayer in fifty different services and did not call on the same person twice to lead the prayer. We have a praying church as well as a missionary-minded church.

Yours sincerely,
TINSLEY B. THROWER, Pastor.

thing—Thoreau.

Be not merely good; be good for some-



REV. A. D. GEORGE,
Glenmora, La.

has a great opportunity for service at that place, that Alabama Polytechnic Institute has a great student body and a good Wesley Foundation.

Rev. Karl Tooke, who has had such great success in building the Munholland Memorial church in New Orleans, in addition to his heavy work at this church, has been asked by the district superintendent to minister to the people in Harahan. We have no church here, only a few scattered Methodists, but we predict it will not be long before another Methodist church here will be added to the churches in the New Orleans district.

The Ladies' Bible Class of the Napoleon Avenue Methodist Church had as their invited guests last Friday night representatives from all the Methodist churches in New Orleans. The guests were met at the door of the educational building by a fine group of Intermediate boys, who acted as escorts in directing to the large upstairs room which had been beautifully decorated with flowers given by Mr. J. A. T. Hopkins, of the White Jewelry Store. The preachers of the city, with their wives, formed the receiving line. The program consisted of the singing of Christmas carols and prayer for



REV. J. B. McCANN,
Palestine Circuit, La.

Shreveport, La. Bro. Porter is minister of education and assistant to Dr. Dana Dawson, pastor of First Church, Shreveport. He is beginning his work with every evidence

COMFORT FOR A WAR MOTHER'S BURDENED HEART

Dear Dr. Duren: As I look over my Christian Advocate each week it seems as though there is more joy in every issue. I wish I could get every member of our church to take this paper. It is food to my soul, and I am sure it would be a blessing to others. I read it over and over until the next issue comes. I don't see now how I could have lived without this paper. My baby boy is at the battlefield in Italy. Please pray for him, as my heart is so sad all the time. When I steal away into my closet to pray for God to have His way with me, also my boy, my faith grows stronger. I thank God for prayer, for He surely has answered my prayers. He helps me bear my burdens, so my trust in Him is always.

MRS. HENRY POPE.

Chicora, Miss.

SWEET SOMEDAY

By Ruth Franks Whitton

There's sure to be a sweet someday,
When life's fleeting shadows have slipped
away—

When friends may gather in unhurried peace
To laugh and love and find release.
In that someday, when the pain's all gone,
When hearts are mended and duty's done,
We'll beat a path to friendship's door,
There to abide, forevermore.
Then we'll walk in peace, my sister and I,
And dwell in trust, my brother and I,
With naught between to scar the soul,
For the mantle of God shall cover the whole.

THANKSGIVING SERVICE, GOLD- EN MEADOW CHURCH

On last Thanksgiving night, November 25, a great crowd gathered at the Methodist church to hold a Thanksgiving service. It was the largest congregation that had ever gathered to attend any kind of service since I have been pastor. It was what you might call a union service. We did not have any



REV. E. W. DAY,
Ringgold, La.

ice. Mr. Editor, you should have been present and heard the singing of those old-time hymns. Surely, it would have reminded you of many years ago, when they were sung in almost every congregation. I, for one, love them still. I brought a short message on what Thanksgiving really means. Everyone seemed happy and glad to have been there. You could really feel the spiritual fellowship. Mrs. M. E. Brossette, a member of our church, dismissed with prayer. Let me say again it was a great service.

C. B. POWELL, P. C.

MINISTERS' WEEK Emory University—January 17-21

Dr. John R. Mott—long in the forefront of world Christian leadership, will deliver a series of lectures on Evangelism.

Dr. Paul B. Scherer—of Trinity Lutheran Church, New York City, a significant voice in all Protestant circles of America, also guest lecturer.

Other features of wide interest will con-



REV. ELMER C. GUNN,
Carrollton Avenue, New Orleans, La.

tribute to a well-rounded, stimulating program.

Write—Ministers' Week Committee, Emory University, Georgia.

Note—The correct dates are January 17-21, 1944.

NEWLY APPOINTED CHAPLAINS

ARMY

Woodrow Wilson Adcock, Whitewright, Texas.

Carl Gideon Carlson, Galesburg, Ill.

Arlyn E. Conard, Timken, Kansas.

Allen Lamar Cooper, Temple, Texas.

Alfonso Wadsworth Crump, Mexico, Missouri.

Clare Erwin Dean, Flint, Michigan.

Elymas Walter Dean, Combs, Kentucky.

Benjamin Franklin Donley, Crafton, West Virginia.

James Woodrow Forshee, Sylacauga, Ala.

Wilbur Champion Hall, Arlington, Minn.

Tim Woodrow Holbrook, Marietta, Ga.

Holland Hope, San Jon, New Mexico.

special program—a few special songs and real good old-time singing, followed by prayers and testimonies. The Baptist people responded and added much to the serv-

Henry Joseph Masman, Lakewood, New York.

John Demarest Merwin, Neptune, N. J.

George Eakin Naff, Jr., Kingsport, Tenn.



REV. ANDREW J. BOYLES,
Moss Point, Miss.

James Russell Pollock, South Haven, Mich.
Charles Edwin Johnston, Silvis, Ill.
James Edwin Rogers, Florence, S. C.
Abram Warfel Sangrey, Willow Street, Pa.

Harold Eugene Skelton, Crabbottom, Va.
Wray Wilson Stickford, Newton Centre, Mass.

Ennis Lee Taylor, Paris, Texas.
Gunner Johan Teilmann, Jr., Johnson City, Tenn.

Robert M. Varner, Charlotte, N. C.
John David Whitley, Garrison, Texas.

NAVY

Benson Cosby Barrett, Minitowac, Wis.
Clark Richard Cooper, Spencer, Ohio.
Vernon Neely Henderson, Lueders, Texas.
Teddy Towndrow Howes, Ferriday, La.
Henry Barton Lewis, Graham, N. C.
Lewis Edward Mattingly, Atlanta, Ga.
Charles Walter Caldwell, Unionville, Mo.
Claude Ray Collins, White Sulphur Spring, W. Va.
Claude Ray Collins, White Sulphur Springs, W. Va.

Robert Edward Elliott, Greenville, Ga.
Elmer LeRoy Kimmell, Arbutus, Md.
David Whitehead Reese, Greenville, S. C.
Richard Theodore Scholl, Baltimore, Md.
Gustave Adolph Schulze, Eagle Lake, Tex.
Worley Thaxton Springfield, High Springs, Texas.

Oscar Bailey Wooldridge, White Hall, Va.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

A Suggested Program Outline for 1944

Following we give a suggested program outline for 1944. It is arranged for a weekly meeting schedule, but may be adapted to other schedules. If followed, it will include the monthly program from "The Lord's Song in a Strange Land," all of the approved studies and material from the Methodist Woman and the World Outlook:

January—Pledge Month

3rd—Installation and Pledge Service: "The Lord's Song in a Strange Land." (See Year Book).

10th—Study: "God and the Problem of Suffering," Lesson No. 1.

17th—Study: "God and the Problem of Suffering," Lesson No. 2.

24th—Business: (1) Reports. (2) Announcement by Fellowship Committee.

Worship: Led by Secretary of Spiritual Life.

31st—Social to welcome new members of W. S. C. S. and the church. (Planned by Fellowship Committee).

February—Brotherhood Month

7th—Study: "God and the Problem of Suffering," Lesson No. 3.

14th—Study: "God and the Problem of Suffering," Lesson No. 4.

21st—Program: "Brotherhood."

28th—Business: Reports.

Program: "Students in Our Schools." (See Year Book).

March—Lenten Season

6th—Program: "Meet the Methodist Woman and the World Outlook."

13th—Program: "The Methodist Woman Speaks."

20th—Program: "A World Outlook."

27th—Business: (1) Quarterly reports. (2) Elect delegates to Conference.

Program: "New Voices." (See Year Book).

April—Easter Season

3rd—Study: "Christian Ventures in Learning and Living," Lesson No. 1.

10th—Study: "Christian Ventures in Learning and Living," Lesson No. 2.

17th—Study: "Christian Ventures in Learning and Living," Lesson No. 3.

24th—Business: Reports.

Program: "Social-Evangelistic Work in China." (See Year Book).

May—Christian Family Month

1st—Study: "Christian Ventures in Learning and Living," Lesson No. 4.

8th—Program: "The Christian Family."

15th—Program: "The Christian Family."

22nd—Business: (1) Reports. (2) Select representative Pastors' School.

Program: "Nursery Schools." (See Year Book).

29th—Social. (Planned by Fellowship Committee).

June—Leadership Training Month

5th—Program: "The Methodist Woman Speaks of the Wesleyan Service Guild."

12th—Program: "The Methodist Woman Speaks of the Student Work."

19th—Program: "The Methodist Woman Speaks of the Youth Work."

26th—Business: (1) Quarterly reports. (2) Report from Pastors' School.

Program: "Rural Work in Mexico." (See Year Book).

July—Christian Citizenship

3rd—No meeting.

10th—Program: "The Methodist Woman Speaks of Christian Citizenship."

17th—No meeting.

24th—Business: (1) Reports. (2) Select Negro woman to go to "Gulfside."

Program: "Medical Work in Africa." (See Year Book).

31st—Social. Planned by Fellowship Committee.

August—Local Church Month

7th—No meeting.

14th—Program: "The Methodist Woman Speaks of Local Church Activities."

21st—No meeting.

28th—Business: (1) Reports. (2) Plan to attend Educational Conference.

Program: "The Sacredness of Money." (See Year Book).

September—Labor Month

4th—No meeting.

11th—Study: Topic to be announced, Lesson No. 1.

18th—Study: Topic to be announced, Lesson No. 2.

25th—Business: Quarterly reports.

Program: "Medical Work in the United States, Alaska and the Dominican Republic." (See Year Book).

October—World Communion Month

2nd—Study: Topic to be announced, Lesson No. 3.

9th—Study: Topic to be announced, Lesson No. 4.

16th—Business: (1) Reports. (2) Appoint nominating committee.

Program: "The Call and the Answer." (See Year Book).

23rd—Week of Prayer and Self-Denial.

30th—Study: Topic to be announced, Lesson No. 1.

November—World Community Month

6th—Study: Topic to be announced, Lesson No. 2.

Announce World Community Day.

13th—Study: Topic to be announced, Lesson No. 3.

20th—Study: Topic to be announced, Lesson No. 4.

27th—Business: (1) Reports. (2) Elect officers.

Program: "Deaconess Work." (See Year Book).

December—World Peace Month

4th—Program: "The Methodist Woman Speaks of Ways to Celebrate Christmas."

11th—Business: (1) Quarterly reports. (2) Plans for 1945 programs, etc.

Program: "Christmas in Our Homes and Settlements." (See Year Book).

18th and 25th—No meetings.

Note: The material for the special programs will be found in the Methodist Woman.

Things to be ordered now: (1) Pledge cards. (2) Study books for "God and the Problem of Suffering." (3) Several sub-

scriptions to the Methodist Woman and the World Outlook.

Student Recognition Day

Since our pastors are very busy people, they will appreciate help from the local society in planning Student Recognition Day, December 26.

"Student Recognition Day, the last Sunday in the Christmas season, affords an unexcelled opportunity for doing in a conspicuous manner something to make the student feel he is still a part of the home church and to convince him of the fact that the home church has not forgotten him. Appropriately observed, this day helps to cement the bond between the student and the local church."

The Church and America's Peoples

Often we have called attention to the fact that the studies approved by our Woman's Division are always "up-to-the-minute" studies and that while we are making the study we find a wealth of material in current magazines, over the radio, etc.

The "Ladies' Home Journal" for December, 1943, carries a section, "Americans All," page 103, which continues the thought brought out in our study of "The Church and America's Peoples."

Life Memberships

We are hearing a lot about buying war bonds for Christmas gifts—bonds to help win the war.

We wonder if the gift of a Life Membership, which invests \$25 in the missionary enterprise, would not be a gift to help win the peace?

If we had invested more money in peace bonds we would have more Kagawas and fewer Tojos.

Would You Like to Donate?

On Sunday afternoons, the soldiers who go to the Central Methodist Soldier Center enjoy sitting around the fire and eating pecans and apples.

In other years the Recreation Council has been able to secure the pecans, but because of a limited crop (and their limited income) it has not been possible to keep this custom up.

A few days ago as we traveled on the bus, we saw a number of trees from which the pecans have not been gathered, so we wondered if there are some people who would like to share their pecans with the soldiers.

They may be sent to the Central Methodist Soldier Center, 10th Street at 23rd Avenue, Meridian, Miss.

This Center continues to minister in the name of the Methodist Church to thousands of boys and the "folks back home" as well as the boys, appreciate what is being done. Recently the following letter was received:

"Just a few lines to thank you and your helpers for the many acts of kindness and comfort given my son while stationed at Key Field. He was so lonely there until he made contact with the church, and he will

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE.

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Committee on Narcotic Education

Jackson, Miss., November 2, 1943.

Dear Friends:

In 1942-1943, the members of some 100 churches in Mississippi contributed to the fund which kept Miss Ethel McKeithen in the field for sixteen months as instructor in Narcotic Education for the Churches. This was the special temperance education project selected by our committee to aid in spreading the program begun in the state schools by Miss Winnie Buckels, director of the Division on Narcotics in the State Department of Education.

You will be glad to know that Miss McKeithen spoke in 57 counties, several times in some, doing intensive work in a few and reaching more than 23,000 people, including thousands of children and young people. Her work was quite varied, ranging from radio talks and programs to a series of group studies with church school departments, and addresses to congregations, church schools, church school teachers and missionary groups, public schools and clubs. Everywhere people were pleased with her personality and ability, and approved the educational approach to the alcohol problem. Those whose contributions made her work possible can indeed be grateful for their share in her service, as we are grateful for their aid.

In July, Miss McKeithen asked for a nine months' leave of absence in order to take a training course in Religious Education. Due to the difficulty in financing her work this year we could not try to hold her, but hope she can return to us next spring. That depends upon the financial support and the amount of interest manifested by the churches and leadership groups, as we stated. Not more than 100 churches of the thousands in our state have been represented in the contributions made during the whole time. The treasurer was frequently embarrassed in not being able to pay Miss McKeithen's salary and travel expense when due. And yet the large amounts coming in from some large churches and the generous response from certain small ones indicates that one special free-will offering a year, say on one Temperance Sunday, if generally done, would provide ample funds for a much larger program.

The Committee feels that just now the most important contribution that Christian people can make toward the solving of the alcohol problem in our state is to prepare another young woman to work in the State Department of Education as an assistant to Miss Buckels. The latter's work is much too large for one person to carry on, yet there is no appropriation for an assistant and no one prepared by sufficient training to take such a position. So the Committee proposes to find another young woman, give her the necessary three months' course of training at Evanston, Ill., and place her in Miss Buckels' office for full-time service, provided the Christian people of our state care enough to furnish the "gifts of the willing heart" (See Exodus 35:21) that will finance the project. There are many other projects we could undertake provided suf-

ficient funds were supplied. This, we feel, is most urgent.

The response by the churches by December 1 will decide whether we shall go ahead. The services rendered by the committee are voluntary. We are busy people, but we will be glad to serve in sponsoring this program if Christian people want it enough to support it.

One person in each local church who will take the leadership in securing an offering or appropriation is all the cause needs. Among the amounts brought in last year in this way was \$85 from one church, \$40 from another, and varying amounts down to \$1. A number of women and a few men took one or more shares.

We ask church leaders in our state, "How much do you want the young people of Mississippi saved from the alcohol habit? Enough to invest a little time and money in strengthening the most effective method of prevention yet found?" We await your answer hopefully.

Yours in service,

J. A. TRAVIS, Chairman;
MRS. PAUL ARRINGTON, Secty.;
MRS. R. L. EZELLE, Treasurer.

If you will help us, please fill in, detach, and return this statement.

We promise to pay to the Narcotic Education Project \$.....

Payable.....

(date)

Signature.....
(Church, Sunday School, or Individual)

North Mississippi Contributions to Narcotic Education Fund—1943

North Mississippi W. S. C. S.	\$ 50.00
Mrs. D. H. Hall	20.00
Mrs. T. W. Baker	10.00
Local Societies of W. S. C. S.—	
Amory	\$ 10.00
Booneville	5.00
Grenada	10.00
Greenwood	3.00
Itta Bena	1.00
Kosciusko	5.00
Merigold	5.00
Oxford	5.00
Sardis	10.00
Shelby	10.00
Starkville	10.00
Tupelo	10.00
Water Valley	32.00
Winona	10.00
	\$126.00

Congregations—

Grenada \$ 36.62

\$242.62

Just suppose fifty had contributed and other churches in proportion!

It gives me a lift to see what are the possibilities when Christian people wake up to their power, but a heartache that we are so blind to our opportunities.

"Could you North Mississippians get the word around to your legislators that you would like a larger appropriation for the support of the Division on Narcotics in the

State Department of Education?" "A state that takes in a million dollars a year on beer taxes owes it to their young people to give them the facts about alcohol."

"One person, on a salary of \$150 a month and no secretary, can hardly cover the temperance educational needs of 82 counties."

The above report and excerpts come from a letter from Mrs. M. J. Ezelle, 1002 Arlington Street, Jackson, Miss.

If you new C. S. R. chairmen wish to know where to start, here is a beginning; collect funds for the Narcotic Educational Fund and write letters to your legislators.

Mission Project

1. That we make contributions of money for mission charges or superannuate ministers recommended by the district superintendent. Money to be sent to Mrs. D. H. Hall, Conference Treasurer.

2. That money be given for equipment and refrigeration of the Lewis Memorial Hospital in Africa, or medical supplies to free China, or to both. Funds to be sent to Mrs. D. H. Hall, New Albany, Miss.

100,000 METHODISTS IN CENTRAL AFRICA

According to recent figures compiled in Africa, the Methodist Church serving in that land has more than 100,000 members and as many more students in church schools and in probationary classes in the Belgian Congo, Southern Rhodesia, Angola, Mozambique, and in the Johannesburg area of South Africa. These are in addition to members enrolled under British Methodist missions. Under the leadership of Bishop John M. Springer, episcopal head of Methodist work in Central Africa, plans are under way to establish a theological school for the training of African pastors for all Africa, and for the formation of an "African Missionary Society" that will extend Methodist missionary activity to "unoccupied territory," near present Conferences, where there are now no missionaries.

DR. PATON'S LAST MESSAGE

Just before his recent unexpected death, in London, the Rev. Dr. William Paton, secretary of the International Missionary Council, had completed the last of a series of broadcasts on world reconstruction. His family permitted this last broadcast to be read by another, and these were its closing words: "As we look at all these gigantic tasks, we need to remember that God has set us in this particular historic moment, and that we are in the hands of his providence. What nations can do for good and evil, in modern conditions of organized power, is greater than in past ages. But we are not in a world of chance; we are in our Father's house, and we need to rise to the height of the historic moment in which we are set, not trusting only to our own cleverness and skill in devising, but far more to his love and guidance."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

(Copy for this page failed to arrive—Editor.)

MISSISSIPPI W. S. C. S.

(Continued from page 10)

always be grateful to you. It makes it quite a lot easier for us mothers to know there are such nice people interested in our boys."

Reports! Reports! Reports!

Remember, each society is to send its reports to the Conference officers on the 15th of December.

Each officer in the local society is to send to the Conference officer a report for the fourth quarter and a report for the year. If no report has been sent during the year, an officer should "sit down and write a letter and tell everything the society has done in that department."

Check the financial report of your district which appeared on this page last week, and be sure that you pay what you pledged to each fund, then make a gift "over and above." It may be something more added to the Week of Prayer offering, it may be a Life Membership, it may be extra added to the money which goes as "undirected pledge" to be used where the need is greatest. Let us not be content to do only what we promised—if we have extra money at the close of the year.

FIFTY-SIX METHODIST MISSIONARY INTERNEES RETURN ON GRIPSHOLM

By W. W. Reid

Thanks to God for his protection; thankfulness to again see American soil; appreciation to the Board of Missions, to the American Red Cross and to the neutral Swiss government for varied helps during the past two years; appreciation of untold kindnesses of Chinese, Japanese or Filipino Christian friends; and a unanimous desire for early return to service for the national churches in these lands: these were some of the mingled emotions of the 56 Methodist missionaries who disembarked from the exchange ship "Gripsholm" in New York Harbor on December 1 and 2.

The Methodist missionaries comprised about one-sixth of the 366 American missionaries who were repatriated by the "Gripsholm" from concentration camps in Japan-held China, from Japan itself, and from the Philippines. The missionaries from China were principally from North China where the former Methodist Episcopal Church had its stations, and from East China, where the former Methodist Episcopal Church, South had served. About one-half the Methodist missionaries represented the Division of Foreign Missions, and the others the Woman's Division of Christian Service.

They had had an uneventful voyage, were in good health and spirits, and most of them had recovered during the two-months voyage most of the weight they had lost on the

unaccustomed or meager diets of the concentration camps or of the native bill-of-fare.

There were no "atrocities stories." It was highly encouraging to relatives and friends of other missionaries still held by the Japanese in China or in the Philippines to learn from the "Gripsholm" repatriates that all missionaries in concentration camps or confined to their own properties by the military are in no way physically harmed or molested, have enough to eat, and can communicate with their friends to a reasonable degree—even receive food from them. Those confined to missionary compounds or institutions have still greater freedom and are able to carry on some of their missionary work.

From repatriates who had been in Manila, it was learned that most of the 25 missionaries of the Methodist Church who were there when war commenced are living at the Harris Memorial Training School in the city; while three are interned in a camp near the city, one woman was not interned, and one woman is at Baguic Camp. Those living at Harris Memorial are on a communal basis, sharing funds, work, and services. They are able to purchase in the native markets, and get native meats, fruits, and vegetables, bananas and papaya being quite plentiful. Cooking for some 28 persons is on a three-grate electric stove. In the party at Harris is a Lutheran woman doctor who helps keep the party in good health, and has helped solve their problems of a balanced diet. Superintendent Ernest E. Tuck is among those at this center, and he has had some freedom in visiting the churches of the city and vicinity, while all the missionaries are allowed to preach on Sundays as was their custom.

There is also assurance from the returned missionaries of the safety of Dr. Don Holter, president of the Union Theological Training School in Manila, and a Methodist missionary, together with the safety of his family. He and his family were released from early placement in the concentration camp, but he chose later to return (his school being closed), and served the internees there. He is camp chaplain, has helped organize classes, and is teaching classes in European history, as well as being chairman of the committee in charge of camp relations. Mrs. Holter and her baby daughter that was born in the concentration camp are at Harris Memorial and are well.

Furnished with an armband by the military, these missionaries outside the camp, are permitted to go about their missionary service in the city. The Filipino pastors and teachers carry on pretty much as usual, too, as do business and professional men in Manila.

From both North and East China come stories of Chinese heroism in the face of danger—both danger from battle, and danger from association in Christian groups. There was unanimous report that doctors, nurses, teachers, and preachers are carrying on despite hunger and lack of money. "Their one idea," said one missionary, "is to serve the people they served before." Many churches and other institutions have been destroyed by bombs and by fire in the

occupied territory, and gatherings of more than thirty persons are generally forbidden. However, small groups of Christians are holding services in their homes (which is permitted), and the Methodists are reestablishing in some parts of China the old-fashioned Methodist class meetings, even training laymen for service as class leaders. This has done much to bind the Christians together and to encourage them, it is reported. Practically all missionary hospitals have been taken over by the Japanese military—many of them used as military hospitals—but the Chinese Christian doctors and nurses are serving the people as best they can without hospitals or adequate equipment.

It was reported by returning missionaries that Bishop Ralph A. Ward is still interned in a camp, and is in good health and spirits. He is the chaplain of the camp, and takes his turn with others in K. P. and other work. "Tell my friends I have peace in my heart and am ready for whatever may come," was his parting word to a missionary leaving that camp for the "Gripsholm."

Missionaries returning from Japan reported that they were deeply moved by the thoughtfulness and kindness of Japanese Christians toward them after Pearl Harbor—realizing the difficult position into which the missionaries were placed. They never were maltreated nor allowed to go hungry, they said; Japanese friends brought them gifts of things they themselves often could not afford.

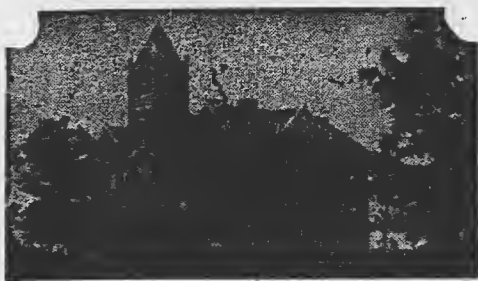
They reported that church attendance in Japan generally is low. This, they explained is not because of any government prohibition on Christianity, but because men work on Sundays as on other days, and the women often have to stand long hours in line to secure their allotment of food and of other necessities.

It was reported also that Dr. Toyohiko Kagawa is travelling all over Japan and is carrying on a series of evangelistic campaigns reaching into practically every city of the land; and that Aoyama Gakuin, the leading Methodist educational center of the country, is open and flourishing and has a new principal—a Christian educator. Other Methodist schools are also carrying on with large enrollments of students.

In the sections of China under Japanese control, the ecclesiastical arm of the Japanese government has been trying to unite or to federate the various denominations serving the Chinese people. Some success has been made in affecting federation within local areas, but the movement has gone slowly, it is reported. There is a general feeling among the Chinese Christians that, when the war is over, any union or federation will fall apart because it has not been a natural growth but has been done under pressure.

Among many well-known missionaries in the Methodist group returning on the "Gripsholm" may be mentioned the following: the Rev. Sidney R. Anderson, of Shanghai, pastor of the famous Moore Memorial Church, from which have come the Soong and the Chiang Kai-shek families of China; the Rev. J. H. H. Berckman, of Shanghai;

(Continued on page 16)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

CHURCH SCHOOL LESSON DECEMBER 12, 1943

By Rev. W. C. Newman

THE SUPREME TEST OF DISCIPLESHIP

Lesson Text: Mark 12:28-34; John 13:34-35; 15:10-14.

Golden Text: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.—John 13:34.

Much ridicule is being heaped upon a certain class of people in our world by the writers of our newspaper columns and by the authors of some of our cynical literature. They call these people by the contemptuous term "Do-gooders." And into that classification they lump all those who declare themselves for love and good will among the races and nations of the world.



W. C. Newman

Well, Jesus was first and last a "Do-gooder." It was his basic philosophy of life, and because he steadfastly stuck to that philosophy he lost his life—and has influenced humankind more greatly than any other person that ever lived.

Realistic Love

One of the charges that our modern cynics bring against all "Do-gooders" is that they preach a weak doctrine of love in a world of evil men.

But there was nothing weak or sick about the love Jesus preached and lived. Indeed that kind of love is about the greatest risk a man can take, and it requires strength and courage to stick to it.

If one is to love as Jesus did, he continually hazards great loss and great suffering. Men are deceitful, greedy, unworthy, eager to take advantage. Many people have earnestly tried to love like that, and have wound up in bitter disillusionment. They have been betrayed, misunderstood, repulsed.

But Jesus looked frankly into the heart of man and saw all the evil, all the unworthiness there, and went on loving man in spite of that. He did not expect love to be cheap and easy, and he was not defeated when love cost him his own life.

That is the only kind of love that will stand up in an evil world.

Toward A Loving World

If you study the life of Jesus with insight and diligence you cannot miss the fact that his greatest efforts were spent toward reconciliation—toward healing the broken friendships of man.

He openly talked with a despised Samaritan woman that racial hatreds might thus

be branded as unworthy a child of God. His parables of the lost sheep and the lost boy centered their moral in the urgency of man's reconciliation to God. He insisted that love must even be extended to our enemies.

And now, in today's lesson, he makes this attitude of love the one supreme test of becoming a disciple.

Let the cynics and columnists do their worst in ridicule—and let us never apologize for the Christian doctrine of love. Nay, let us boast of it. It is our only badge of discipleship.

Love Divine

But this love of which Jesus talked was not simply a humane benevolence content with distributing charity with equal lavishness to friend and foe. It was a love which had its basis primarily in the love of a righteous God, whose very righteousness was not half as much concerned over man's poverty as over man's sin; not nearly as anxious for all men to have two automobiles apiece as for all men to be righteous.

"If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."

Thus obedience to God is the first requisite of Jesus' kind of loving. We are to do good to men because they are the children of God; but we are most earnestly with all our hearts to be good, and to help to do men good—that is to help them to know and love God—because we cannot really love a good God without wishing others to do so.

READ THE WORD

Do we take "delight" in reading the Word of God and in meditating upon it? To read the Bible as the performance of a duty is better than not to read it at all, but if we would secure from such reading the maximum of spiritual blessing, we must turn to its pages with joyous anticipation and eager desire. We will not exclude all other reading, to be sure, but we will prefer it above all other. We will turn to it as we should to a message from a loved friend. Such indeed it is—a message from the greatest of all friends. When we learn to read it as such, it will bring to us that spiritual refreshment and strength that are so necessary to true Christian living.—Selected.



REV. M. S. ROBERTSON, Shidell, La.

THE CHRISTIAN FIRESIDE

PRESIDENTIAL PROCLAMATIONS—1789-1942

By Hallam M. Richardson

All presidential proclamations merit study and are worth thoughtful consideration in the holiday season of thanksgiving and prayer. These most solemn of our annual proclamations are peculiarly outstanding for their general historic interest, literary excellence and the distinctively personal contributions made by the respective Presidents.

Unfortunately, no adequate survey of all the proclamations—colonial, Congressional, gubernatorial, and presidential—can be made in a short article, but a brief review of the fourteen presidential proclamations which have periodically set aside the 26th day of November for thanksgiving and prayer will be especially appropriate this year, since it was this particular day that our first President recommended for the already traditional colonial custom of giving the sanction of the state and the approval of the church to the observation of this most solemn and joyous American holiday.

In war and in peace our Presidents have led in directing our attention to the mercies which God so abundantly provides, even when men seem most heedless of the rules and responsibilities which they should observe, and the proclamations concerning "Thursday, the 26th day of November" are representative of these documents.

Last year, for the fourteenth time in our national history, this particular date was appointed and set apart, recommended, designated and assigned by presidential proclamation for the observance of Thanksgiving; and Mr. Roosevelt is the eleventh President who has so proclaimed this date, and the third President who has on two occasions designated November 26.

In 1789 George Washington recommended and assigned this day for acknowledging with grateful hearts the opportunity peacefully to establish a form of government and to enjoy tranquility, union and plenty.

In 1863 Abraham Lincoln set apart the day mindful of the blessings of Providence which were being enjoyed, even when men were engaged in civil wars and threatened by foreign aggressions.

In 1868 Andrew Johnson recommended public praise, thanksgiving and prayer for the returning harmony and fraternal affection at home and cordial relations established abroad.

In 1874 Ulysses S. Grant recommended the day for worship and thanks for the mercies and abundance of that era of peace.

In 1885 Grover Cleveland designated and set apart the day for the suspension of all secular business in thanks for the safety and quiet we were enjoying while wars and rumors of wars agitated others.

In 1891 Benjamin Harrison appointed the

day for joyful thanksgiving, rest, worship and reunions of family groups.

Again in 1896 Grover Cleveland, in that era of prosperity, called for contrite hearts and deeds of charity.

In 1903 Theodore Roosevelt, grateful for "peace at home and abroad . . . unhindered by war, famine or plague," prayed that "our hearts be roused to war steadfastly for good and against all the forces of evil, public and private."

Again in 1908 Theodore Roosevelt included in his proclamation this stirring challenge: "Let us therefore as a people, set our faces resolutely against evil, and with broad charity, with kindness and good will toward all men, but with unflinching determination to smite down wrong, strive with all the strength that is given us for righteousness in public and in private life."

In 1914 Woodrow Wilson mentioned the opening of the Panama Canal and the lengthening shadows of war and called for a fuller realization of the responsibilities which we owed for blessings received.

In 1925 Calvin Coolidge mentioned our material prosperity and its spiritual challenge to observe the golden rule.

In 1931 Herbert Hoover uttered words which unfortunately are only too appropriate to the crises of our time: "The measure of passing adversity which has come upon us should deepen the spiritual life of the people, quicken their sympathies and spirit of sacrifice for others and strengthen their courage."

In 1936 Franklin D. Roosevelt, commenting on the era of international friendships, took occasion to emphasize the need for a "deepening sense of our solemn responsibilities."

Again in 1942 Franklin D. Roosevelt turned to the 23rd Psalm for faith and courage in the services which the times required of us and called us to a period of thanksgiving and prayer over our holiday season.

Church and discussion groups interested in obeying Christ's commands, to harmonize and correlate the services to be rendered, both to the state and to the church, rather than in standing aloof as critics of the efforts of others, will find in these annual proclamations solemn and thought-provoking texts, fully worthy of the study of those who are interested in effectively integrating the activities of Christians in the political and practical world.—The Christian Leader.

THE SELF-CENTERED LIFE

By Mrs. Irvin Rowland

"For whosoever will save his life will lose it; but whosoever will lose his life for my sake, the same shall save it."

The self-centered life is, indeed, a tragedy. There is no hope of it ever rising above itself, for it is impossible to find the abundant life save in the dedication of oneself to Christ. The selfish person thinks only in terms of what will benefit him, or what he wants to do. He considers not the sacrifices that others may make to do him a favor or that he requires for peaceful relationships. To him, life should be geared to his ideas—he should give little and expect a great deal out of his fellowmen. In other words, the

world owes him a good living while he lightly regards his duties toward others. He expects those about him to serve his needs and respect his wishes regardless of the inconveniences or expense to them.

Yes, such a person is fast losing his life by trying so desperately to satisfy self. His own selfishness is fast consuming it, and though he gains the whole world, what shall he have if his own life is wrecked or lost?

Such a beautiful contrast in the person that is losing himself in Christ! He thinks not in terms of self, but others. He would serve all men in love and expect no favor in return. He would exemplify the life of Christ and seek to bear the fruits of Christianity in all branches of his life. He would ever be considerate and long-suffering toward his fellowmen. He would give more than he receives from life, and in completely losing himself in the service of Christ he finds self much more satisfactory because it has taken on qualities of God's love.

WISE OR OTHERWISE

By Rev. James H. Felts

"He employed a distinctive and unorthodox style which proved incomprehensible to most of the reading public"—so he considered himself great.

A real superannuate is a retired preacher who considers himself down and out every way, and acts accordingly.

When tinkers usurp the place of thinkers the word of God suffers violence.

This war has greatly increased the number of teen-age girls who are squandering their right to health and happiness.

Experimental tests in some places indicate a definite decrease in the number of young law violators when their parents are held responsible.

If you "act more and more on your emotions and less and less on considered and sober thinking," you are asking for trouble.

Say what you will, when desire usurps the place of sober thinking insanity occupies the place intended for sanity.

A soldier's bride that is "just out of rompers" is likely to do considerable romping before she reaches the end of the trail.

A church can no more live and grow on the heresies, real or imaginary, of others than a man can live and grow on another man's derelictions.

A demagogue and a pedagogue ran for office. The pedagogue didn't get enough votes to call it a race.

I know well a prosperous churchman, whose generosity is constantly in evidence, who recently said, "When a professional promoter comes my way, indignation hits every generous impulse hard."

True or false? When a family at its best is a nuisance and at its worst is a menace it is time for legal action.

A good conscience is a continual Christmas.—Franklin.

A man may offer a prayer, beautiful in diction and perfect in the number of its petitions, but if it gives him gratification afterwards, that prayer cannot have been truly prayed.—G. Campbell Morgan.

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. **DICKEY DRUG COMPANY, BRISTOL, VA.**

RESOLUTIONS

Whereas, in the intricate cycle of life, our beloved leader and president, Dr. Pierce Cline, has been taken from our head as was Elijah from the school of the prophets; and,

Whereas, though chief, he moved among us as one of us, yet without haste and without fret, surely leading us onward; and,

Whereas, he formed the golden link binding us to the governing board and to the general public whom he served most effectively; therefore, be it

Resolved, first, that we, the Faculty of Centenary College, in special session assembled, do hereby submissively bow to the inevitable and we implore Divine aid as we face the future.

Resolved, second, that we herewith express and record our confidence in and devotion to the Christian ideals which inspired him to noble achievements.

Resolved, third, that we feel a deeper sense of responsibility now to carry on and to labor more earnestly to increase the influence and service of this honored institution which he loved so well and to which he gave the last and best years of his life.

Resolved, fourth, that we pray the richest benedictions of our Heavenly Father to rest and abide upon his bereaved family, the faithful wife and noble sons, the aged father and mother, the brothers and sisters; that a copy of these resolutions be presented them, a copy sent to the Board of Trustees, a copy spread upon our minutes, and a page in our minute book be dedicated and properly inscribed to his memory, a copy be furnished the press of our city and one be sent to the New Orleans Christian Advocate.

Respectfully submitted by the Committee,

R. E. SMITH,

WILLIAM G. PHELPS,

KATHERINE JACKSON FRENCH.

Unanimously adopted by Centenary College faculty, November 22, 1943.

MRS. SARAH WROTEN CUNNINGHAM

On Sunday afternoon, Nov. 21, 1943, Mrs. Sarah Wroten Cunningham, mother of Rev. E. H. Cunningham, pastor of the First Methodist church of Water Valley, Miss., passed to her heavenly reward. She had celebrated her 94th birthday on October 10. Mrs. Cunningham was born October 10, 1848, near Booneville, Miss., daughter of Mr. and Mrs. Elijah Wroten, of Prentiss County.

Her husband, the late William Cunningham, of Booneville Miss., preceded her to glory thirty-five years ago. Since his death, Mrs. Cunningham had made her home with her only son, Rev. E. H. Cunningham and Mrs. Cunningham. Besides them she is survived by five grandchildren—Rev. W. J. Cunningham, pastor of the Oxford University church; Sgt. Hugh Cunningham, Camp Shelby; Mrs. Sarah Biggers, and Mrs. Myrtle Cooper, of Corinth, Miss., and Mrs. Grace Wood, of Gulfport, Miss. There are also several great-grandchildren. She lived to see all of her grandchildren married and all of her great-grandchildren in school.

This good woman was a loyal Southerner, a staunch Methodist, a good citizen, a loving mother, grandmother, and great-grandmother, and a faithful Christian. She was the type that is always interested in children, especially poor children. She was an inspiration to all who knew her.

The funeral services were conducted on Monday morning, November 22, at 10 o'clock, in the First Methodist church,

Water Valley, Miss. This writer and Rev. W. J. Cunningham, her grandson, were the ministers in the service. After the services in the church, the body was carried to Booneville, Miss., where it was tenderly laid to rest beside her husband and little infant daughter, Mattie Jane.

Our prayers and your prayers will ascend to our good Father for those bereaved ones as they experience the emptiness in the parsonage home occasioned by the departure of this good woman.

Affectionately,

J. D. WROTEN.

THE ENDURING WORD (Universal Bible Sunday)

By Francis Carr Stifler, Editorial Secretary,
American Bible Society

Universal Bible Sunday will be celebrated widely on Sunday, December 12. This year the observance finds the world calling for the Scriptures with an eagerness possibly never equalled in history. Never likewise in recent years, if ever, was the Bible more difficult to secure in many parts of the world.

Because of the commercial publication of Bibles in this country American people do not realize that the Bible in most of the world is obtainable only from the Bible Societies on a missionary basis, the books being sold, for the most part, far below their cost or freely given away.

Except in Latin America and parts of India and Africa, the war has greatly restricted the distribution of the Scriptures. Yet in many places in Europe, the Near East, China, and elsewhere, faithful missionaries and colporteurs are risking their lives to keep the Book in circulation.

The American Bible Society, acting in behalf of the Protestant Churches in this essential program of both home and foreign missionary service, has promoted Universal Bible Sunday annually for many years as an occasion to pause and consider the responsibility of our country, which was born of the Bible, to see that through suitable translation, publication and distribution, the Word of God is made available to all men, and especially to those who, but for the missionary concern of the church, would not be able to possess the Bible.

In the face of such obstacles as the rationing of paper, the difficulties of securing suitable binding material, the shortage of labor and transportation problems, the American Bible Society distributed throughout the world last year 8,245,629 Bibles, Testaments and portions of Scripture which was the largest in any year since 1931. There was no report from the Philippines, from Thailand, from Manchukuo or Japan in all of which countries, however, it is believed, some circulation continued. The Society's distribution in China of 500,838 volumes, mostly portions as in normal years, although only a fraction of the circulation before the war, exceeded that of any other foreign country. The eagerness of the Chinese people under the leadership of their consecrated Chinese President and his wife, constitutes one of the most hopeful signs in the present dark world.

To meet the peculiar demands by the war the Bible Society has established a special emergency fund from which it has been able since July, 1940, at a cost of almost \$600,000, to supply more than 3,750,000 Bibles, Testaments and Portions to the men of the armed forces, more than two-thirds of these freely

given through the chaplains of the Army and Navy. Over a million of the Testaments specially designed for the service men and women have been purchased at a cost price for them by their churches and friends.

Another notable war service which the Society has rendered from the start of hostilities has been the supplying of Scriptures to prisoners of war. Since July, 1940, over half a million volumes have been distributed in Germany, Italy and elsewhere in Europe in 34 different languages. The largest distribution in any one language has been the Russian. More recently the Society has distributed in this country through the Chaplains of Axis prisoners-of-war camps and of Japanese relocation centers 20,000 Bibles, Testaments and Gospel portions. A chaplain in one of the camps of German prisoners in Tennessee recently wrote, "I wish you could have been present to see with what avidity these books were received by these prisoners of war. . . . I am here to tell you that Hitler has not succeeded in eradicating the hope of the Christian faith from the hearts of his people. . . ."

Through its office in Geneva, Switzerland, the Bible Society has been able to supply some Scriptures to France, Belgium, Italy, Poland, Hungary and elsewhere. When the war is over many of the nations of Europe will be virtually without Bibles and in others there will be very inadequate supplies. To meet these needs immediately the guns stop firing and transportation channels open, the American Bible Society, from its war emergency fund, is now in the process of publishing Scriptures in various European languages.

As a Biblical background for the war time program of meeting the world's demand for the Bible, the Society is suggesting a study of the Book of Isaiah, whose message was directed to a generation living in times not unlike our own. The Society has published 250,000 copies of the Book of Isaiah to sell at two cents a copy and has prepared for pastors sermon suggestions and a suggested list of daily readings from Isaiah for the month of December. The theme for the whole celebration is "The Enduring Word."

FAITH IN THE VICTORY

The following is a well-known incident of Cardinal Manning's life. At a time when he experienced great depression of soul and a darkening of his faith he had to go into the shop of a well-known book-selling firm for a copy of one of his own books, entitled "Faith in God." As he waited for the book to be sent up from the storeroom he heard a man's voice calling up the lift, "Manning's, 'Faith in God,' all gone." The cardinal, we are told, took the lesson to his own heart.

—Christian Herald.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

LOUISIANA CONFERENCE

Alexandria District—First Round

Tullos-Urania, Dec. 5, a.m.
 Rochelle, Dec. 5, p.m.
 White's Chapel, Dec. 12, a.m.
 Opelousas, Dec. 12, p.m.
 Natchitoches, Dec. 19, a.m.
 Campti, Dec. 19, p.m.
 Elizabeth, Dec. 26, a.m.
 Oak Dale, Dec. 26, p.m.
 Alexandria, preaching, Jan. 2, a.m.
 Pineville, Jan. 2, p.m.
 Melder, Jan. 9, afternoon
 Glenmora, Jan. 9, night
 Alexandria, Jan. 10; Q. C. night.
 Ball, Jan. 16, a.m.
 Palestine, Jan. 16, p.m.
 Melville, Jan. 23, a.m.
 Bunkie, Jan. 23, p.m.
 Marksville, Jan. 30, a.m.
 Lecompte, Jan. 30, p.m.
 Trout-Goodpine, Feb. 6, a.m.
 Pollock, Feb. 6, p.m.
 Weaver, Feb. 13, a.m.
 Montgomery, Feb. 13, p.m.
 Mt. Zion, Feb. 20, a.m.
 Winnfield, Feb. 20, p.m.
 Colfax, Feb. 27, a.m.
 Boyce, Feb. 27, p.m.
 Sicily Island, Mar. 5, a.m.
 Ferriday, Mar. 5, p.m.
 Jonesville, Mar. 12, a.m.
 Jena, Mar. 12, p.m.

R. R. BRANTON, D. S.

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

Wesson, Dec. 5, 11 a.m.; Q. C., Feb. 9, 7:30 p.m.
 McComb, Centenary, Dec. 5, 7:30 p.m.; Q. C., Feb. 2, 7:30 p.m.
 McComb, LaBranch Street, Dec. 19, 11 a.m.; Q. C., 2 p.m.
 McComb, Pearl River Avenue, Dec. 19, 7:30 p.m.; Q. C. after.
 Brookhaven, Dec. 26, 11 a.m.; Q. C. Jan. 5, 7:30 p.m.
 Bogue Chitto, at Mallalieu, Dec. 26, 2:30 p.m.
 Summit, at Felders, Dec. 26, 7:30 p.m., followed by Q. C.
 Bassfield, at Bassfield, Jan. 2, 11 a.m.; Q. C., 1:30 p.m.
 Prentiss, Jan. 2, 7:30 p.m., followed by Q. C.
 Osyka, at Osyka, Jan. 9, 11 a.m.; Q. C., 1:30 p.m.
 Magnolia, Jan. 9, 7:30 p.m., followed by Q. C.
 Sartinsville, at Sartinsville, Jan. 16, 11 a.m.; Q. C., 1:30 p.m.
 Monticello, at Pleasant Grove, Jan. 16, 7:30 p.m., followed by Q. C.
 Barlow, at Center Point, Jan. 23, 11 a.m.; Q. C., 1:30 p.m.
 Gallman, at Bethesda, Jan. 23, 3:30 p.m.
 Georgetown, at Georgetown, Jan. 23, 7:30 p.m., followed by Q. C.
 Nebo, at Cool Springs, Jan. 30, 11 a.m.; Q. C., 1:30 p.m.
 Adams, at Adams, Jan. 30, 7:30 p.m., followed by Q. C.
 Harrisville, at Harrisville, Feb. 6, 11 a.m.; Q. C., 1:30 p.m.
 Silver Creek, at Silver Creek, Feb. 6, 7:30 p.m., followed by Q. C.
 Scotland, at Bethesda, Feb. 13, 11 a.m.; Q. C., 1:30 p.m.
 Meadville, at Meadville, Feb. 13, 7:30 p.m., followed by Q. C.
 Hazlehurst, Feb. 16, 7:30 p.m.
 Foxworth, at Kokomo, Feb. 20, 11 a.m.; Q. C., 1:30 p.m.
 Tylertown, Feb. 20, 7:30 p.m., followed by Q. C.
 Utica, at Utica, Feb. 27, 11 a.m.; Q. C., 1:30 p.m.
 Crystal Springs, Feb. 27, 7:30 p.m., followed by Q. C.
 VAN R. LANDRUM, D. S.

Hattiesburg District—First Round

Court Street, Nov. 28, 11 a.m.; Q. C., Feb. 8, 7:30 p.m.
 West Laurel, Nov. 28, 7 p.m.; Q. C., Jan. 18, 7:30 p.m.
 Moselle, at Soules Chapel, Dec. 5, 11 a.m.; Q. C., Jan. 20, 7:30 p.m.
 Ellisville, Dec. 5, 7:30 p.m.; Q. C., Jan. 11, 7:30 p.m.
 Cross Roads, at Mt. Zion, Dec. 11, 7:30 p.m.; Q. C., Jan. 17, 7:30 p.m.
 Petal, Jan. 2, 11 a.m.; Q. C., Jan. 21, 7:30 p.m.
 Bonhomie, at Bonhomie, Jan. 2, 7:30 p.m.; Q. C., Feb. 1, 7:30 p.m.
 Main Street Hattiesburg, Jan. 9, 11 a.m.; Q. C., Feb. 7, 7:30 p.m.
 Richton, Jan. 9, 7:30 p.m.; Q. C., Feb. 9, 7:30 p.m.
 New Augusta, at New Augusta, Jan. 16, 11 a.m.; Q. C., 1:30 p.m.
 Ovette, at Beaumont, Jan. 16, 7:30 p.m.; Q. C., 4 p.m.
 Williamsburg, at Good Hope, Jan. 23, 11 a.m.; Q. C., 1:30 p.m.
 Collins, at Eminence, Jan. 23, 7:30 p.m.; Q. C., 4 p.m.
 Bucatunna, at State Line, Jan. 30, 11 a.m.; Q. C., 1:30 p.m.
 Waynesboro, Jan. 30, 7:30 p.m.; Q. C., 4 p.m.
 Magee, Feb. 6, 11 a.m.; Q. C., 1:30 p.m.
 Mt. Olive, Feb. 6, 7:30 p.m.; Q. C., 4 p.m.
 Waynesboro Circuit, at New Hope, Feb. 13, 11 a.m.; Q. C., 1:30 p.m.
 Montrose, at Montrose, Feb. 13, 7:30 p.m.; Q. C. after.
 Bay Springs, at Bay Springs, Feb. 20, 11 a.m.; Q. C., 1:30 p.m.
 Kingston Laurel, Feb. 20, 7:30 p.m.; Q. C., after.
 Heidelberg, at Vossburg, Feb. 23, 7:30 p.m.; Q. C. after.
 Clara, at Clara, Feb. 27, 11 a.m.; Q. C., 1:30 p.m.
 Taylorsville, at Mize, Feb. 27, 7:30 p.m.; Q. C., 4:30 p.m.
 Hattiesburg Circuit, at McAllum, Mar. 1, 7:30 p.m.; Q. C., after.
 Broad Street Hattiesburg, Mar. 5, 11 a.m.; Q. C., 3 p.m.

First Church Laurel, Mar. 5, 7:30 p.m.; Q. C., Mar. 9, 7:30 p.m.
 Sumrall, at Sumrall, Mar. 8, 7:30 p.m.; Q. C., after.
 The district stewards are called to meet at Court Street Methodist church, Hattiesburg, Miss., Dec. 7, 2 p.m.

B. L. SUTHERLAND, D. S.

Jackson District—First Round.

Benton, at Benton, Dec. 5, 11 a.m.; Q. C., 1:30 p.m.
 Clinton, at Clinton, Dec. 5, 7:30 p.m.
 Canton Station, Dec. 19, 11 a.m.
 Canton North Side, Dec. 19, 3 p.m.
 Ridgeland, at Ridgeland, Dec. 19, 7:30 p.m.
 Florence, at Star, Dec. 26, 11 a.m. & 1:30 p.m.
 Brandon, at Brandon, Dec. 26, 4:30 p.m. & 7:30 p.m.
 Carthage Circuit, at Freeny, Jan. 2, 11 a.m. & 1:30 p.m.
 Carthage Station, Jan. 2, 7:30 p.m.
 Lena, at Ulmer's Chapel, Jan. 5, 11 a.m. & 1:30 p.m.
 Pelahatchie & Shiloh, at Shiloh, Jan. 9, 11 a.m. & 1:30 p.m.
 Madison & Pocahontas, at Madison, Jan. 9, 7:30 p.m.
 Mendenhall, at Mendenhall, Jan. 16, 11 a.m. & 1:30 p.m.
 D'Lo, Jan. 16, 3 p.m.
 Jackson, Capitol Street, Jan. 16, 7:30 p.m.
 Vaughan, at Vaughan, Jan. 21, 11 a.m. & 1:30 p.m.
 Walnut Grove, at Walnut Grove, Jan. 23, 11 a.m. & 1:30 p.m.
 Lake, at Lake, Jan. 23, 4 p.m. & 7:30 p.m.
 Raleigh, at Raleigh, Jan. 26, 11 a.m. & 1:30 p.m.
 Morton, at Morton, Jan. 26, 7:30 p.m.
 Homewood, at Homewood, Jan. 30, 11 a.m. & 1:30 p.m.
 Jackson, Grace, Jan. 30, 7:30 p.m.
 Harpersville, at Harpersville, Feb. 2, 11 a.m. & 1:30 p.m.
 Forest, at Forest, Feb. 2, 7:30 p.m.
 Terry, at Terry, Feb. 6, 11 a.m. & 1:30 p.m.
 Jackson, Galloway Memorial, Feb. 6, 7:30 p.m.
 Camden, at Forest Grove, Feb. 13, 11 a.m. & 1:30 p.m.

Bolton & Raymond, at Raymond, Feb. 13, 7:30 p.m.
 Jackson, Bessie Shands, Feb. 16, 7:30 p.m.
 Fannin, at Fannin, Feb. 20, 11 a.m. & 1:30 p.m.
 Flora & Benton, at Benton, Feb. 20, 7:30 p.m.
 Jackson, Glendale, Feb. 23, 7:30 p.m.
 Sharon, at Sharon, Feb. 27, 11 a.m. & 1:30 p.m.
 Jackson, Millsaps Memorial, Feb. 27, 7:30 p.m.
 Evangelism-Education Institute, Jackson, Capitol St., Jan. 12, 10 a.m.
 Missionary Institute and Crusade for a New World Order, Jackson, Galloway Memorial, Feb. 19, 10 a.m.
 OTTO PORTER, D. S.

MISSIONARIES RETURN

(Continued from page 12)

the Rev. William B. Burke, for fifty-six years in Sungkiang, and hero of his son's book "My Father in China;" Dr. Ernest H. Clay, medical superintendent at Changli; Dr. J. W. Cline, of Shanghai; Prof. Walter W. Davis, of Peking University; Miss Mildred A. Payne, developer of the scavenger social settlement in Tokyo; Dr. Hyla S. Watters, of Wuhu General Hospital, Wuhu; the Rev. Halsey E. Dewey, of North China; the Rev. E. E. Dixon, of Peking; Dr. Walter B. Nance, for 47 years in China, and former president of Soochow University; Dr. Ernest Weiss, of Wuhu Hospital; Dr. Nahemiah S. Hopkins, founder of the Eye, Ear and Nose Hospital in Peking; the Rev. Dwight L. Sheretz, of Soochow University.

Older Members Forgotten?



Take the Church to them!

OLD AGE, ill health, or occupation no longer need prevent members from taking part in the work of their church. Adults who for these reasons cannot attend services can join the Home Department. Why not enlist these persons? *Home Quarterly* is the magazine you will need to take the church to them. It contains Sunday school lessons, daily devotions, valuable articles, and practical suggestions for service in the Home Department.

IN THE JANUARY-MARCH ISSUE:

Uniform Lessons on "The Gospel of the Son of God: Studies in Mark"—discussed by thirteen bishops and L. H. Chrisman

Articles:

"The Bishops Blaze a New Trail" by G. Bromley Oxnam
 "The Bishops' Hymn" by Edwin Holt Hughes
 "William Alfred Quayle" by Merton S. Rice

Departments:

GUIDE TO PERSONAL AND FAMILY DEVOTION by Paul S. Minear
 THE VISITORS' ROUND TABLE by Doris P. Dennison

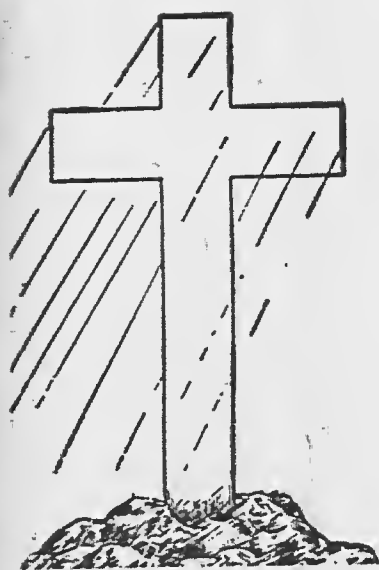
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HOME QUARTERLY

THE METHODIST PUBLISHING HOUSE

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

If you do not rightly manage the officers, the people will continue lost in drunkenness. I say to you: Strenuously warn . . . all your worthy ministers, . . . your Minister of War who deals with the rebellious, your Minister of Instruction who is like a protector of the people, and your Minister of Works who settles the boundaries; and, above all, do you strictly keep yourself from drink.—Confucius.

THE PRAYER-ROOM TODAY

I, too, would come, O my God, to do Thy will. Help me to recognize and to welcome Thy will, in whatever strange and unexpected guise it comes to me. I confess how far I am as yet from the obedience of Thy beloved Son. Yet Thou knowest that His is the obedience I long to bring Thee, His is the trust I, too, desire to feel. Accept me, then, for His sake, accept me in Him. But make me less unlike Him. Let His obedience dwell within my heart and overcome my wilfulness and rebellion. Let His perfect trust come to cast out my fears and misgivings. Let my life, even this day, like His, be an eager response to every indication of Thy blessed will, for His sake. Amen.

The Task and the Help

By Dr. H. Elvet Lewis

March on, O Church of Christ, march on!
More triumphs must for Christ be won:
In each new task, each new campaign,
Fresh hope, fresh courage thou shalt gain.

Put not in covenants of dust,
But in God's mighty arm, thy trust;
On might, on power shalt thou not lean,
But on the Spirit's strength serene.

Fear not great ventures: still march on;
All doubt, all slothfulness, begone!
The very largeness of thy task
Will teach thee more of God to ask.

Let not unseemly strife divide
The armies of the Crucified:
With varied gifts, for many parts,
May Christ's command unite all hearts.

The Cross of Calvary still leads
In wider fields to nobler deeds.
March on, O Church of Christ, march on!—
More triumphs must for Him be won.



WALLET OF THE WEEK



THE BIBLE AND THE HOME was the theme of a recent address by Lady Alexander, at the Swindon Council's thanksgiving service in England. Lady Alexander is deputy-president of the National Free Church Women's Council. In the course of the address, she pleaded earnestly for family worship and for the mother's influence toward Christian living. This is but one of the many voices, being raised in pleading for a return to home religion as offering the most promising way of escape for us in this time of juvenile delinquency and wholesale crime.

* * *

MOSLEM PILGRIMAGES TO MECCA, the capital city of the Mohammedan world, have been the goal of the devout for many centuries. Until Ibn Saud took over, the pilgrims encountered almost every peril known to that section of the world—one-third of them died at the hands of bandits, or from epidemics. Now the criminals have been driven out, the filthy conditions changed, and a bus line has been established over the worst stretch of the desert. The pilgrimage is now reasonably safe for those who seek the right to wear the green turban.

* * *

HIGH GRADE WOODPULP has many other uses than that which is most widely known, newsprint. In the manufacture of smokeless powder, six per cent of the American woodpulp is consumed. One pound of woodpulp is required to make three pounds of smokeless powder, and pulpwood from an average-sized hemlock will provide four hundred and fifty thousand rounds of ammunition for a Garand rifle. The extra war load on the normal supply of woodpulp makes it understandable that we cannot expect to have all the newsprint that we might desire.

* * *

THE COMMITTEE ON INDIAN AFFAIRS of the United States Senate has submitted a report which recommends what seems to be a complete overhauling of the entire national administration of Indian affairs. It recommends the elimination of research studies for doctor's theses at government expense; the rehabilitation of Indians as Indians; the transfer of Indian education to the states; and the distribution of fifty million dollars of Indian tribal funds now in the Treasury. All to correct abuses and to save money waste.

* * *

THE VERY REV. ANGUS DUN, dean and professor of systematic theology at the Episcopal Theological School at Cambridge, Mass., was elected to the Bishopric of Washington, D. C., made vacant by the death of Rt. Rev. James E. Freeman. The choice came at a special convention called to elect a Bishop after the first convention held in July became deadlocked and failed to elect. Dean Dun was elected on the third ballot, but the wary dean, remembering the contest and the situation with which he might be faced in the new post, proposed to take time to weigh the matter before accepting.

WILLIAM E. GLADSTONE, England's Grand Old Man of fifty years ago, had some positive views about preaching. He said that people had become too mealy-mouthed and the Bible was become too strong for the delicate palates of that day. He said that there was not enough of the Bible in sermons and that every second or third sermon should be strictly expository. A poor preacher, he declared, who stuck to his text could make a good sermon. One wonders what he might say if he were living today.

* * *

THE PROHIBITION PARTY, meeting in Indianapolis on November 12, nominated two ministers, the Presidential nominee a minister of the Seventh Day Adventist denomination, and the vice-presidential nominee a minister of the Free Methodist Church. The platform adopted deals with twenty-six separate items relating to the social, economic, and moral problems, questions now affecting the life of the American people. Among the matters given special emphasis are various abuses of constitutional authority by the national government.

* * *

THE AMERICAN BIBLE SOCIETY has provided thousands of New Testaments enclosed in waterproof containers for use in life rafts. This equipment for Navy ships and life rafts was inspired by the incident of the epic drift of Colonel Rickenbacker and his party on a life raft in the South Pacific. The chaplains of the Navy are making this equipment supplied by the American Bible Society available for the solace and comfort of men who through the fortunes of war find themselves adrift on the vast deep.

* * *

THE UNITED CHRISTIAN YOUTH MOVEMENT will celebrate Christian Endeavor Week in 1944 with a program built around the theme, "One Faith—One Fellowship." The celebration will continue through an eight-day period beginning the last Sunday in January, and it will be widely observed in the Protestant churches of America. The time includes the birthday of Christian Endeavor and has been observed annually for more than fifty years. Youth Week seems to have adopted the period for the recognition of youth work in all the Protestant communions.

* * *

THE OCEAN GROVE ASSOCIATION, which has maintained a high type summer assembly and recreation center for the past seventy-five years, has been approached by some outside interest with a proposition to introduce entertainment of a more worldly cast. It is interesting to note that the management refused to yield to the temptation and will continue the high standard of recreation and entertainment which it has maintained for the past three-quarters of a century. The greatest menace to American morals is a liberalizer with a subsidy approach.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

WHAT MAKES SUBORDINATES?

A few days ago we read a brief article with the caption, "God's Minorities." The point was that the persons mentioned represented a minority in one particular only—numbers. Noah built the Ark while the people jeered, but in the day of trouble he rode the swelling waters in triumph. Joseph, taken from the pit at Dothan and sold by his envious brethren to the passing Ishmaelites, lived to make good the dream which excited their envy. Gideon's three hundred doughty warriors, armed with trumpets and lamps concealed in pitchers, put the armies of the Midianites to flight. Elijah, single-handed, in the contest with the prophets of Baal left no uncertainty as to who was victor. David, the shepherd lad, ignored the fears of his own kith and kin and slew the mighty Goliath. Jesus, deserted by those who had shouted hosannah a few short hours before, made the cross the symbol of His eternal triumph.

That brief resume of conquering spirits sets us to thinking about what is a minority. In the absolute sense, none of that list of immortals was in a minority. As dummies are counted, they might have appeared to be numerically subordinate, but not as real men are counted. Tested by their achievements they were heroes. Whatever else may have been implied in any case, they were more than so many digits. They show that arithmetic has no final word in fixing the events of human history.

One day we stood beside the ruins of the gates of the ancient City of Samaria, the city where Elisha was besieged. From those gates, a horde of Syrian besiegers fled from four leprous men and left vast stores of food for the starving people of the beleaguered fortress. Yes, the prophet was surrounded and his servants quaked with fear, but he was neither taken nor conquered. The world thought of him as being in a hopeless minority, but Elijah knew better.

For a different picture, we turn to David numbering the people of Israel when he became painfully conscious of the numerical disparity against him. He saw the soldiers; cause, character, and God vanished from his calculations. He learned the peril of counting noses where God and His people are involved. The same thing was true of the terror-stricken Israelites at the Red Sea—they saw the gleaming spears of an oncoming host and they forgot that the arm of Jehovah had been bared for their deliverance.

All these incidents point in a single direction. They show that minorities are developed inside, and not determined by numbers. Men of character, force, and spiritual potential daily translate numerical deficiencies

into triumphs. Numbers produce an inferiority complex which ends in wailing and stampede. Most of the great reforms of history were anchored in individual thinking and expressed an individual's courage and faith in ever-widening circles of influence and power. Minority describes poverty of spirit rather than numerical subordination. Subordination is apparently psychic and not physical. Conscience, not the crowd, makes cowards.

A CHURCHMAN WITH RESERVATIONS

Editorial comment in one of our exchanges makes application of the suggestion in the title of a recent book, "One Foot in Heaven," to variations of loyalty in church membership. Among the terms used in discussing the inconsistencies of half-committed churchmen are, "straddle," "hyphenated," and "half-hearted." The comment suggests that an unsettled state of mind and divided allegiance are great handicaps to the effectiveness of many churchmen. The group committed, soul, mind, and body constitutes only a part of the total enlistment, but it carries the major part of the burden in the building of the Kingdom of God on earth.

The comments are frank but guarded, and they do not transgress the limits of constructive criticism. The burden of what is said is really a plea for a fuller consecration to the spirit and the pattern of the piety and practice which made the early Church an irresistible and dominant influence in shaping the religious life of the world. The Christianity which makes a positive difference in the attitudes and the motives of men and implants holy concern for the cause and kingdom of Christ on earth is urged as being the type to meet the needs of all times.

Following the thought of the comment a little further, we would add that the most disturbing and disqualifying element in church relations is a reservation, expressed or unexpressed. A reservation operates as a loophole of escape from any obligation, and it causes a hesitant attitude in other parties to the relation. Its effect is to retain the right of betrayal if and when personal interests dictate such a course. Judas is the classic example of this divided allegiance, but Jesus faced the same spirit in others also. Sometimes it was the contest of loyalties and sometimes it was unadorned self-seeking. But whatever its nature, the attitude of Jesus was uncompromising. On one occasion, he declared that the person who puts blood relationships above his Christian loyalty is not worthy, and neither is the man worthy who refuses to bear the cross of the Christian relation. He meant by such utterances that there are no reservations in the Christian relation, church membership, and

the person who makes himself or his own interests first is an alien to the spirit of Christ and a stranger to the commonwealth of heaven.

WORLD SERVICE INSTITUTES

In this week's issue of the *Advocate* we carry the list of World Service Institutes for the Louisiana Conference. We call special attention to the schedule. Next week we will carry the suggested program with a statement regarding Dr. Warfield, the key speaker in all the institutes in Louisiana. If our World Service program is to keep pace with the march of events at this time, its aims and interests cannot be overstressed. Every charge should be represented at one or another of these meetings. In this we are speaking for all three of the Conferences in our territory. No Methodist should fail to realize that the desperateness of the situation in the world today is a direct challenge to him. The arrangement of a just and righteous peace will mean little unless the Christian Church shall make it possible to implement its terms and manifest their abiding good will. World Service offers you this opportunity.

RECHARTING OUR MISSIONARY COURSE

The London Missionary Society has been in the business of propagating Christianity, as the agent of the Congregational churches of Britain, for approximately a century and a half. But when it began to consider plans for its sesqui-centennial celebration it found that for the years ahead it must face a changed world. Its missionary situation has been fused in a crucible of fire—war and the conditions which it has brought about. For the same reason, it must also give more definite consideration to the home front if it is to maintain its far-flung missionary frontiers.

There is in no sense the cessation of missionary need abroad, nor has there been renunciation of missionary interest at home. It seems rather that the glamor of missionary effort has lost much of its appeal both on the mission field and in the home church. The Society is faced, therefore, with the task of effecting an adjustment of its approach to the peoples to whom it would minister, and at the same time of rekindling the fires of missionary enthusiasm at the home base.

In the preparation of its program for the celebration and in formulating the plans designed to keynote its interest, three distinct aspects of the situation are recognized. As was to be expected, the demolition of churches in consequence of war activity received necessary consideration. But the report on the "New Advance" made the admission that the destruction of churches was not the only, nor the deepest wound which the home base had suffered. It said frankly that "the need for an evangelistic advance in this country (Britain) is increasingly recognized." The background of this was the fact that the "Brotherhood," a lay movement of a generation ago, had practically disappeared, missionary attitudes on the field now reflect national ideals and desires, and those who once hailed the coming of the missionaries with gladness were now willing to accept missionary money, but the leadership of missionary personnel was something less desirable.

This change does not mean that the London Missionary Society has failed, nor that its usefulness is at an end. It does mean that tides quite beyond its control have swept it into a turbulent sea of social and political circumstance and that it must adjust itself to its new situation or suffer shipwreck. The whole missionary problem has changed and the new approach will require the re-evangelizing of the churches which must furnish the means and the motive of conquest in a new missionary era now at the dawning.

The problem of the London Missionary Society is not different from that of boards operating from America. In a very real sense we are at the beginning of a new phase of missionary effort when, as suggested by the late Dr. T. R. Glover, the Christian will have to "out-think," "outlive," and "outdie" the pagan on a new and utterly different plane of Christian conquest. As we see it, the first need will be to keep Christ, rather than "experts," in the front of our effort, and to achieve the subordination of church subsidy to the aim of salvation.

NEXT WEEK IS CHRISTMAS

Our next issue will reach our readers on the eve of the Christmas celebration. We wish for all a season of gladness despite the darkened skies which hang over the world. Let us remember God lives.

CAIRO AND CALCUTTA

The Cairo Conference has at least given the world a concrete program for the present and future post-war world. It seems to envision the status quo ante bellum so far as Japan is concerned.

But the friends of democracy listened in vain for any reference to India or any of the other subject peoples of the Far East. The only hopeful and encouraging word along this line has been spoken by the French exiled government with reference to Indo-China. This former dependency of France is being promised a measure of freedom in the post-war adjustment.



Dr. A. P. Hamilton

The question naturally arises as to whether Christianity has anything to say about political freedom. We might just as well face squarely these questions of racial discrimination and the subjugation—political, economic, or otherwise—of the less favored peoples of the earth. These issues simply cannot be brushed aside and ignored. All the more so because of the global nature of this war.

It seems to be the generally accepted idea among the allied nations that we are fighting a war for democracy and for human rights in general. If that is so, it would be stultifying for us to make such claims and then after the victory is won, in physical terms, to deny the spiritual and cultural bases upon which a lasting peace and a future world of international cooperation and understanding can be built. We are thankful that the ground work has been laid in the Atlantic Charter, but the atmosphere will not be cleared until a great many of these interrogation points have been cleared away. Nothing is settled permanently until it is settled right.

A. P. H.

WITH THE PASTORS

RECEIVING THE CONGREGATIONAL OFFERING

By Charles O. Ransford

Few services in our churches are done in a more haphazard or perverted way than receiving the congregational offering. One would think, when all church support and the living of the minister, all general



REV. J. R. STROZIER
Pine Grove, La.

church work and the benevolent services are dependent on the offerings of the people; every pastor and the official laymen charged with the responsibility of the financial support of the church would carefully and prayerfully study the biblical teachings concerning tithes and offerings and the methods of appeal to the congregation.

Few of us have learned that there is a difference between taking collections and receiving church offerings. We may take collections for paying church debts, and building and repairing church property, and the various church and interchurch activities. The support of the ministry and the kingdom of God are dependent upon the tithes and offerings of the people.

In the Apostolic Church there seems to have been no sense of responsibility for tithes and offerings in the support of the church and ministry. In fact, there was really no established church or ministry to support.

The collections of the early church were charities for the support of the poor. There was a common sharing at first. The collections at Philippi and Corinth were for the support of the poor saints in Jerusalem. The offerings among the Philippians for Paul were given in love and as a matter of necessity or charity.

In the early Methodist Church in England John Wesley provided his own personal living. From his book sales he largely supported his own work. The offerings of the people, because they were poor, were meager.

This was largely so among the early Methodists in the United States. Francis Asbury was practically provided his living and clothing by his friends. Many of the preachers, including William McKendree, who went to his brother's home for new outfit every year, were supported by their friends and families.

Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.

The church required no special support and the preachers' salaries were limited at first to \$64 per year and later at \$80. There was practically no teaching nor training in Christian liberality.

The Methodist people have seriously suffered from this lack of teaching and training and consequently retarded spiritual growth. Our times demand new teaching and training.

The early Israelites when sowing their fields reckoned a portion as belonging to the Lord. When numbering their flocks and herds a tenth belonged to Jehovah. Regu-

upon themselves and immediately begin for themselves a study of the needs and a study of the proper methods of appeal. We must teach the people and impart new graces so that they will religiously respond.

Paul had much to say in praise of the offerings of the poor and afflicted saints of Macedonia. He said, "See that ye abound in this grace also." We frequently quote Paul's words (I Corinthians 16:1-2) and emphasize the words "collections and gatherings," which are the same words in the Greek text. See the Revised Version. We ignore the words, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

Here Paul combines his Hebrew training with his experience among the Gentiles. The Hebrews made offerings, and the Gentiles took collections. In Paul's Hebrew training the people "laid by in store" their offerings that they might be prepared to come before the Lord.

An offering is a gift thought of and prepared before hand. The worshiper takes his offering to God's house. He is always prepared to come before the Lord with an

OUR FRIENDS

In the months ahead we wish to give recognition to the pastors and Advocate representatives who have been our steadfast friends across the years. We undertook to get out a booklet for this same purpose, but did not get the necessary cooperation. It is our plan now to use cuts of all our pastors who will send us a single column cut. We plan to give only the name of the pastor or representative and his charge. We would like to say more, but space will not permit. We shall appreciate your cooperation when the card reaches you, as it will in the next few days.

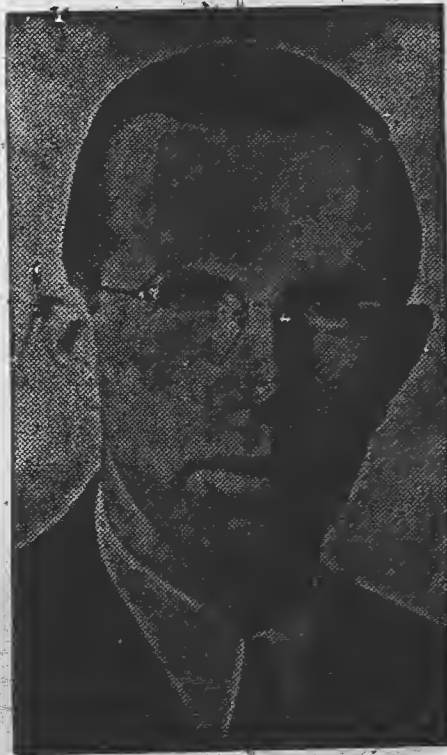
W. L. DUREN, Editor.

larly, they went up to Jerusalem bearing their gifts. Even the poorest among them went not empty handed. None could approach the altar of Jehovah without a gift.

For the most part modern churches just take collections. Occasionally, the preacher before the collection is taken, says, "Let us worship God with our offerings." Many preachers offer a brief prayer when the collectors come forward to receive the offering plates. These customs grow out of an early habit of an exhortation to the people to give. The incidental expenses are in arrears, the coal bill has not been paid, and the preacher's salary shows a deficit. There are other needs for which preachers exhort.

We are today facing most perilous times with respect to church support and future progress. With the increased cost of living, and maintenance of all church work the increase in our offerings has been very moderate. More perilous times are ahead. Our benevolent and missionary service must be extended. Our present rate of giving is inadequate.

Church officials and church boards, pastors and lay workers must take this service



REV. E. L. JERNIGAN
Fulton, Miss.

offering and pay his vows. His offering is an act of worship.

Teaching and practice may change customs among us. Every pastor should

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Published weekly at 512 Camp St., New Orleans, La.

Publishing Committee:

Louisiana Conference—J. W. Reilly, Chairman; B. H. Andrews, R. R. Branton.
Mississippi Conference—J. T. Leggett, Vice-Chairman; J. E. Gray, C. C. Clark.
North Mississippi Conference—V. C. Curtis, Secretary; A. T. McIlwain, S. E. Ashmore.

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HENRY T. CARLEY, A. P. HAMILTON
and B. P. BROOKS Associate Editors
W. C. NEWMAN Church School Lesson Writer
MRS. E. L. DIAMOND Editorial Secretary
C. MILTON CHALMERS Publisher

We regret to learn of the illness of Mrs. Carley, wife of Dr. Henry T. Carley, Ponchatoula, La., but we are glad to know that she is better at the present time.

Rev. Frank E. Dement, Jr., has his work organized for the new year at LaBranch Street, McComb, Miss. He is looking forward to a good year and we confidently expect that he will achieve success.

Rev. C. W. Wesley writes that he had a great welcome for the beginning of his third year at Hazlehurst. He is delighted with his charge and is looking forward to a prosperous year in all respects.

Miss Hester Bruce, the new assistant at Capitol Street church, Jackson, Miss., said that she tried to borrow a copy of the Advocate but no one was willing to give it up. She was therefore subscribing for herself.

Rev. John J. Rasmussen, new pastor at Trinity Church, Ruston, La., reports a splendid reception by his new parishioners and he is looking forward to a good year's work in that important post.

The Conference Board of Lay Activities held a "retreat session" at Hattiesburg, Miss., on last Saturday and Sunday. Ap-

Branch, Miss., writes for sample copies of the New Orleans Christian Advocate, which means that he has already made his plans for carrying through to success that phase of his work.

Rev. J. O. Ware, who was recently assigned to East End Meridian, reports an auspicious beginning of the work for the new year and in his new charge. Bro. Ware has a splendid field and his people have an energetic and capable leader.

In the death of Hon. George Boyd Power, of Jackson, Miss., a few days ago, the State loses one of its honored citizens and another name of one of its distinguished families is dropped from the list of living men. We had known him since our college days at Millsaps and we held him in high esteem.

Rev. W. D. Milton, recently assigned to Franklin, La., says it is a great satisfaction to find good people everywhere you go. Bro. Milton has in his new congregation, as we know from past experience, some of the choicest people in Louisiana, and he will have a great year.

Mrs. Valcour R. McDonald, writing from Nashville, Tenn., said that at the time of her writing her mother, Mrs. John A. Randolph, and Mrs. W. W. Woollard, both of whose husbands were members of the North Mississippi Conference, were having a delightful visit together and were getting caught up on North Mississippi news.

Rev. W. B. Alsworth, pastor of Grace Church, Jackson, Miss., has issued a supplement to his church-bulletin giving in detail the organization of his congregation for carrying out the program of the church. It is a complete Who's Who in every activity of the church and should be both informing and helpful to everyone interested.

A letter from Mrs. A. S. Oliver says that Bro. Oliver has been very sick with flu since Conference, and although he seems some better they still have a nurse with him at night, and the doctor thinks it will be at least ten days before he can move to his new charge at Morton, Miss. The letter was written on December 3.

Rev. Jas. R. Strozier, Pine Grove, La., reports a good reception for his second year on that charge. There was quite an increase in the salary and the people have been kind and appreciative in every way. Bro. Strozier says that he has one woman who does not get to church much, but she keeps every copy of her Advocate and will not let one be destroyed.

Rev. Paul H. Grice, writing from Rolling Fork, Miss., where he has made his home since his retirement a little more than a year ago, writes that his health is still



REV. ADDISON L. SMITH,
Second Church, New Orleans

precarious, but that he is in the hands of his Lord and is fully reconciled to His will. He writes that Rev. M. K. Miller, the new pastor, is getting off to a good start, and that they are hoping for a good year.

Rev. F. L. Applewhite writes that he and his good wife are happy to be back at Lumberton, Miss., for a fourth year. They had a generous reception, many improvements have been made on the church building, and money has been raised for a new parsonage. Rev. I. H. Sells is holding a training school for Christian workers at the Lumberton church.

Rev. J. J. Baird reports progress at Louisville, Miss., where the budget represents an increase of \$2,000 over last year, and that does not include the amount to be raised for the building fund. The pastor's salary has been fixed at \$3,600, an increase of 50 per cent in the past four years. The benevolent askings will be accepted in full, and all other items have been raised in proportion. All of this means that the church at Louisville is on the march.

Our fine boys and girls are going to save for us the decencies of life. Let us learn to use them.—Thomas L. Bailey, Governor-elect of Mississippi.



REV. C. C. CLARK, Gulfport, Miss.
For two years leader in whole Advocate field.

pearing on the program for the occasion were many of the leaders of the Conference, both clerical and lay.

Rev. L. A. Bennett, pastor at Olive



TO THE DISTRICT SUPERINTENDENTS, PASTORS AND MEMBERS OF THE GOLDEN CROSS COMMITTEES OF THE MISSISSIPPI CONFERENCE

It was a real joy to report to the Board of Hospitals and Homes that the total for Golden Cross for the last year was \$2,000.28, and this was in excess of the goal only 28 cents; and I wish to thank each of you for your cooperation in making this very fine report; and this was an increase over last year of \$826. The Hattiesburg and Meridian districts reported every charge making an offering, and all in the Brookhaven district except five; Jackson all but eleven; Seashore all but nine, and Vicksburg all but five. This was a total of thirty of the charges in the Conference that did not make an offering. We have set as our goal for this year \$2,500, and I not only want to thank you for your cooperation last year but appeal to each of you for your full cooperation in reaching the goal for this year. Every cent of the \$2,000.28 was sent to our hospital at Hattiesburg to be used for charity work there.

Yours very sincerely,
W. D. HAWKINS,
Golden Cross Director.

CAPITOL STREET, JACKSON, HAS NEW CHURCH SECRETARY

Miss Nell Shrader, of 625 Choctaw Road, has accepted the position of church secretary at Capitol Street Church, succeeding Mrs. W. C. Edwards, who resigned about a month ago. Miss Shrader began her work December 1.

Miss Shrader was graduated from Central High School in Jackson, and attended Millsaps College for two years. She has been a member of Millsaps Memorial Church and president of the Young People's department of that church. She has taken an active



REV. A. Y. BROWN,
Lexington, Miss.

part in the Jackson sub-district, and at the present time is serving as chairman of the community service commission in the sub-district.

MRS. NETTIE HANCHEY FLOWERS

Be it resolved by the Woman's Society of Christian Service, in regular meeting convened, that this tribute of respect be paid to Mrs. Nettie Hanchey Flowers, who departed this life November 13, 1943, memorializing her association, work and membership in this Society, in the Nolly Memorial Methodist Church, Jena, La., for her devotion, work, and influence and services rendered to this organization, her church, her community, her friends, and unto the sick. In the name of all that is good, and for humanity, with which she was ever identified, we commend her spirit to Him who gave it, but reserve unto ourselves her family and her many friends, her sacred memory. Be it further

Resolved, that a copy of this resolution be made a part of our permanent minutes of this organization, that a copy be published in the New Orleans Christian Advocate, and a copy published in the Jena Times.

This, the 29th day of November, 1943.

Mrs. F. J. Drewett, president; Mrs. Love, secretary; Mrs. O. S. Burdick, Mrs. J. M. Walker, Mrs. W. F. Roberts, Mrs. J. M. Heuyan.

THE MISSION BOARD AND THE ROLLINS & SONS-RAWLS DEALS

At a special meeting of the executive committee of the Board of Missions, held in Buck Hill Falls, Pa., last week, a resolution embodying the following statement was adopted:

"This corporation (the committee), now being for the first time advised as to acts, which are not disclosed on the books and records of this corporation, but are disclosed only in the records of E. H. Rollins & Sons, the president of this corporation (Bishop Moore) is directed to state as the official attitude of this corporation that such transactions are not in any way condoned or acceded to by this corporation, or by any official acting in its behalf, but on the contrary are the subject of a complaint filed in the United States District Court in Chicago against E. H. Rollins & Sons and Walter Cecil Rawls."

On December 6, Bishop Arthur J. Moore, President of the Board of Missions, appeared voluntarily before the Securities Exchange Commission and read into the record at the concluding sessions of the hearings in the case of Rollins & Sons and Cecil Rawls, the action taken by the Board. According to reports, Bishop Moore expressed dissatisfaction with the transactions under investigation, and said that "he knew of no authority given the Rev. Dr. W. G. Cram and Mrs. Ina Davis Fulton, both of New York, to testify as to the Board's attitude on the Rollins transactions."

DR. WALT HOLCOMB AVAILABLE FOR EVANGELISTIC SERVICES

Dr. Walt Holcomb asked for and was granted a sabbatical leave at the recent session of the North Georgia Conference. For some months Dr. Holcomb has been below par physically and felt he should not undertake the continuous duties of the pastorate for this year. He is stronger now and eager to assist in some evangelistic meetings, and

I desire to commend him to my brethren everywhere. He has spent much of his life in this special field and I feel sure will bring to any church or town a ministry full



REV. THOMAS A. CARRUTH,
Terry, Miss., has an Advocate in every home

of blessing and progress. Dr. Holcomb's address is 80 Park Lane, N. E., Atlanta, Ga.

ARTHUR J. MOORE, Bishop,
Atlanta Area.

ONE OF OUR READER FRIENDS

Dr. Duren: The Advocate comes to me through a friend, and I certainly enjoy it and wait for it patiently every Thursday.

The check in last week's issue carried me back to my girlhood days. I knew Bro. Harp very well; had a sister named Roberta for him. Dr. Linus Parker I knew in after years as Bishop. As you know, he was the father of Bro. Frank Parker. The Bishop married my sister to Rev. J. M. Beard, who was our pastor at old Moreau church at the time. My brother, the Rev. Samuel Schroeder, was assisting in the Advocate office at the time of his death, Jan. 5, 1879. He was called to take charge of old Moreau church in October, when Bro. Tiff Foster died in October, 1878.

I well remember, in my girlhood days, the Advocate and Guide to Holiness came into our home, my father's home, who was a loyal Methodist. I am an old-time Methodist, and I know I am one of the oldest Methodists in this city.

MRS. ELLA SCHROEDER HEROY.

WHEN A BOY THINKS MOST OF MOTHER

Someone, who has been a boy, has noted that a boy thinks most of his mother

- when he is hurt
- when he goes to bed the first time away from home
- when he is hungry
- when he has good news to tell
- when he wants money
- when he attains honor
- when mother is sick
- when he is in trouble
- when he is sick
- when he wants to find God.

And it may be added that he has to get pretty well grown up and pretty hard-boiled before he gets over this—if he ever does—and which it is hoped that he doesn't.

—Exchange.

PERSONAL NOTES AND INCIDENTS

Rev. Edgar C. Dufresne reports a good beginning at Opelousas, La., where there was a salary increase and plans are being made for a good year.

Mrs. J. C. Whitaker, whose husband is a chaplain in the U. S. Navy, is visiting him in California, according to a notice from the post office regarding her paper.

Governor-elect Thomas L. Bailey, of Meridian, Miss., is in Touro Infirmary, New Orleans, for surgical care of a minor nature. We are glad to say that he will be returning home in a very few days.

Rev. and Mrs. T. B. Winstead report their safe arrival and a hearty welcome from the people of Gallman, Miss. Bro. Winstead asks that we say to his friends that his address is Gallman instead of Eden, Miss.

Bro. J. L. Hendrick, a brother-in-law of Rev. W. T. Phillips, of Tchula, Miss., died at his home in Fulton on last Saturday morning. The Advocate joins in the sympathy of many friends for those bereaved.

Rev. Luman E. Douglas, pastor at Sulphur, La., has been named as Advocate representative for the Lake Charles district. We know from past experience that he and Dr. Hicks, the district superintendent, will make a good team.

The church at Fulton, Miss., is off to a good start under the leadership of Rev. E. L. Jernigan. The pastor and his wife have been most cordially received for the new year and a substantial increase in ministerial support and benevolences has been approved.

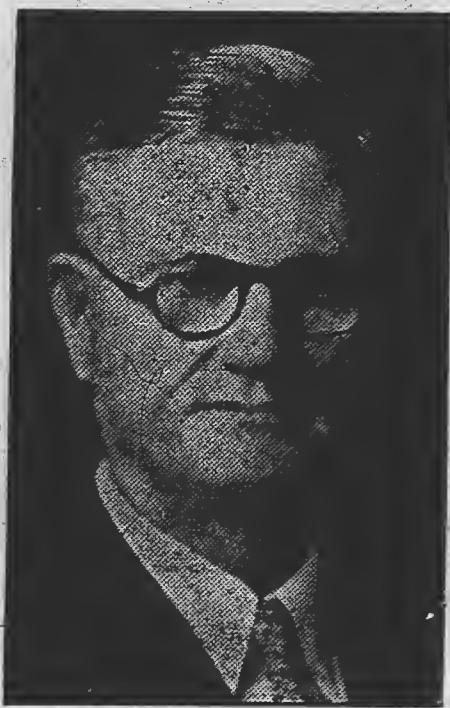
Rev. Seamon Rhea, recently returned to Holly Springs, Miss., for the fifth year, has been cordially received and his work is getting off in a very satisfactory way. The pastor's salary was increased \$300 over the previous year and the assumption for World Service was increased 50 per cent.

Rev. Virgil D. Morris is promoting the

hoped that the God's Acre plan may be the means of finding support for a missionary.

Mrs. L. D. Chambers, of Hattiesburg, Miss., whose husband was an educator and long a member of the Mississippi Conference, is now in her 84th year and has been reading this paper since her childhood. Mrs. Chambers is a loyal friend of the ministry and the church, since her husband and her son, both now ascended, were members of the Mississippi Conference.

Rev. S. A. Brown, retired member of the North Mississippi Conference, is making his home at Moorhead, Miss. He says that he was compelled to spend five days in the hospital recently but is now much improved. His friends will be glad to know that he and Mrs. Brown are looking forward with pleasure to a year of service without the grind of responsibility which they have carried so long and so well.



REV. C. W. WESLEY
Hazlehurst, Miss.



REV. S. E. ASHMORE
Indianola, Miss.

IN MEMORY OF JAMES STANLEY BEESON

Just a few short weeks ago, our Heavenly Father, in His infinite wisdom and mercy, called from this earth a good husband, a good father, and a friend to the people of this community. He was born July 10, 1897, and at the age of 46 years, on Thursday morning, about 8:30 o'clock, October 21, 1943, his soul took its flight in yonder world. Though he had been in ill health for some time, his passing was a great shock to his many friends and relatives. He is survived by his wife, four children, and four sisters, besides a host of other relatives and friends to mourn his passing away. He was a member of the Palestine Methodist church, near Paradise, La. He was a member of the board of stewards, and had just been elected Sunday School superintendent, but passed away before he ever served, and was president of Grant Parish singing convention.

We feel we've had a great loss, but our loss is heaven's gain. And may the Lord bless the mother and children and help them to follow his teachings.

A FRIEND.

GREENWOOD DISTRICT MINISTERS' ASSOCIATION

Our first program for the year was a very excellent one. Rev. H. P. Lewis, president; Rev. J. T. McCafferty, vice-president; Rev. J. M. Gunn, secretary.

With these good men as our leaders we hope to surge forth to spiritual victory.

Our program for January 4, 1944, will be about as follows:

Song leader, Rev. J. W. York—"he is a good un."

10:00 Devotional, Rev. F. H. McGee.

10:15 Business.

10:30 "If I had my life to live over," Rev. J. H. Holder.

11:00 Sermon, by Rev. J. M. Guinn.

12:00 Lunch in basement of church, Green-



REV. CARL LUEG
Natchitoches, La.

DISTRICT WORLD SERVICE INSTITUTES

Louisiana Conference—Dr. G. P. Warfield,
Speaker

Sunday, Jan. 2, 11:00 a.m. (Preaching Service) West Monroe.

Sunday, Jan. 2, 7:30 p.m. (Preaching Service) Columbia.

Monday, Jan. 3, 10:00 a.m. Monroe District, Tallulah.

Monday, Jan. 3, 7:30 p.m. Bastrop.

Tuesday, Jan. 4, 10:00 a.m. Ruston District, Arcadia.

Wednesday, Jan. 5, 10:00 a.m. Shreveport District, Shreveport First Church.

Thursday, Jan. 6, 10:00 a.m. Alexandria District, Lecompte.

Friday, Jan. 7, 10:00 a.m. Jena.

Friday, Jan. 7, 7:30 p.m. Alexandria.

Sunday, Jan. 9, 11:00 a.m. (Preaching Service) Ruston.

Sunday, Jan. 9, 7:30 p.m. (Preaching Service) Homer.

Monday, Jan. 10, 10:00 a.m. Lake Charles District, DeRidder.

Monday, Jan. 10, 7:30 p.m. Lake Charles, First Church.

Tuesday, Jan. 11, 10:00 a.m. Crowley.

Wednesday, Jan. 12, 10:00 a.m. Baton Rouge District, Hammond.

Wednesday, Jan. 12, 7:30 p.m. Baton Rouge First Church.

God's Acre plan for Bethlehem Church, which he is serving in connection with the Homer church. The budget adopted by the congregation amounts to \$496 and it is

wood, which will be prepared by wives of the ministers, who, themselves, have a very splendid organization.

1:00 Devotional, Rev. S. A. Brown.

1:15 The pastoral prayer: Rev. W. R. Lott, Rev. R. G. Lord, Rev. E. C. Driskel.

1:30 Preparation for the Crusade meeting at Oxford, Rev. W. S. McAlilly.

1:45 "Conference Organ"—1. How to secure subscriptions, Rev. A. W. Bailey. 2. Use made of Advocate, Rev. W. W. Bruner.

2:00 District matters, Rev. R. G. Lord, district superintendent.

2:30 Adjournment.

Now, Mr. Editor, we invite you to attend this meeting and we believe our President, Rev. H. P. Lewis, a wise and good man, will let you say a speech and we will give you a chicken and ham dinner; and what's more, we like you because you are a good man, a good editor and are giving us the best paper among all the best Advocates; and what's more, we believe you can count on the Greenwood District to be in the lead for we have the "Leadenest" district superintendent in the Conference and he likes the Advocate and we like him, and therefore love to do his bidings.

Very cordially yours,

R. T. HOLLINGSWORTH, Reporter.

"CRUSADE" BEGINS HERE IN JANUARY

Mass meetings in 76 cities, expression of opinion on world order, leading to Day of Consecration, March 26.

Visiting seventy-six principal cities, in every part of the United States, twenty-two teams of Methodist bishops and missionary leaders will hold city-wide and Conference-wide mass meetings during January. These meetings will mark the beginning of "The Crusade for a New World Order," under the auspices of the Council of Bishops of the Methodist Church. A special committee of the bishops, headed by Bishop G. Bromley Oxnam, of Boston, is in charge of the Crusade, which is popularly known as "The Bishops' Crusade."

Detailed plans for the meetings in each city are in the hands of local committees.



REV. T. H. FERRELL
Booneville, Miss.

The bishop of the area will preside at all Crusade meetings within his area, and most of the bishops are listed for addresses at mass meetings in other cities. It is expect-

ed that the entire Crusade, features of which will carry on over a period of three months, will culminate in a "Day of Consecration" on Sunday, March 26. At that time the members of all local Methodist churches will be asked to "dedicate themselves anew to the principles of the Prince of Peace and the continued evangelization of the world."

Meetings in Texas will be as follows:

Tuesday, January 18, at the Trinity Methodist Church, El Paso.

Wednesday, January 19, at Polk Street Methodist Church, Amarillo.

Thursday, January 20, at First Methodist Church, Dallas.

Friday, January 21, at First Methodist Church, Fort Worth.

Monday, January 24, at Travis Park Church, San Antonio.

Tuesday, January 25, at First Methodist Church, Houston.

Thursday, January 27, at First Methodist Church, New Orleans, La.

Friday, January 28, at First Methodist Church, Shreveport, La.

At the meetings in El Paso, Amarillo, Dallas, and Fort Worth, the speakers will be



REV. W. D. MILTON
Franklin, La.

Mrs. J. D. Bragg, of St. Louis, on "A Christian America;" Bishop Edwin F. Lee, of Manila and Singapore, on "A Christian World;" Wayne C. Williams, of Denver, Colo., on "The Coming Peace," and Dr. Karl Quimby, of the Board of Missions and Church Extension, on "The Prince of Peace."

At the meetings in San Antonio, Houston, New Orleans, and Shreveport, the speakers will be Dr. E. D. Kohlstedt, of the Board of Missions and Church Extension, on "A Christian America;" Dr. Y. C. Yang, President of Soochow University, Soochow, China, on "A Christian World;" Wayne C. Williams, on "The Coming Peace," and Bishop Titus Lowe, of Indianapolis, Ind., on "The Prince of Peace."

"The Coming Peace and the Prince of Peace" is the central theme of these mass meetings and of the entire Crusade. The renowned artist, Howard Chandler Christy, has been called upon to paint a new portrait of Christ embodying this theme, and the painting has been reproduced in a Crusade poster in the original colors. A black and white reproduction of the painting recently appeared in this paper. It has been widely acclaimed for the striking masculine

strength and purpose depicted in the face and body of Christ.

Those who attend the Crusade meetings can there secure, free of charge, postcard-



REV. R. H. CLEGG
Yazoo City, Miss.

size reproductions of the painting (in color; to send to the men in the armed services).

Speaking recently of the plans for the Crusade, Bishop Oxnam said, "The Crusade for a new world order is a movement within the Methodist Church which seeks (1) to develop, clarify, and mobilize the sentiment of all the members of the Church in favor of a righteous and lasting peace and a Christian world, and against those attitudes and movements which are contrary thereto, and (2) to bring about that great body of sentiment and influence to bear at the place the decisions regarding the peace are to be made and before the decisions are made."

"The Christian forces must not wait until decisions are made and then protest if those decisions are not Christian."

"The general boards, commissions, and other agencies of the Church are cooperating with the Council of Bishops and have important parts to play. In general, the methods of the Crusade will involve the distribution of appropriate literature, 76 inspirational meetings in as many cities, and a follow-up movement through the Conferences, districts, and churches which will include study of the subject in church schools and study groups and a home visitation which will carry the message of the Crusade into every Methodist household."

"In connection with this follow-up, the people will be asked to write personal letters to any and all persons who may have a hand in shaping the peace, expressing their sentiments against a narrow and selfish isolationism and in favor of a never-ending peace and the Christianization of the world."

Experience shows that success is due less to ability than to zeal—Buxton.

The Scotsman had lost a pound note. Sadly he entered the advertisement office of the local newspaper and handed in the notice he wanted inserted in the "Lost and Found" column.

The clerk had difficulty in restraining his mirth when he read, "Lost, £1 note. Sentimental value."—Tit-Bits.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Prayer

Dear God, show us how to work for peace; Show us how to make all warfare cease. Help us to love as all brothers should, And to know just one great brotherhood. Amen.

* * *

A Message from Our Conference President

Prentiss, Mississippi.

Dear Women of the Mississippi Conference:

'Tis the month of December, 1943. We await the coming of another Christmas. This is the season of all seasons of the year when the thought of missions should be uppermost in our minds. There is sadness over our land and throughout the world. The spirit of the Christ Child is waiting to be born anew through our hearts and hands as we reach out in compassion to a stricken world.

The Magi brought Him gold and frankincense and myrrh. What shall be our gifts to Him? Three gifts there are, more precious than gold and frankincense and myrrh, which each of us can offer Him at this Christmas time. Long ago, one of the greatest of His disciples described them as the greatest eternal values, when he wrote: "and now abideth faith, hope and love." We can give Him our faith. Above the crashing of the bombs and the roar of guns the angels' message of peace on earth still fills the Christmas skies. We can hear it if we will listen, and kneeling before the Child of Bethlehem we can offer Him the faith that is the substance of things hoped for, the evidence of things not seen—the faith that war will be forever banished from the earth, that the nations will organize and work together for justice and prosperity for all. To have faith that peace will reign in the world is to dedicate ourselves to work for it with all the devotion and resolution that in us lie. This is a worthy gift for Him whose birth the angels sang.

We can give Him our hope. Hope, says the writer of the Hebrews, is "an anchor of the soul both sure and steadfast." Where there is no vision the people perish, but when men lay hold on hope they look beyond the darkness of the present to the splendid vision of the world as it might be, as God planned it should be, a world in which His will is done as it is in heaven. Hope, too, is a worthy gift for Him at whose manger the star-led Magi knelt.

Then, we can give Him our love. If we were to sum up the meaning of Christmas in one single word, that word would be love. For Christmas is the constant reminder that God so loved that He gave His only Son. Our love should reach out not only to friends and family, but to the needy and suffering wherever they may be. We can lay before Him the gift of love that drives out hate, love that beareth all things, believeth all things, hopeth all things, endureth all things. For now abideth faith, hope and love—the greatest of these is love.

The ushering in of a new year suggests that we count our blessings—and that we plan definitely for a larger and fuller life. With new needs on home and foreign fields

we need Methodist women in every Woman's Society of Christian Service who are determined to meet the need of a new day—who are determined to "Sing the Lord's Song" in a better way—a more adequate way.

As once again your thoughts turn back To Bethlehem, where Christ was born, May His rich blessings be yours and His love guide you throughout the coming year.

MRS. W. F. MAHAFFEY,
Conference President.

* * *

Life Memberships

Moss Point, Miss.

Dear Co-Worker:

Now that the year is drawing to a close, let's consider again the beautiful plan of securing funds for furthering the Master's Kingdom through Life Memberships.

If your society overpays its pledge, all money over the amount pledged may be used for Life Memberships, either adult, junior, or baby. Often if a chairman will contact relatives of loved ones, they will gladly make a mother or others in the family a life member for a Christmas gift.

In the Tri-County Zone recently, a high school boy, who works after school, and a girl who recently graduated and has her first job, each made their mother a life member. Why? Because of their mother's interest in mission work, and because the Life Membership chairman suggested it. They were so glad to honor their mothers.

Life Membership chairmen, let's get busy!

Please, all new or re-elected presidents and zone leaders, appoint a chairman and have her notify me. She should be installed with the other officers, for hers is a most important office.

I sincerely thank every one who has assisted in promoting this phase of our work for the Master's Kingdom. You will be pleased, I'm sure, though not satisfied, to learn that over \$3,500 has gone into our Conference treasury this year through Life Memberships. Let's make it \$4,000!

INA THOMPSON,

Conf. Chairman Life Memberships.

* * *

The Methodist Woman

The December, 1943, issue of The Methodist Woman is worth the entire 50 cents which a year's subscription costs, for from cover to cover it outlines the plans of work for every department of the Woman's Society of Christian Service for the new year.

Over and over we have been told that every officer of the society should subscribe for this little magazine, which is really a working guide for our organization, so, right now, we suggest that each society get busy and send in subscriptions for each of their officers. We also suggest that a request be made for the subscriptions to begin with the December issue, for it gives the eight goals for 1944 on a double-page chart.

* * *

Reports?

Have the fourth quarter's and the year's reports from each officer in your society

been sent to the Conference officers? They should have been mailed yesterday!

We are hoping that the reporting will reach that coveted 100 per cent this last quarter, so the work of the Mississippi Conference W. S. C. S. will show up as it should. If the reports have not been sent from your society, please rush them off today.

* * *

"God and the Problem of Suffering"

Since many societies will begin the year with the study of "God and the Problem of Suffering," we suggest that the books be ordered immediately. They may be ordered from either Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, or from the Methodist Publishing House, 810 Broadway, Nashville, Tenn. The price is 25 cents.

As we all know, this little book is the guide to be used with the Bible—the Bible is the text.

We hope to give a suggested outline for the study soon.

* * *


Interesting News Item

Having so recently studied the Japanese as one of the groups of "America's Peoples," we are interested in the following news item, released on December 4:

"Walla Walla, Wash.—Most of the loyal Japanese-Americans interned at other centers than Tule Lake, California, will be released during the winter and spring under present plans, it was disclosed Saturday by Otis Peterson, in charge of the War Relocation Authority regional office at Salt Lake City.

"Peterson said nearly all the Japanese-Americans outside of Tule Lake are eligible for leave. More than 60 per cent of them are American citizens, he estimated.

"The official said the WRA hopes to release 'a great number' both to alleviate the manpower shortage and to 'get these people back into the American way of life.'"



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Worker:

You have been faithful in meeting your obligations this year and we are all grateful to you. But I am sure you would like to have a picture of the financial situation in the Woman's Division of the Board of Missions of the Methodist Church.

Appropriations for the year.....\$3,471,643.00
Total income from all sources..... 2,373,019.03
Amount which must be raised during the last quarter of this year\$1,098,623.97

"We cannot sing the Lord's song on a pre-war budget."

Under normal conditions we could feel we are making progress, but these are not normal times. Living expenses have greatly increased, food costs in all our institutions are soaring. We cannot feed 100 children on what it took to feed them a year ago. Our responsibilities have vastly increased in war-ridden countries. For example, we must add \$5.50 a day to the salary of every missionary in China just to meet the cost of the barest necessities of life. (See December Methodist Woman for further data). What can we do about this?

1. Scrape our treasuries as bare as possible.
2. Give honorary memberships for Christians.
3. Urge every member to express personal thankfulness by additional gifts.
4. Many women might like to give a day's emergency salary increase (\$5.50) for a missionary.

Won't you make this hour of extremity your hour of opportunity and give—that others may live? This appeal goes out to every Woman's Society in every Conference in the entire Methodist Church. I am sure North Mississippi will do her share to meet this world need.

* * *

Crusade for a New World Order

North Mississippi is to have one of the 100 mass meetings planned by the Bishops of the Methodist Church on "The Coming Peace and the Prince of Peace." This meeting will be held in the University Chapel at Oxford, January 21, 1944. Every organization of the Methodist Church, including the Woman's Society of Christian Service, will assist with the plans for this meeting. Our part will be to see that every Methodist woman becomes informed about this meeting, its purpose and what we hope to accomplish. Further information will come to you from time to time.

May we say with the Psalmist, "I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord. I

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will pay my vows unto the Lord now in the presence of all his people."

With love and appreciation for each of you.

Sincerely,

MRS. W. H. RATLIFF, President,
North Miss. Conf.

Sherard, Miss., Nov. 30, 1943.

* * *

North Main Street W. S. C. S., Water Valley

Dear Mrs. Moore:

Our Woman's Society of Christian Service is very fortunate in being able to retain most of our officers for 1944.

President and treasurer—Mrs. J. H. Carroll.

Vice-President and Spiritual Life chairman—Mrs. M. L. Elliott.

Recording secretary and Student chairman—Mrs. Ray Gean.

Corresponding secretary—Mrs. W. Tatum.
Mission and Bible Study and Local Treasurer—Mrs. A. G. Carter.

Superintendent of Supplies—Mrs. Lela Bell.

C. S. R. and Children's Work—Mrs. A. S. Brisco.

Literature and Publicity—Miss Nell Myers.

Reporter and Coupons—Mrs. Raper.

On Tuesday night, November 23, the ladies of the Woman's Society of Christian Service entertained the Guild members and the honorary members of the W. S. C. S. A religious devotional service was given in the auditorium. Talks by Bro. Brisco, Mrs. Geans, Mrs. Carroll, reading by Mrs. Greenlee, who took as her topic, "What He Saith Unto You, Do It." A prayer led by Mrs. Raper, songs with Miss Geans at the piano, was interspersed through the program.

The "honorary members" led the march into the men's classroom, where a delicious lunch was served. Mrs. Tatum gave us instructions on "How to Cook a Husband" in her inimitable style. Fortunes were told that brought roars of laughter. The pleasurable occasion was closed with singing "Blest be the Tie that Binds."

The North Main Street church has had a most successful year, in which the W. S. C. S. had a good part. Asking that you join in our prayers for a continuation of this work,

Sincerely yours,

NINA PRYOR RAPER,

Reporter.

CONGO CHIEFS BECOME CHRISTIANS

"Several native chiefs in the Belgian Congo professed conversion to Christianity during 1942," reports the Rev. Edward I. Everett, missionary superintendent in Jadotville, industrial city of the Congo, Africa. "At the Conference in 1942, we asked that a special effort be made in 1943 to lead chiefs to Christ. Eleven have professed conversion—three of them from the Jadotville-Mulungwishi-Kanene section.

"For a chief to become a Christian is a

much greater sacrifice than for an ordinary person to do so. A chief has more than one wife. If he becomes a Christian he must give up his plural wives. When other chiefs come to visit him he is expected to serve them with a native beer or wine. This custom the church repudiates. He must take down the little spirit huts which he controls in his village. The ancestral spirits may get angry at this and wreak vengeance on the whole village because of it. If a larger chieftainship is offered him, he will not be able to inherit the wives of the dead chief; and until the wives are inherited they remain a kind of taboo, varying in the different tribes. He must repudiate the machinations of the witch-doctor, who is the most powerful man in the community when it comes to personal influence. A witch-doctor can call the chief a witch and compel him to drink poison or make the scalding water test of thrusting his arm into it to see if he is burned—to show his guilt or innocence. It is not easy for a chief to become a Christian, but we are praying for more of them to turn to Christ this year."

PUT FEAR OUT OF YOUR HEART

You tell me that law is above freedom of utterance, and I reply that you can have no wise laws nor free enforcement of wise laws unless there is free expression of the wisdom of the people—and alas, their folly with it. But, if there is freedom, folly will die of its own poison, and the wisdom will survive. That is the history of the race.

You say that freedom of utterance is not for the time of stress, and I reply with the sad truth that only in time of stress is freedom of utterance in danger. No one questions it in calm days, because it is not needed. And the reverse is true also: only when free utterance is suppressed is it needed, and when it is needed it is most vital to justice. Peace is good. But if you are interested in peace through force and without free discussion—that is to say, free utterance decently and in order—your interest in justice is slight. And peace without justice is tyranny, no matter how you may sugar-coat it with expediency. This state today is in more danger from suppression than from violence, because in the end suppression leads to violence; indeed, violence is the child of suppression. Whoever pleads for justice helps to keep the peace, and whoever tramples upon the plea for justice, temperately made in the name of peace, only outrages peace and kills something fine in the heart of man which God put there when we got our manhood. When that is killed, brute meets brute on each side of the line.

So, dear friend, put fear out of your heart. This nation will survive, this State will prosper, the orderly business of life will go forward if only men can speak in whatever way given them to utter what their hearts hold—by voice, by postal card, by letter, or by press. Reason never has failed men. Only force and oppression have made the wrecks in the world.

—William Allen White (1922).

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Mrs. J. H. Thatcher, Conference Secretary

Organization and Promotion

As we approach the end of another year, I wish to express my deep appreciation for your loyal cooperation. As we are soon to begin a new year with wide vistas of opportunities lying ahead for Christian service in a needy world, let us heed this quotation: "Be ye doers of the word and not hearers only."

Mrs. Ina Davis Fulton, our Division treasurer, says that "only sacrificial giving can meet" the physical and spiritual needs in this chaotic world. She says, "Outstanding instances of need crowd to mind:"

1. Better food facilities, and equipment in day nurseries and Bethlehem Centers, defense areas, schools and hospitals.

2. Money for increased cost of travel on and from fields for foreign missionaries and the rising cost of living on every field.

3. The overwhelming need for specialists in education, evangelism, and medicine at home and abroad.

Cultivation Funds

All societies are not sending to the Conference treasurer their cultivation quota. We urge you to do so.

The constitution of the Woman's Society of Christian Service states: "Each Woman's Society of Christian Service shall include in its budget a definite amount for a Cultivation Fund." (Article IV, Section 7). "The Cultivation Funds are a part of the total budget of the local Woman's Society of Christian Service, but are not a part of the Conference Pledge to the work of the Woman's Division. These Cultivation Funds are used for cultivation expenses incurred by the District, Conference, and Jurisdiction Societies and the Woman's Division of Christian Service; they are used also for expenses of program materials, publicity and printing for the Woman's Society in the local church."

Funds

Please remember that funds received from Students, Young Women and Girls, and Children, are credited on appropriations but not on pledge. The Week of Prayer offering, Cash Supplies, and Cultivation Funds are not credited on pledge or appropriations. The above funds will be given credit in total receipts, but do not apply on pledge.

Our responsibilities are vastly multiplied both at home and abroad. We cannot feed one hundred children today on what it took to feed them one year ago. We must add \$5.50 a day to the salary of every missionary in war-ridden China just to meet the cost of the barest necessities of life. Why not give a Life Membership to someone for Christmas? It will help clothe and feed a cold and hungry child.

Crusade for a New World Order

A letter addressed to the local society president, over Mrs. Bragg's signature on the Crusade for a New World Order will be sent out by the district secretaries shortly. The Crusade for a New World Order is a

movement in the Methodist Church to mobilize sentiment for a just and enduring peace and a Christian world, and to make that sentiment influential at the place of decision is made and before decision is made. It is opposed to isolationism. It urges the collaboration of the United States with other nations in insuring a righteous and lasting peace. The first step after receiving the letter is for you to write immediately to your representatives in both houses in Congress.

Say briefly in your own words and on your own paper that you expect your representatives in Congress to support and vote for those measures that will enable our country to cooperate with the other nations of the world in constructive plans for the prevention of conditions that permit aggression and war.

The goal is that at least one letter to your Senator and to your representative be mailed from every Methodist home.

The future peace of the world may well rest with the mobilization of church people to secure and enforce that peace.

Goals for 1944

Goal 1: Spiritual Life—

To quicken the spiritual life of all Methodist women; to deepen the prayer life and to increase the sense of responsibility for personal service and giving.

Goal 2: Visitation—

Cooperation in the Crusade for a New World Order visitation plan; also visitation throughout the year in an effort to enlist new members.

Goal 3: Education—

Effective presentation of monthly programs, increased use of World Outlook and The Methodist Woman, and other literature, and continued increases in approved study courses each year till the goal of four a year is reached.

Goal 4: Christian Social Relations and Local Church Activities—

A committee on Christian Social Relations and Local Church Activities, responsible for promoting activities growing out of the society's studies.

Goal 5: To Live is to Give—

The only way we can express our love to God is by our service and our gifts. The least we can give is a tithe. The giving of the tithe solves all our giving problems.

Goal 6: To Promote the Missionary Education of:

Students—Correlate plans with pastors and student directors to undergird the total Methodist student program; acquaint women students with the work of the Woman's Society of Christian Service.

Youth—Follow the unified plan including cooperation in the Joint Committee and wherever possible an Interest Group of girls within the Commission on World Friendship.

Children—Take part in the activities of the Council of Children's Workers, including plans for missionary education in the Sunday morning and additional sessions of the church school.

Goal 7: Supplies—

Every society doing some Supply work.

Goal 8: Reports—

Send quarterly reports by the fifth of

April, July, October, and the fourth quarterly and annual reports by January fifth, to the district corresponding secretary.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE"

By Gladys Crutchfield Ferguson

It is seldom possible to pay tribute to a truly heroic personality. In the last year I have come in contact with a character which, to me, emphasizes such genuine Christian living that I would like to tell a little about her.

Late in the fall of 1942, with two friends, I was making a brief tour of the southern area of Louisiana. All of us being members of the Methodist Church, and particularly devoted to the work of the Woman's Society of Christian Service, we made it a point to include in our itinerary the French-MacDonell Mission School at Houma. This School, so capably run by Miss Ella Hooper, Methodist deaconess, is dear to the hearts of all Methodists, as is "Miss Ella" (as she is affectionately known to all the Louisiana Conference) herself.

While we were being hospitably shown over the campus, Miss Ella asked if we wouldn't like to visit the Dulac Indian Mission School, since we were already in that part of the country. I had never heard of this school, nor had my companions, but we were very much interested in the little bit of local history Miss Ella told us concerning the Houma Indians.

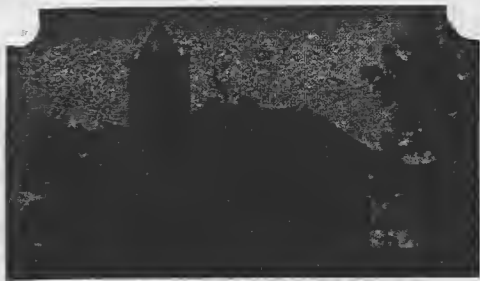
Early the next morning, with Mrs. Harry Hendrix, a member of the Houma Methodist Woman's Society of Christian Service, as our capable and charming guide, we drove out from Houma on a snow-white road of oyster shell the eighteen miles to the Dulac School.

Shortly after we left the city limits we passed the impressive lay-out of the huge dirigible airport then under construction—the ultimate in up-to-date warfare—a harsh reminder of the failure of modern man to remember Jesus' second command, "Thou shalt love thy neighbor as thyself."

After this, the break between the new and the old was sharply apparent. On either side of the road lay acres and acres of beautiful, waving sugar cane, being harvested by Negroes, with machetes. Curving bayous wound in and across the road, lush with semi-tropical vegetation. Up and down these little streams, and out into the canal, scooted small shrimp and oyster boats, flying brightly-colored flags. More and more frequently we began to see house boats, the homes of the muskrat trappers, filled to overflowing with dusky-skinned children. Mrs. Hendrix told us that these trappers penetrated miles into the thick marshes, inaccessible except by baots and pirogues, and stayed for months on end, shut away from civilization as they tended their traps.

And then suddenly, a sharp turn to the right, and we stopped before a modest, once-white, frame house, with no claim to

(Continued on page 16)



MILLSAPS COLLEGE—1892

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 19, 1943

By Rev. W. C. Newman

GOD SPEAKS THROUGH HIS SON

Lesson Text: Romans 10:4-10; Hebrews 1:1-9.

Golden Text: God . . . hath at the end of these days spoken unto us in his Son.
—Hebrews 1:1-2.

Dr. Smart used to tell a story about some acquaintances of his whose only son had been reared too closely to his parents. The son had never been away from home, had never even slept in a different room from his parents. The time came when they realized that for his good he must be thrust away from them a little. So, explaining the situation to the boy, they told him that he must sleep in his own room across the hall. But they sought to ease any fear he might have by telling him they would leave the doors open between the rooms, and added that "God will be with you, and take care of you."

At bedtime the father accompanied the boy to the room, saw him under the covers, told him goodnight, and slipped away after turning out the light. But anxious to see how the boy fared, he slipped back to the door a little later, and heard the boy speaking. He was saying, "O Lord, I know you are here. I know you'll take care of me. I'm not afraid, because you are with me. But, Lord, don't speak to me. If you do, I'll run!"

God Does Speak

With all our talk about God speaking to us, I suspect that we would be as terrified as that little boy if we should actually hear God's voice. Nevertheless, to the Christian, it is unthinkable that God should be unable to reveal himself and his will to his people.

How, then, can this be? The Psalmist gave a partial answer when he cried, "The heavens declare the glory of God, and the firmament showeth his handiwork." And to anyone who is not blind to the beauty and absolutely impervious to wonder, God speaks through the natural universe.

But the heavens do not only declare God's glory; in the light of what modern science has revealed to us of this universe the heavens declare many other things about God.

God Speaks Intelligently

For one thing, it is impossible any longer to think of the universe as being either a blind, uncontrolled force, sometimes destructive and often positively cruel, or else impersonal, neutral, materialistic.

The orderliness of the "heavens" speak unmistakably of the purposeful planning of

a creative mind; the complexity of the universe speaks clearly of the superiority of that mind; and, the Christian knows, the moral quality of the universe speaks of the goodness and justice of God.

So, also, does God speak through history, through his prophets and teachers, through his Book, through communion with even the humblest of his children, and through insatiable hungers that have been implanted in the heart of man and continually drive man toward the things that are spiritual and eternal.

Jesus—The Perfect Word

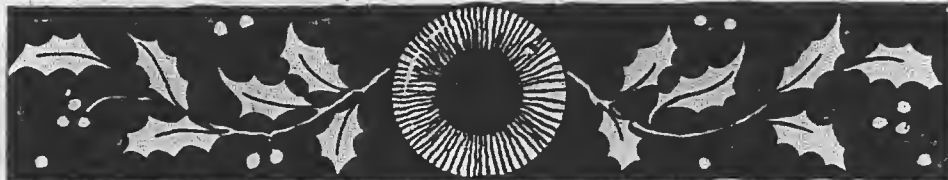
But the burden of our lesson today is that God's perfect revelation of himself is

not in the heavens, nor even in his Book, nor in the word of his prophets, but in the person and life of Jesus.

If you would know what God says to us, then study what Jesus said and was. "He that hath seen me hath seen the Father," he said. And again, "Believest thou me that I am in the Father and the Father in me?"

Always Jesus made it clear and emphatic that his one consuming passion was to reveal God to man. And I doubt that any thoughtful Christian could question God's approval of Jesus.

No wonder, then, that John, ever a little more discerning and mystic than the others, simply called Jesus, The Word.



THIS YEAR, when you wish everybody Merry Christmas, think of the millions of American boys who aren't having such a merry time.

You'll find it a little easier to think about them if you're doing everything you can to help the cause they're fighting for.

How can you help? By buying extra War Bonds for Christmas gifts, for the boys overseas, for yourself and your family.

And remember this: Every time you buy an extra Bond, you not only help pay for the guns and ships and planes that these boys must have—you also help bring nearer the day when they, like you, can gather around the Christmas tree with their wives and children and mothers and sweethearts and friends and say, "Merry Christmas, everybody!"

NEW ORLEANS *Public Service*

THE CHRISTIAN FIRESIDE

FRECKLES

By Rev. Vivian T. Pomeroy, D.D.

There is no use in my pretending otherwise—I have a very queer memory. I do not say a bad memory, but a queer one. I so often forget things just when I want to and need to remember them, and I remember something quite different.

One Sunday recently, after morning service, as I drifted down the center aisle of my church, I found myself face to face with a girl who used to live near me on my street. She and her mother had come from Boston that Sunday morning. I had not noticed them in the congregation because I cannot see everybody. But I was specially glad to meet the girl after the service because, when she lived near, she often used to drop in at my house. As I shook hands with her I nearly said, "Hello, Freckles"—which would have been silly, for her name, or her nickname, is not Freckles; nor is there any reason on her face why it should be. Her name is Ruthie. Why, then, did I want to call her by that name? Now I will tell you.

When she was much smaller than she is now, Ruthie and her sister, Priscilla, used to come and see me almost every Saturday morning, and in vacation-time they came on other mornings, too. And with them always was their dog Freckles. He was an English setter, and loved them greatly. And always, when they came, they said, "We mustn't stay long. Has the one-o'clock whistle gone?" For, when the whistle went, it was time for them to go home.

One Saturday morning Ruthie came very early. I was busy, so she went home again. Freckles had run ahead, and he just missed her when she quickly went home again because I was busy. In about five minutes I saw from my study window that Freckles was trotting up the path. He came and stood on the front porch and barked. He was looking for Ruthie. I went down to the door, and Freckles came in. "She has gone, Freckles," I said. Freckles looked at me and was not satisfied. He went all over the house, upstairs and down, into every room, looking everywhere. Down in the hall he looked at me again. "Go home and find her," I said as I opened the front door. Freckles was not sure. I had to push him out slowly; and the door was shut.

In a few minutes I heard a gentle bark. There was Freckles, close to the shut door, looking up and waiting. He lay down, and now and then he barked gently; but he stayed there. All through the bright morning he stayed. He did not whine or howl or scratch. He just waited patiently out-

side the closed door. And his gentle bark now and then said, "I am here; I am here, Ruthie."

At five minutes to one I peeped out. There was Freckles, patient still after two hours. At one o'clock the whistle sounded loud and long from the chocolate factory across the river half a mile away. Freckles sat up, pricked his ears. Then he shook himself, gave one last gentle bark, and trotted home. And there I am sure he found his dear Ruthie.

I was told that Freckles was no longer living. He has gone where all good dogs go. I might say his bark has reached the other shore. But you can understand now why I remembered him after all the years. And I remember, too, that as I saw his faithful head turned towards home—after he had waited so long without yelping or yapping or whining or scratching—I said to myself some beautiful words which you



REV. B. D. WATSON,
Wynn Memorial, Shreveport

have heard before. And, even if you are too little to understand them completely, you can see how beautiful they are. These are the words which came to my queer memory all because of Freckles: "Love suffereth long, and is kind; doth not behave itself unseemly; is not easily provoked; beareth all things, hopeth in all things, endureth all things."—Reprinted by special permission of the author and The Christian Leader.

BIRDS BUILD COUNTRY HOMES

Just as human beings build homes in the country or cottages at the mountains or beaches, so the bowerbird of Australia builds a country home. Deep in the forest under the overhanging branches of a tree, so well hidden that only careful search reveals it, the cosy little bower is built.

These ingenious homes are decorated with shells, pebbles or bones and have entrances at each end. When the bowerbird wants a change from the strenuous duties of home, he flies to the little bower in the mountains and there remains for certain periods of the year for rest and recreation. The bowers are used by the bird solely for

amusement and relaxation and not as regular nests.

Birds build apartment houses, too. The weaver-bird is the builder of the most wonderful nests in the world. Travelers in Africa have brought back remarkable tales of the apartment houses which the bird makes. The nests are made of grass and joined together. Sometimes as many as 320 of them have been found thus united.

They look a little like mushrooms and are so large that at a distance they have been mistaken for native huts.

—Albert A. Rand, in *Our Dumb Animals*.

THE UNCHARTED

The uncharted surrounds us on every side and we must needs have some relation towards it, a relation which will depend on the general discipline of a man's mind and the bias of his whole character. As far as knowledge and conscious reason will go, we should follow resolutely their austere guidance. When they cease, as cease they must, we must use as best we can those fainter powers of apprehension and surmise and sensitiveness by which, after all, most high truth has been reached as well as most high art and poetry; careful always really to seek for truth and not for our own emotional satisfaction; careful not to neglect the real needs of men and women through basing our life on dreams; and remembering above all to walk gently in a world where the lights are dim and the very stars wander.

—George Meredith, in *Christian Leader*.

Evil life is one kind of death.—Ovid.

Leave no effort unexpended to give to the world the true conception of Christianity.
—Thomas L. Bailey, Governor-elect of Mississippi.

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HORNET OR BEE STING—WHICH IS WORSE?

Recently the Times-Dispatch, of Richmond, printed an editorial, "It Stung Us Once" (referring to Prohibition), advocating the retention of the Virginia ABC System of liquor control, "instead of putting a legal prohibition upon the traffic, and thereby opening the gates to bootleggers, moonshiners, and the divers varieties of vermin spawned by the Eighteenth Amendment."

The Times-Dispatch has never faced squarely the actual comparative facts of the results of prohibition and of legalized intoxicants. It has emphasized the gang murders of the competitive bootleg rings in prohibition days which, although spectacular, were confined almost entirely to a few large cities. It has reiterated continually "Prohibition Don't Prohibit." It has thrown the spotlight upon the violations of the liquor law during the prohibition era, and has purposely ignored the bootlegging and moonshining which flourished long before State or National Prohibition was enacted. In Virginia about 2,000 men paid Internal Revenue tax to prevent prosecution by the Federal Government, holding no State liquor license, and these 2,000 were a small proportion of the illegal traffickers.

This chronic cry—"Prohibition Don't Prohibit"—is practically the only excuse for the deplorable ABC System, which now actually prides itself upon the \$10,000,000 annual profit, throwing into the waste basket the argument and claim made in the election that the ABC System would promote temperance, reduce the consumption of liquor and eliminate bootlegging.

This claim is positively disproven by facts, not by prejudices, obsessions and generalities. The Statistical Abstracts of the United States Courts, carefully compiled and published, show that from 1923 to 1931 (the greater part of the Prohibition era) that the death rate from alcoholism decreased 42 per cent, insanity due to alcoholism 66 per cent, arrests for drunkenness 70 per cent, crime 54 per cent. The U. S. Census report states that there were 108,000 fewer deaths from alcoholism. The tax-paid withdrawals of liquor in the United States in 1932 (last year of full-time prohibition) were 213,000,000 gallons; in 1942, 2,130,000,000 gallons a per capita increase from 1.59 to 16.01, ten times as many gallons and ten times as much per capita. J. Edgar Hoover reports the number of arrests for drunkenness in the United States in 1932 was 831 per 100,000; in 1942, 1,731 per 100,000, over twice as many; increase in drunk driving, 99.7; 9,675 girls under 21 were arrested in 1941; 1942, 15,068, an increase of 55.7; arrests for prostitution increased 64.8; other sex offenses, 104.7; drunk and disorderly conduct, 69 per cent.

Virginia Facts. ABC stores increased from 65 to 102; wine and beer licenses from 4,784 to 6,500; revocation of drunk driving permits increased from 516 to 3,956; jail commitments from 57,789 to 104,931 (48 per cent for drunkenness); convictions for rape, 33; attempted rape, 9; liquor law violations increased from 2,373 in 1934-35 to 4,954 in 1942 (more than double). Five times as many stills have been destroyed the past year. In Richmond arrests for drunkenness increased from 3,713 in 1933 to 8,683 in 1942. The News Leader, of Richmond, states editorially, "that liquor consumption is approximately four times what it was before the outbreak of the war," and the same paper also declares that \$78,000,000 was spent for intoxicating liquor during the past year compared with \$32,000,000 for education.

The declaration of the Times-Dispatch, that "anybody who went through it (prohibition) knows what a farce it was," knows



REV. C. T. FLOYD,
New Albany, Miss.

that it was no more a farce than the laws against theft, burglary, the evasion of income tax, prostitution, disorderly conduct, assaults, etc.

These shocking facts show that, compared with prohibition, the sting of the ABC System is like the sting of a yellow jacket or a hornet, compared with the sting of a honey bee in prohibition days. The sting of hornets and yellow jackets (legalized liquor) is far worse than that of the honey bee (Prohibition).

JAMES CANNON, JR.

Richmond, Va.

WISE OR OTHERWISE

By Rev. James H. Felts

"There are no atheists in the skies."
"There are no atheists in foxholes."

A turkey is in no way necessary to a good thanksgiving.

Doubt abides. Whosoever will overcomes.

When a preacher combines littleness and narrowness with doctrinal exclusiveness, there is little hope for him.

When a man becomes so expert that he believes his own lies we call him a successful politician.

The man who prayed to be delivered from a middling man of God had something.

When a man has just enough wit (?) to relieve his indecency he revels in vulgarity with asinine persistency.

Christianity always suffers at the hands of a man who never rises above dogma.

Celluloid friendship is too stiff for comfort. It smacks of city slicker personality. Only the silly and inexperienced are caught by it.

The man who is too proud of his temper to lose any of it is probably strong and dependable.

It is not position, power, or money that counts most. It takes inner strength to generate and maintain respect.

I doubt if deep and abiding satisfaction can come to any man who loses the capacity to earn.

True or false? The Rev. Dr. Alexander MacBride, portrayed by Owen Wister in "The Virginian," was a model preacher.

METHODIST ORPHANAGE LEADERS IN ITALY SAFE

The Rev. Riccardo Santi, superintendent of Casa Materna—the famous orphanage and school of the Methodist Church, near Naples, Italy—together with Mrs. Santi, their two younger sons, and the children of the orphanage, are safe and well despite the recent bombing in that region.

Word to that effect comes to Mr. Santi's son, Emmanuel Santi, of Yonkers, N. Y., and through him to the Board of Missions, in a "V-mail" letter written October 25 by Chaplain William T. Reid, now in service in Italy. It had been feared that they might have suffered seriously because of their presence in the combat area. The chaplain writes:

"I was in Portici several days ago and visited your father and two brothers at Casa Materna. They are well and are fairly happy, though the war has damaged the building some—though not beyond repair. None of the children (of the orphanage) was injured. They are away now in a nearby town with your mother. She is well and doing a great work. I did not meet her, but your father told me about her. I am sure she is a wonderful woman, because your father is such a noble man, and the same is true of your brothers. The war still goes on, but that section of Italy is now well in the hands of the Allies, for which they are very thankful."

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"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE"

(Continued from page 12)

distinction other than nestling close to it was an unassumingly simple but charming small chapel, with a brave, white cross atop it.

We went up the steps and, since the windows were thrown open, could hear the murmuring of children. At the front door we were met by a woman with one of the sweetest faces I have ever seen. I couldn't tell you her age—I would have no idea whether she were young or old or middle-aged. There was so much kindness, and so much character written in her face that no one could be concerned with any other physical attribute she might have. This was Miss Wilhelmina Hooper, sole chataine of the Dulac Indian Mission School.

At her invitation, we went into the almost barren hall, flanked by two fairly large rooms. It was the one on the left in which we were interested, for here were gathered between forty and fifty Indian children. Seated on low, wooden benches around long tables, they were studying—mostly out loud—in the French-Indian dialect they speak almost exclusively.

I could write pages on these children, the things we learned concerning their background, the type of lives they live, their shy and appealing personalities; but, at this writing, I am primarily concerned with their earthly guardian angel (for that is what she is)—Miss Wilhelmina.

She is very disinclined to talk about herself, and it was only by much probing and later some little information from her sister, Miss Ella, that we were able to learn as much about her as we did.

That Dulac School exists today, and that these children are being trained more adequately to face the complicated issues of modern living is purely the result of a heart full of love and compassion.

In October of 1932, when the school was first opened, the Indian children of the bayous were "not allowed" to attend the parish public schools. That this "caste" system should exist in the public schools of America, land of "civil and religious liberty," should cast a shadow across the heart of every Christian.

At the solicitation of Miss Ella, Miss Wilhelmina came, two weeks after the school had officially opened, to assist Mrs. George De Forest with the teaching. Mrs. De Forest was a capable business woman, greatly talented, but she had never attempted teaching. The week or two Miss Wilhelmina had planned to stay lengthened into months, and as her heart warmed to the need of these children and their families, she knew this was her work.

Neither she nor Mrs. De Forest received any pay, nor were there any funds for the school. In fact, physically speaking, there was nothing available, only a great and crying need. What outlay as was absolutely necessary, such as food, was taken care of personally by the workers, the tithes of the MacDonell teachers, and Miss Ella. At the time of Miss Wilhelmina's initial appearance there was a borrowed hall, a few pieces of inadequate material, and a group of wide-eyed, enthusiastic children, seated on a conglomerate arrangement of barrels, boxes, and tubs.

Mrs. De Forest remained as head of the school until summer, when she returned to her family in Ohio. Shortly before this,

however, Miss Eluida Hoffpaur, of Jackson, Miss., joined the Indian cause and stayed at Dulac for two years. After her departure in 1936 the Woman's Missionary Council sent Deaconess Mary Beth Littlejohn for the period of a year, and a short time later the Conference Board of Missions paid the salary of Miss Elaine Willett for a period of six months. All of these indefatigable workers made definite and lasting contribution to the welfare of the movement. During all of this time, however, it was the guiding love and staying power of Miss Wilhelmina that kept Dulac School always moving forward.

When the need for a permanent structure became acute, Miss Ella, out of her personal funds, purchased by a small down payment, the old white frame house where the school is now in residence. Miss Wilhelmina moved in—literally—and that is now her home, and the heart of the entire community.

With the exception of the noble work done by the women mentioned above, Miss Wilhelmina has carried on alone. The only remuneration she has ever received—in terms of material reimbursement—for this total giving of herself is \$45 a month, that is sent to her by an outstanding Methodist layman in Shreveport, out of his own pocket. This same man is responsible for the erection of the little chapel where Sunday School is held every Sunday morning and Bible School every Sunday night. On alternate Sunday afternoons a Methodist minister comes to preach.

To quote from a letter received from Miss Wilhelmina, "The work goes on as best it can under the circumstances. School starts at 8 a.m. and closes at 1 p.m., after which is open house. There is, mostly, a steady stream of individuals and their families. Some want shoes, some clothes, milk, eggs, a needle, a button. Sometimes the whole afternoon is used up with the camera—they want pictures to send the men in service. I do as much visiting as can be squeezed in."

I know just what she means by that "squeezing in." She contacts at least sixty-five families, counting the immediate three-mile radius around the school—beyond that she goes for emergencies, down the bayous, as far and as often as she can.

She drove out with us to see "Indian Point—a plot of ground of which she is justly proud, because the Conference Board of Missions pledged enough money to complete the payment on it. To us it looked like any other piece of ground, well laden with lovely old live oak trees—but to her it was a well-laid-out school campus. "See," she said, "there is the classroom, and here is the recreation hall and workroom," and as she pointed I could almost see them growing before my eyes.

Why shouldn't I? For seven years she has carried on a school, maintaining it almost out of thin air. In a community of economic and social outcasts she has brought love and hope and courage. "The Kingdom of God" has come to live on the Grand Caillou in the hearts of hundreds of people through the devotion of this one woman who never thinks of herself. She found her missionary field and unhesitatingly went out to give her life in service.

In spite of a world full of hate, and envy, and greed, and people vainly seeking glory, there lives down the Louisiana bayous Miss Wilhelmina Hooper, who knows what Jesus meant when he said, "Thou shalt love thy neighbor as thyself!"

RECEIVING THE CONGREGATIONAL OFFERING

(Continued from page 5)

preach at least one sermon a year on making offerings to God and the support of the sanctuary. When the annual budget is presented to the congregation a competent layman should make the presentation.

The manner of receiving the offering and the presentation before God and the laying of the offering upon the altar have a deeply religious significance. The pastor and collectors should here learn a few lessons.

The offering plates should be kept upon the church altar or on a table before the pulpit serving as an altar. At the appointed interval for receiving the offering the collectors, few or many, should in order approach the altar. One of them should place the offering plates in the collectors' hands. A proper offertory number, instrumental or sung by the choir should be given. In a small church a suitable hymn should be played, but not sung. There should be no congregational singing when the offering is received.

The pastor should remain seated when the offering is being received. The offering is from the individual worshippers. A prayer or exhortation is out of place before the offering. When the offering has been received, the collectors should approach the altar table. They should stand, facing the altar, holding the offering plates, or if there be few, one may hold them.

The choir or congregation, with all standing should sing, "All things come of Thee, O Lord, and of Thine own have we given Thee." The offering should then be placed upon the altar.

The Hymnal contains four "Offertory Sentences." Should the congregation of a small church have no Hymnals, a stanza from a proper hymn may be sung, or the minister may offer a brief prayer.

The singing or prayer should not precede, but accompany the presentation before the Lord on his altar of the offering. It is the altar that sanctifies the gift. In such a form the presentation of the united offering is worship. The individual may offer his prayer as he lays aside his offering before coming to church, or as placed on the plate, or unitedly with the congregation.

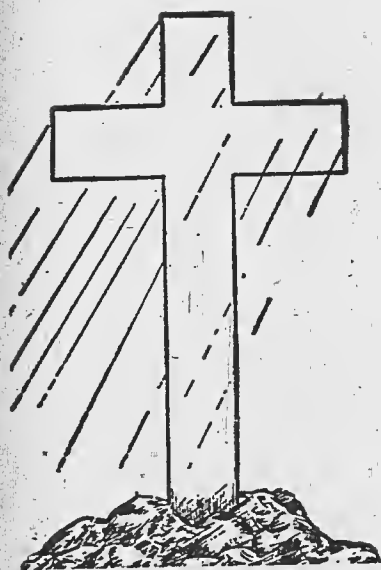
A beautiful service in the presentation of gifts and offerings is recorded in I Chronicles 29:1-30. "Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord."

Your face is a book where men may read strange matters.—Shakespeare.

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THE LIVING CHURCH

Christianity involves not one obligation but two, equally imperative and mutually sustaining. If morality be the fruit of religion—the service of one's fellows growing out of the worship of God—religion is the fruit of morality, the worship of God growing out of the service of one's fellows.—Arthur Cushman McGiffert.

THE PRAYER-ROOM TODAY

Grant, O Lord, that this great love of Thine may not be made known to me in vain. Let the knowledge of what Thou didst give and suffer for me show forth in me also its transforming power. Let Thy love conquer my pride and self-will, and subdue every impulse within me that is contrary to its own pure nature, until in me shines forth Thy lowly and loving mind. Amen.

Good Will Toward Men

"God pity us indeed, for we are human,
And do not always see
The vision when it comes, the shining change,
Or, if we see it, do not follow it
Because it is too hard, too strange, too new. . .

"Life is not lost by dying! Life is lost
Minute by minute, day by dragging day,
In all the thousand, small uncaring ways,
The smooth appeasing compromises of time,
Which are King Herod and King Herod's men,
Always and always. Life can be
Lost without vision but not lost by death,
Lost by not caring, willing, going on
Beyond the ragged edge of fortitude
To something more. . . something no man has
seen."

—Author Unknown to us.



WALLET OF THE WEEK



THE DUCKBILL PLATYPUS is a flat-footed, duck-billed, fur-bearing, egg-laying mammal which suckles its young, lives in the ground, and feeds in the water. It is one of two varieties of this low order of life found in Australia and Tasmania. It is one of the queerest of all the creatures of the down-under continent. When it was first introduced (a stuffed specimen) into England, about a century and a half ago, there was suspicion that it was a fabricated dummy and not a real animal, but there is no doubt about its being a real animal now.

* * *

MEXICO'S INDEBTEDNESS to citizens of the United States is said to aggregate forty million dollars and to go back one hundred years. Ambassador Francisco Castillo Najero recently handed over to Secretary of State Cordell Hull the sum of two and one-half million dollars toward the liquidation of those obligations. It appears that Mexico has definitely launched a program of paying its debts, and the rising tide of industrial development in the Republic to the south of us indicates speedy realization of such a dream.

* * *

THE WORLD'S INDUSTRIAL OUTPUT is shared in by the United States from thirty to forty per cent, and it is estimated that after the war it will be increased to fifty per cent. This prospect for United States influence is backed up by the fact that we possess three-fourths of the world's gold reserve and the country produces the food that it needs. In addition, the American raw material situation is better than that of any other industrial power except Russia. It is believed that the general increase in industrial output in the countries at war will greatly accelerate reconstruction when the war is over.

* * *

RESISTANCE AND SABOTAGE in France appear to be on the increase, or to be much greater than is generally known. The response to compulsory labor drafts by Laval indicates that in ten cities one thousand six hundred were called for labor duty and two hundred and sixty—sixteen per cent—responded. This draft was for the period from May 8 to May 21. From April 15 to June 1, three hundred and thirty-six acts of sabotage were reported. These ranged from train derailments and attacks upon the enemy to liberation of prisoners and the assassination of policemen.

* * *

THE MEN'S BROTHERHOOD was organized in England fifty years ago. It was an organization of laymen, a kind of men and religion movement, which grew with remarkable rapidity until World War I drew away so many of the men and made the congregational meetings on Sunday afternoon difficult. It then began to decline and now only a few scattered units of the movement which promised so much survive. It held the possibility of great good, but like most organizations without a ministry set apart for its promotion, it succumbed before its promise was fulfilled.

MODERN CHINA seems to be looking to the future of the world after the war as offering her a role which she has never played in world trade. Because of this anticipation, China is desirous of securing for herself a merchant marine for the marketing of her own products and for bringing in imports from other lands in order to raise the standard of living of the Chinese people. It is perhaps the manifestation of a new national consciousness born of the heroic struggle which has won world recognition for the great Republic of the East.

* * *

CHURCHES IN BECHUANALAND, Africa, recently sent an offering of something more than four hundred dollars to aid in the reconstruction of the bombed churches of Britain. The people of those churches are small farmers who have little beyond what is necessary to provide the bare necessities of life, but in their poverty they remembered the churches that had succored them in a day of spiritual darkness and want. It is the collection for the Jerusalem church repeated almost without a change of cultural scenery.

* * *

MOTHER THOMPSON, who was a daughter of Ohio's Governor Allen Trimble (1822), organized a group of militant prohibitionists in 1873, and invaded the taverns of Hillsboro, Ohio, to conduct worship services. She is credited with being the first crusader to offer up a prayer in a saloon. Her band was known as "Mother Thompson's Crusaders," and on November 21, Mrs. Margaret Rider, the last of that famous group, went to her eternal reward. She was one hundred and one years old. The W. C. T. U. erected a memorial fountain in her honor on the village square of Leesburg in 1922.

* * *

DR. HARLEY L. LUTZ, professor of public finance at Princeton University, writes in the *Tax Review*: "The small-income group is so vague as to size and location as to be almost an abstract statistical concept. . . . If an adjustment of some sort be necessary on the basis of need, by all means let it be made. But it should be confined to those who need it, and determination of the cases should be a responsibility of the local welfare department." This he said in comment upon the Treasury's objection that a sales tax would fall most heavily on low incomes.

* * *

ARMISTICE DAY, November 11, was a glad day twenty-five years ago, for it marked the end of a great war. It was, however, not the only anniversary of interest to the world. On that day one hundred and fifty years ago, William Carey landed in India for his great forty years of service in the land. The day before, November 10, is the anniversary of the enthronement of the "Goddess of Reason" on the high altar of Notre Dame in Paris. The revolutionists imagined that they had dethroned God. William Carey preached the lowly Nazarene. The triumph of the Goddess of Reason was brief. Carey's work abides.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON. (In the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

CHRISTMAS

A few days ago a friend of ours remarked upon the difficulty of getting Christmas toys and other things for his three-year-old son. In reply, we told him that his problem was small compared with those whose children were older and whose ideas of Christmas joy had been formed in times of peace and plenty. Christmas is the time when generosity and expectation chafe at restraint. It is a season which the ages have saturated with such universal gladness as to cause its absence to seem to be an unpardonable desecration.

By the calendar, it is Christmas. The fact is emphasized by shops and sales pressure, but it is not easy for many of us to catch the thrill of expectation, and the feel of other Christmas seasons seem to have gone from us. After all, the Christmas experience did not begin in any noisy demonstration, but in an atmosphere of privation, lowliness, the unexpected and the unwanted. If we might get away from our selfish loves and interests, it would cause a lessening of our irritation at the limited store of things with which to satisfy our devotion to conventions and customs alien to the real meaning of Christmas.

To many, the subdued tone and the repressive privations of tinsel and noise will reflect the absorption of our stock of materials and our industrial potential in the war effort. For a great many others it will symbolize the pall which drapes hearts strangely out of tune with the spirit of abandon and the revelry which has become the accompaniment of the season. Even with those who have not shared in the disaster incident to war, there will be a vacant chair and a gnawing anxiety for those who, instead of Christmas carols, listen to the scream of bursting shells and the moans of wounded men. Such will be their part in the celebration of the advent of the Prince of Peace.

Above the din of battle and the petulance for minor disappointments, let us listen for the angel song. Let us remember that Christ is more than an incident of the Christmas season, and that He is not the occasion for our hilarious joy and shameless desecration. May the glad announcement made to the shepherds on the slopes about Bethlehem echo in our troubled hearts: "Peace on earth and good will to men." That alone can lift us above the spirit which has changed this holy celebration into a period of unhallowed revelry and wicked dissipation. Only the angel song can make bearable the tragedies of war and bring to troubled hearts a sense of peace.

HUMAN LEVEL RELIGION

No discriminating student of social and religious life today should be deceived as to the trends or the emphases of religion. The programs of political and church life are largely centered upon human aspects. The effect of such emphasis is to eliminate religion as a necessary and motivating factor in the determination of human affairs. To state it differently, it is a way of abolishing God without saying so.

The world is now engaged in a desperate struggle to save itself, a struggle which so occupies its emotional, mental, and physical powers as to leave little time for fitting the fast-moving events into the divine pattern of history—a synthesis without "beginning of days nor end of life." The urge of the immediate has naturally created an abnormal interest in the temporal, social, and economic adjustments which appear to be necessary as fortifications against disaster, and a return to the rule of tooth and claw.

It is not to protest against legitimate reforms that we say this, but to point out the seductive implications of our course. Reforms may be perfectly legitimate and just, but if religion does not survive to secure continuity and universality, the achievement then becomes a boon to be maintained by might. Right vanishes as a vain fiction of the benevolent emotions. The net result of the developments to which we refer would be to destroy everything of more than human significance in Christianity. Christianity would thereby be reduced to the level of a philosophy of conduct based upon indicated necessities or present aspirations—a moral philosophy without the eternal and undivided source of authority undergirding Christian morality. Thereby civilization would be robbed of its pole star of incentive, hope, and purpose.

This would mean that human relations would sink to the level of pagan cults and would reflect the variations of pagan morality. It might measure up to the moral standards of Confucius, but it could scarcely be other than a code of moral options based upon worldly wisdom. At the present time it is reasonably certain that the expression of life would assume the form of a self-sufficient scientific infidelity. Under such a concept the laboratory would constitute the womb in which life would be developed, and the destiny of every being would be to beat itself out against the ramparts of physical disaster. Soul with its horizon of immortality would simply disappear until the night of intellectual atheism might be ended.

It might be well for us to recall at this time the fate of anti-God movements in history. The cross vibrated to such jeering denials, but the crucified Christ lives on.

Robespierre found it necessary to recant his blasphemy. There is the re-enthronement of religion in Russia. "Mein Kamp" and its brazen efforts to clothe a bloody-handed man with divine power is at this time a swift courser riding into the sunset with its predecessor atheisms. Whatever removes God from the head of the table in our thinking and planning robs religion and the Church of power, no matter what social end it may seem to promote. In the long run, every human level religion will fail.

SOCIALIZED MEDICINE

Senate Bill 1161, introduced by Senator Robert F. Wagner of New York, proposes the extension of the Social Security Act to include the care of the sick—the Federal control of the medical profession. It clothes the proposition in the sweeping generalities of the humanitarianism (?) which is now used to ride down the liberties of the American people. What it does not reveal is that it tethers the noblest and the most self-sacrificing profession of American life to the Federal footstool, and it makes public health the pawn and the chattel of the red tape and the slow-moving inefficiency of Federal administration. For ourselves, we are not interested in doctors with a Washington stamp on them, we do not want a paid-in-advance-by-taxation doctor from Washington, and we are not in the least interested in mail order medicine. We want to select our own doctor, but above everything else, we want the restoration of the initiative and the freedom which contributed so much to making America great, and a leader among the nations of the earth.

HOWDY

By Dr. H. T. Carley

Which reminds me of the stunt the late Dr. Plato Durham pulled on Bobby Jones, the famous golf champion. Dr. Durham was a professor in the Candler School of Theology of Emory University at the same time that Bobby was a student in the law school. They were great friends, and Dr. Durham was an ardent admirer of Bobby's golf prowess. When Bobby was away from the University on one of his golf trips, Dr. Durham kept close track of his doings, and could usually give in detail the score of each championship game, which he read in the sporting sections of the Atlanta papers.

The year Bobby made the "grand slam" in golf, winning the four major championships both at home and abroad, he was absent several weeks from Emory while playing in Scotland and England. Dr. Durham, as usual, followed his every game and could tell it to you stroke by stroke. When the final victory was won, Dr. Durham was as proud of Bobby as if he had won the championship himself.

When the champion returned to Atlanta it was in a blaze of glory—he was famous all over the world, and practically every newspaper in the land was singing his praises. The first morning that Dr. Durham met him on the campus of Emory after his return, he greeted him casually—"Hello, Bobby; you must have been out of town—I haven't seen you for several days." Tradition says that Bobby replied that he had been spending a few days in the country.

So that's what's funny to me—here I am saying

"Howdy," and nobody even knows that I've been away. What I don't understand is whether the joke is on me or you. Anyway, Howdy—I'll be seeing you.

PRAGMATISM VERSUS RELIGION

Webster defines pragmatism as a philosophy "that the meaning of conceptions is to be sought in their practical bearings, that the truth is pre-eminently to be tested by the practical consequences of belief." The term is not difficult to understand, need not frighten the reader, and



B. P. Brooks

certainly will not lead us into involved academic or theological discussions. It has reference to the practical consequences of human action. The pragmatist holds that the rightness or wrongness of acts and ideas depends upon the extent to which they work out satisfactorily in accomplishing his own purposes. To him honesty is right because honesty is the best policy. If the time ever comes when honesty doesn't seem expedient, some other policy will be justified. This idea as a philosophy of life leaves out of consideration the moral aspects involved in the act. It has its greatest drawbacks in the field of character and conduct. One can readily recognize the weakness of reducing the standard of right and wrong to mere expediency or to judging only by practical consequences. The pragmatic view of behavior suggests that any act be defended if it accomplishes desired results.

One will immediately recognize that this doctrine runs directly counter to the teachings of Holy Writ. The truths of Christ's teachings are eternal. They are far removed from the theory of expediency and "for them men would even dare to die." Tennyson wrote "because right is right, to follow right were wisdom in the scorn of consequences." On the ideal of social responsibility and justice, Christianity is built and our Democratic way of life is established.

Pragmatists are seldom, if ever, happy. They cannot adjust themselves to life in its broad social aspects. To them a thing is right if it is expedient; it is wrong if it fails to work. They do things to gain advantage for themselves but not often do they experience the security that comes from society's approval. They disregard the rights of others. They cannot understand fair play, and are not often bothered with the ideals of duty, honor, courtesy and the other qualities which characterize the socialized individual.

Christianity, on the other hand, emphasizes definite codes for dealing with ourselves and with others. It has provided man with moral rules that enable him to distinguish between right and wrong. "If the eating of meat causes my brother to offend, I shall eat no meat" is the doctrine that puts self in the background and works for the greatest good to the greatest number. When one recognizes that divine authority approves certain attributes such as honesty, tolerance, truth, reverence, gratitude, and self-control, and that lying, cheating, cursing, gambling and debauchery are definitely wrong, his philosophy of life is contrary to the concepts of the pragmatist.

Walter Lippman, in his *A Preface to Morals*, says this, "Serenity of soul requires some better organization of life than a man can attain by pursuing his casual ambitions, satisfying his hunger, and for the rest accepting destiny as an idiot's tale in which one dumb sensation succeeds another to no known end. And it is not possible for him to be wholly alive. For that depends upon his sense of being completely engaged with the world, with all his passions and all the faculties in rich harmonies with one another, and in deep rhythm with the nature of things."

"These are the gifts of a vital religion which can bring the whole of man into adjustment with the whole of his relevant experience."
B. P. B.

WITH THE PASTORS

THE SACRAMENT OF THE LORD'S SUP- PER: THE PREP- ARATION

By Charles O. Ransford

There are only two sacraments used in the Methodist Church, baptism and the Lord's Supper. Baptism is the initial ceremony, when one is admitted into Christian fellowship. The Lord's Supper is the Sacrament of continuance in fellowship. When properly interpreted and used in the Methodist Church, the Sacrament of the Lord's Supper is the most beautiful and impressive ordinance we know.

The Sacrament of the Lord's Supper speaks of the crucifixion and resurrection of our Lord Christ. His body was broken on the cross and his blood was shed for the remission of our sins. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come."

The way of salvation is marked by two distinct steps. First, by baptism, when one makes his acknowledgment of Christ and profession of his faith. Second, by his communion with Christ, when he partakes of the Sacrament of the Lord's Supper and receives by faith Christ's new life.

Jesus said over and over again to his disciples and to the multitudes, "Verily, verily, I say unto you, except ye eat the flesh of

Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.

In the liturgical churches, baptism and the Lord's Supper are always associated. The candidate for Christian fellowship first

comfort; and devoutly kneeling make your humble confession to Almighty God."

Preparation to partake of the Lord's Supper is very important. In the liturgical churches one cannot partake of the Lord's Supper unless he goes to confession. In the early Methodist Church to partake of the Sacrament one must have attended the class meetings. In the early Church in the United States, with the announcement of the quarterly conference, when the Sacrament was administered, a day of prayer and fasting was always announced.

For the cultivation of the spirit of worship and the revival of all the people, most ministers and laymen will agree that a proper understanding and observance of the Sacrament of the Lord's Supper will very much aid.

We must, furthermore, confess that, as Paul wrote, many of us are without understanding of the meaning and importance that one should partake of the Sacrament. It is also true that many who do partake of the Sacrament "discern not the body of our Lord."

The preacher first of all should thorough-



REV. S. S. BOGAN
Summerville Church, Shreveport

OUR FRIENDS

In the months ahead we wish to give recognition to the pastors and Advocate representatives who have been our steadfast friends across the years. We undertook to get out a booklet for this same purpose, but did not get the necessary cooperation. It is our plan now to use cuts of all our pastors who will send us a single column cut. We plan to give only the name of the pastor or representative and his charge. We would like to say more, but space will not permit. We shall appreciate your cooperation when the card reaches you, as it will in the next few days.

W. L. DUREN, Editor.

receives baptism, and then in a brief period, he has his confirmation in fellowship and first communion.

A few ministers in non-liturgical churches have the custom, when receiving classes of new members and on high days when a number are receiving, of immediately following their baptism and initial reception with the Sacrament of the Lord's Supper.

This is not only a beautiful, but a most practical custom. It is amazing how many people are received into our churches who seldom or never receive the Sacrament. It is continuance in fellowship that makes one a Christian.

The invitation to partake of the Lord's Supper is most significant. "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith, and take this holy Sacrament to your



REV. J. W. WARD, D. S.
Greenville, Miss.

the Son of man and drink his blood, ye have not life in yourselves." "He that eateth my flesh and drinketh my blood abideth in me, and I in him."



DR. W. W. HOLMES, D. S.
New Orleans, La.

ly study the Scriptures in reference to the institution of the Sacrament of the Lord's Supper. He should meditate on the words
(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Published weekly at 512 Camp St., New Orleans, La.

Publishing Committee:

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Rev. J. A. Biffle, retired member of the North Mississippi Conference, says that he is now making his home at 311 Herring St., Water Valley, Miss.

Rev. D. F. Anders writes that he has had an auspicious beginning for the new Conference year at Rayne, La. This is Bro. Anders' fifth year in that appointment.

Rev. A. L. Davenport reports good progress on the Vaiden-West charge in the North Mississippi Conference. Bro. Davenport is well on the way to the completion of his Advocate campaign for the year.

Rev. Van R. Landrum, district superintendent at Brookhaven, Miss., says that his son, Stanley B. Landrum, who has been located in Abilene, Texas, is now at Fort Sam Houston, Texas.

Rev. H. L. Daniels, who was appointed to Newton, Miss., at the last session of the Conference, says that he had a royal recep-



REV. JEFF P. PAUL,
Lisbon, La.

tion, the people are most kind, and he is looking forward to a great year with them.

Rev. J. H. Jolly reports a gracious reception by the people of Waynesboro, Miss.,

upon his return for the fourth year of service with them. He is much pleased with his charge and is looking forward to a good year.

Bishop Hoyt M. Dobbs dedicated McCoy Memorial Church in Birmingham, Ala., on Sunday morning, December 12. The church is a beautiful and well-appointed structure named in memory of the late Bishop James H. McCoy.

Col. J. H. Johnson, of Clarksdale, Miss., says that he is feeling better than he has felt for a long, long time, and that he is looking forward to being able to enjoy the holidays, although the greater part of his family will be absent at that time.

Rev. I. L. Yeager, pastor at Stone Avenue, Monroe, La., reports eight classrooms well-equipped, a plant free of debt, and people still finding God at the altar of prayer. All services are well attended and harmony prevails among his people.

Rev. L. P. Moreland has had a favorable beginning for his fourth year on the Simsboro, La., charge. He reports many sick people and as a consequence much work. The people gave Bro. Moreland and his good wife a gracious pounding and gift shower which they appreciated very greatly.

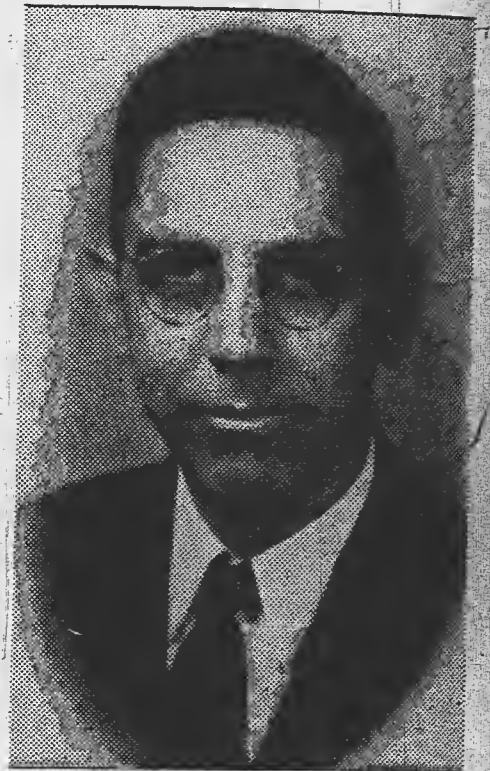
A telegram received Wednesday morning, December 15, announced the passing of Dr. G. F. Winfield in the Methodist Hospital, Hattiesburg, Miss. Dr. Winfield had been seriously ill for a year and was retired. Funeral services were held from Broad Street church, Hattiesburg.

Rev. Wm. H. Wallace, Jr., pastor of First Methodist Church, Corpus Christ, Texas, says that his church led the State in contribution to the Texas A. & M. College Church Fund. The amount contributed was \$1,622. Bro. Wallace reports everything as going well in his church.

Rev. C. Y. Higginbotham writes that in a change of appointments after the recent Conference session, he was left at Eden, Miss., Rev. T. B. Winstead was assigned to Gallman, and D. W. Ulmer to the Ovette charge. These were post-Conference adjustments, of which we had no official announcement.

At the request of the Board of Directors of the Baptist Standard, Dr. F. M. McConnell, editor and general manager of that publication, will continue in his position until February 15, 1944, at which time he will have been editor for sixteen years. A merited tribute was paid to Dr. McConnell by his being elected editor emeritus for life.

Rev. Shed Hill Caffey favors us with a copy of his Christmas folder, carrying greetings and the order of service for Christmas Sunday at Clarksdale, Miss. We were pas-

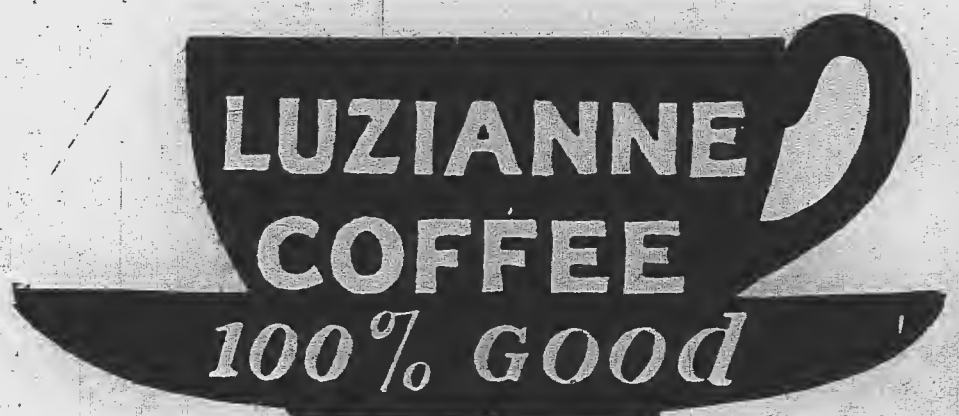


REV. ROY WOLFE,
Pearl River, McComb, Miss.

tor of that church more than 30 years ago, and in looking over the personnel of the choir containing 50 names, there were only five which we could identify with any certainty. This at least indicates the rapidity with which the human scene changes.

Rev. S. S. Bogan, Route 2, Box 322, Shreveport, La., is officially a veteran of the Louisiana Conference, but practically one of the most active men on the Conference roll. Since his retirement he has organized a charge and built a church at Rodessa and turned it over to the Conference. He is now on his way to doing the same thing at Summer Grove, and we feel sure that he will succeed in his effort.

Rev. M. E. Scott, pastor at Eupora, Miss., reports a good outlook for his fourth year at that place. He says that war and war industries have taken away many of his people, and this has made his work difficult. Three years ago Bro. Scott went to Eupora and found a foundation of a church building and at the recent session in Tupelo he reported the church building completed and paid for. The building has a valuation of



\$45,000 and will be dedicated by Bishop Peele on Sunday, January 23 next.

Rev. W. L. Blackwell, who retired at the last session of the Mississippi Conference, has bought a home and is living at Newton, Miss. He was called to the bedside of his preacher son, Durwood Blackwell, who has been seriously ill in the Methodist Hospital, Houston, Texas. He had served Epworth Church, Houston, for four years, and at the last Conference was appointed to Kilgore, Texas. At the time of our report he was reported to be somewhat better. The family requests the prayers of their friends for his recovery.

Rev. and Mrs. Ben P. Jaco were guests of honor at several functions given by the church at Raymondville, Texas, where Bro. Jaco lives. The occasion for the special honor was the fact that Bro. Jaco had "made a successful race for a place as an octogenarian." In addition to things tasteful and delicious to eat, he said there were speeches, songs, coffee, and cash. On Monday morning following the reception given by his class, Bro. Jaco said he was so thrilled that he secured a truck and a Mexican and hauled 3 cords of wood before dinner, and on December 14 he picked ten bushels of citrus fruit and packed 8 baskets. Evidently he is not 80 years old, but 80 years young.

Rev. R. G. Lord, district superintendent at Greenwood, Miss., writes: "I think that your records will show that in the Advocate campaign this district came from 225 subscribers to 460. Only one other district in the territory made a greater gain. In this district some charges were outstanding. If the record stood on the number of homes on a charge or the membership of the charge, you would find that several charges in this district would be at the top. Belzoni, Vaiden, Tutwiler, Itta Bena, Lexington, Tchula, Webb-Sumner, are among the charges that made very high records, especially based on membership." We know, of course, that this is true of many charges, but we have no way of making the comparison which would reveal that fact.



REV. C. A. SCHULTZ,
Forest, Miss.

"Research in recent times has shown the typical American head tends to grow longer." It is as well. Otherwise the taxpayer's face would not fit.—The Milwaukee Journal.

REV. B. P. JACO HONORED ON 80th BIRTHDAY BY SUNDAY SCHOOL CLASS

The Boone Bible Class of the Memorial Methodist Church honored their teacher, Rev. B. P. Jaco, with a party Saturday night to honor his 80th birthday anniversary.

The class remembered him with a substantial gift.

Stanley Addington Sp. (W) 1c, of the Naval Base at Corpus Christi, who was home on leave, sang several of Bro. Jaco's favorite songs.

A huge cake, decorated with "Happy Birthday," was cut and served with coffee to the large group of friends who wished him many more such happy occasions.

HOLLY SPRINGS CHURCH DEDICATION

As pastor of the Hall Summitt, La., charge, I am asking you to please give space for the following announcement:

On the first Sunday in January, 1944, the



REV. T. B. THROWER,
Kosciusko, Miss.

Holly Springs church is to be dedicated. Dr. A. M. Freeman, district superintendent of the Shreveport district, in which this church is located, will preach the dedicatory sermon.

All former pastors and district superintendents are invited. The five churches of the charge—Hall Summitt, Wesley Chapel, Carroll Creek, and East Point—will be represented. The churches are furnishing "dinner on the ground" for a good crowd and a grand day is expected.

Dedication service at 11 a.m., in which all former pastors are to take part; dinner served and first quarterly conference to be held immediately after dinner. An interesting feature on the program will be the history of the church, which is one of the oldest in the country, to be read by Hon. Mr. Fowler, Chancery, Clery, of Red River Parish, Coushatta, La., and quartets sung by Rev. and Mrs. L. A. Carrington, Messrs. Emmitt Adcock and Charlie Kennington.

One of the most beautiful churches to be found in any section of our rural district, and well located among a fine people.

We would be delighted, Dr. Duren, to have you with us. I hope in the not too far distance to be mailing you some names for the Advocate.

We are happy in the service with the fine people of the Hall Summitt charge, and covet the interest in your prayers.

H. C. NORSWORTHY, Pastor.



REV. C. S. SCHULTZ,
Philadelphia Ct., Miss.

DR. AND MRS. ROY H. KLEISER HONORED BY LAUREL CON- GREGATION

Dear Dr. Duren: Reports from First Church, Laurel, Miss., indicate that Dr. Roy H. Kleiser and his wife have been given a most cordial welcome in their new pastorate there. The Woman's Society of Christian Service held open house for them on Sunday afternoon, December 5. The members of the congregation, the ministers of the other churches of the city, and additional friends, were there to welcome them to Laurel. Dr. B. L. Sutherland, district superintendent, and Mrs. Sutherland, were among the guests. A musical program was rendered and refreshments were served to the large crowd attending.

L. D. HAUGHTON,

LAKE CHARLES AREA MINIS- TERS' ASSOCIATION

The Lake Charles Area Ministerial Association met in Simpson Church, Lake Charles, La., December 14, with the following members present: J. A. Bell, W. H. Bengtson, Luman Douglas, E. P. Drake, E. R. Haug, Guy M. Hicks, A. D. Kavanaugh, C. B. Krumnow, T. D. Lipscomb, Sam Nader, C. W. Rodgers, S. H. Yockey. Elmer C. Gunn and W. H. Giles were visitors.

E. P. Drake, vice-president, presided. The meeting opened with the singing of "Amazing Grace," after which C. W. Rodgers led in prayer.

The following officers were elected to serve during the year: President, W. H. Bengtson; Vice-president, Luman Douglas; Secretary-treasurer, Sam Nader; Program Committee, the president, immediate past president, and the district superintendent.

Rev. Elmer C. Gunn spoke concerning the securing of funds for the Student Centers to be erected on the campus of the State schools. Dr. Hicks and W. H. Giles emphasized this work.

It was decided to continue meeting on the second Tuesday of each month, and the January meeting will be held in Welsh, at the invitation of W. H. Bengtson.

LUMAN DOUGLAS, Secretary.

PERSONAL NOTES AND INCIDENTS

Miss Hattie L. Geege, secretary of literature for Central Church, Columbus, Miss., remembers the Advocate with a list of new subscriptions as the year comes to a close. We appreciate her loyalty and interest.

The editor appreciates a Christmas greeting from Rev. H. B. Hines and family, of Grand Bay, Ala. Bro. Hines is a retired member of the Louisiana Conference, and he and his wife live with their son at the above address.

A Christmas card from Mrs. G. B. Clower and her household, at Itta Bena, Miss., brings back the memory of good friends and days fast fading into the mists of the years. We sincerely appreciate the good will which the years have not erased.

Rev. E. E. Sylvest and his family have been well received by their people at Plaquemine, La., and Bro. Sylvest reports a good response to his efforts. Naturally, he is looking ahead to substantial progress and a good year.

Rev. W. M. Campbell, now pastor at Lake Cormorant, Miss., writes that he is now rounding out his forty-fourth year of service in the Mississippi Delta. Few ministers have been more faithful, or more beloved than he. We are glad to know of his improvement in health.

Rev. Porter M. Caraway is on his new field in the goodly city of West Monroe, La., and has added to the communion service and his list of hymnals in order that his church may serve all his people in the services of worship. Evidently the people of that congregation will face the new year with Christian fervor and song.

Rev. W. V. Stokes has been cordially received by the people of the Nettleton, Miss., charge. He says that he has been engaged in a parsonage improvement program since his arrival and that he is soon to have a parsonage which will be new inside and will contain some new furniture also. The total outlay for the improvements will be between six and seven hundred dollars.



REV. VAN R. LANDRUM, D. S.
Brookhaven, Miss.

Rev. H. D. Suydam, writing from Chicago, Ill., says that he buried his oldest brother, Sidney, at Duluth, Minn., on Tuesday, December 14. Bro. Suydam will be remem-

bered by his brethren in the sorrow which overshadows the Christmas season for him and his loved ones. Bro. Suydam reports a good outlook at Moorhead Miss., his new charge.

The General Commission on Evangelism announces its sponsorship of a period of prayer, "Our Period of Prayer," to be broadcast over the Mutual Network on New Year's Day from 1:00 to 1:15 p.m., E.W.T. The speaker for the occasion will be Dr. Ralph W. Sockman, and the Fisk Jubilee Singers' tenor will contribute to the music. This is in the nature of a consecration service for the beginning of the New Year, and a consecration service for the Methodists and other peoples in the hope that this may be a great year of revival experience for the American churches and for the whole world.

FLAG DEDICATION AT OSYKA, MISS.

Dear Dr. Duren: I have been informed that we had a wonderful service at the Methodist church in Osyka on Sunday evening, December 12. Our pastor preached a very helpful sermon on "The Cost of Peace,"



REV. J. E. STEPHENS, D. S.
Corinth, Miss.

and after the sermon our beautiful Christian and service flags were dedicated to our church in honor of our illustrious sons in the armed forces from our church and community here. The service was well attended and much interest shown.

I am also very happy to report that our pastor has been returned to his charge in Osyka, Fernwood, Holmesville, and Muddy Springs, and that we may look forward to another year of pleasant association and the continuation of this good work.

Sincerely,

MRS. FLEDA McLEAN, Reporter.

MERIDIAN DISTRICT NEWS

A very beautiful and impressive meeting was held in the Quitman Methodist Church, Quitman, Miss., Thursday, December 9, 1943, at 7:30 p.m., Rev. and Mrs. John D. Ellis being the honorees, and the occasion being the celebration of the fiftieth anniversary of Bro. Ellis' career as an itinerant Methodist minister.

Rev. V. G. Clifford, the pastor of Quitman Methodist church, and some of his parishioners, had prepared a very appropriate program for the occasion, and Bro. Clifford presided over the meeting and presented some gifts to the honorees, and paid beauti-

ful tribute to Bro. Ellis, not only as a much loved and highly honored traveling preacher, but as a neighbor, citizen, and valuable helper as a retired preacher.



REV. V. D. MORRIS,
Homer, La.

Rev. C. H. Gunn, district superintendent of the Meridian district, and Judge J. D. Fatheree, chairman of the Board of Stewards and Charge Lay Leader of the Quitman church, both delivered very appropriate messages, after which Bro. Ellis entertained the audience in a most felicitous manner with reminiscences connected with his active itinerant ministry.

The program was interspersed with hymns and spiritual songs, in some of which the audience participated, the most effective of which was a lovely chorus rendered by the recently-organized woman's choir of the host church.

After the conclusion of the devotional part of the program, Rev. and Mrs. V. G. Clifford, Rev. and Mrs. J. D. Ellis, Rev. C. H. Gunn, and Judge J. D. Fatheree formed a receiving line at the entrance to the Assembly Hall in the Educational annex of the church. The large audience, composed of practically all the membership of the host church, many from other denominations, and several ministers from out-of-town churches, was graciously received by those constituting the receiving line, and then passed on into the dining room, where they were served orange sherbert and cookies by a group of young ladies beautifully attired in modest evening dresses, affecting the patriotic colors—red, white, and blue.

Bro. Ellis was admitted on trial in the Mississippi Annual Conference which met in Hazlehurst, Miss., Dec. 7, 1893, Bishop Joseph S. Key presiding, and Dr. C. G. Andrews, secretary, after having been a local preacher three years. His first appointment was Washington Circuit, which was composed of Washington, Kingston, and Locust Grove. He retired in 1935, after having served the Conference very efficiently for forty-two years.

T. J. O'NEIL

PREACHERS' MEETING OF THE LAFAYETTE AREA OF THE LAKE CHARLES DISTRICT

The preachers of the Lafayette area of the Lake Charles district assembled in their first meeting of the new year in Lafayette on December 13, at 10:30 o'clock. Rev. W.

H. Giles, pastor at Lafayette, called the meeting to order and asked Rev. Guy M. Hicks, the new district superintendent, to take the chair for election of officers. Rev. R. H. Staples, of New Iberia, was elected chairman, and Rev. D. F. Anders, of Rayne, secretary. Bro. Staples took the chair and recognized the new preachers coming into the district: A. M. Martin, Indian Bayou; Harley McCall, Jeanerette; C. E. McLean, Crowley; and Guy M. Hicks, district superintendent.

A discussion for information about the statistical tables of the Conference was helpful to all. The Fourth Sunday World Service was suggested as a good time for education on Conference Benevolences.

Bro. Hicks spoke of the importance of the missionary institutes, giving speakers, time, and places of these meetings. Dr. Warfield will be in the district and will speak at DeRidder on January 10, at 10 a.m.; Lake Charles, Jan. 10, 7:30 p.m.; and New Iberia on Jan. 11, 10 a.m. Bro. Hicks asked the pastors to try to get charge lay leaders and workers in missionary societies to these meetings, and to bring the charge lay leaders and presidents of missionary societies to the next preachers' meeting.

The attendance of the pastors at Ministers' Week in Dallas was discussed and a cooperative sharing plan will be worked out by those attending.

A very interesting discussion of plans for raising the budget in rural churches brought out several helpful suggestions. Rev. A. A. Collins, of Eunice, talked on the storehouse plan used by some churches. Rev. E. P. Drake, of Jennings, had actual experience of a similar plan used in Carolina and gave an explanation of how it should be carried out. Bros. Collins and Drake were appointed as a committee to bring the matter to the attention of the Conference Committee on Rural Churches.

At the luncheon hour, Dr. Tinsley, of Lafayette, spoke on the great need of community centers for our colleges at Lafayette, Natchitoches, Ruston, and L. S. U. Dr. Tinsley feels that as Baton Rouge and Lafayette have received money from the Church Extension Board for places of wor-

to be conducted throughout the state. It will be necessary and very essential that the Board of Stewards, or the official board of each church, designate which school their gift is for. Dr. Gunn and his wife, of New Orleans, arrived in time for lunch, and Dr. Gunn outlined the financial plan for the group. He suggested that they should begin at once on the campaign and that all donations should be sent to Dr. Tinsley, himself, or other representatives named.

All of the preachers of this section of the district were present and reported fine beginnings for the new year. The first Monday of each month will be the regular meeting time. The missionary institutes will take place at the place of the January meeting, and the next meeting will be in Eunice in February.

DR. GEORGE FREEMAN WINFIELD

Dr. George Freeman Winfield, prominent minister and educator, died Monday, December 13, in the Methodist Hospital at Hattiesburg, Miss. He had been ill for ten months and in the hospital since May.



REV. I. L. YEAGER
Stone Avenue, Monroe, La.

Funeral services were held at Broad Street Church, Hattiesburg, at 10 a.m., December 15, with Rev. Van R. Landrum, district superintendent of the Brookhaven district, officiating, assisted by Revs. J. T. Leggett, J. D. Slay, B. L. Sutherland, J. L. Neill, and Thomas Carruth. Other ministers present were: O. H. Scott, B. M. Hunt, A. M. O'Neil, F. L. Applewhite, I. H. Sells, J. B. King, W. L. Elkins, W. J. Stokes, and W. F. Meador, and the writer. Interment was in Highland Park cemetery, with Masonic rites at the grave.

Dr. Winfield was born in Gatesville, Tex., in 1879, and received his education there and in Fort Worth. He received his Master's Degree from Southern Methodist University in Dallas. The Doctor of Divinity Degree was conferred upon him by Centenary College.

Dr. Winfield served pastorates at Gatesville, Texas, and Joshua and Higgins. After many years of college supervision, he served pastorates in the Mississippi Conference at Broad Street, Hattiesburg, Magnolia, and Tylertown. He listed over 3,000 conversions in his ministry, and not a single person graduated from a college where he was president that was not a professed Christian.

Dr. Winfield was president of Meridian College, Meridian, Texas, Wesley College, Greenville, Texas, and Lon Morris College, Jacksonville, Texas. He moved to Missis-



REV. FRANK E. DEMENT, JR.
LaBranch Street, McComb, Miss.

issippi in 1928 and was for ten years president of Whitworth College, Brookhaven, Miss. He was past-president of the Association of Methodist Colleges and the National Association of Junior Colleges. He raised \$750,000 for Methodist colleges. He was devoted to young people and had an inter-racial and international point of view.

Dr. Winfield was listed in Who's Who in America and the International Who's Who for his work in junior colleges. He was a member of the Blue Lodge, a Shriner, Knight Templar, and a Kiwanian.

He is survived by his wife, one daughter, Mrs. Joe Brown Love, Urbana, Ill.; one son, Dr. Gerald F. Winfield, who is serving with the Office of War Information in Chungking, China. Dr. Gerald Winfield returned from China in March and visited his parents in Hattiesburg. In September he returned to China. His wife and children reside in Springfield, Mo.

Other survivors are one brother, W. E. Winfield, Barstow, Calif.; one sister, Mr. T. A. Mayberry, Yuma, Ariz.; four grandchildren, Larry Love, Urbana, Ill., and Margaret, Harriet and Nancy Ruth Winfield, Springfield, Mo.

Mrs. Winfield will make her home at West Washington Street, Urbana, Ill. It will also be the home address of the field Memorial Educational Fund, which established before his death and which estate increases.

Sincerely,
L. D. HAUGHTON,
District Reporter

The greatest affair in life is the creation of character, and this can be accomplished as well in a cottage as in a palace.—Ian Maclaren.



DR. B. M. HUNT
Main Street, Hattiesburg, Miss.

ship for these college students, they are indebted to both schools for same. The motion adopted at Conference provides for all of these schools to share in the campaign

WHEN IN NEW ORLEANS
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Best Gift

I have no precious jewel rare
To offer to my King,
No frankincense, no myrrh, no gold,
No costly gift to bring.

What shall I offer to my Lord,
Who gave, on Calvary,
His precious blood a sacrifice,
Proof of His love for me?

I gaze upon the loving face
Of Him who died for me,
I listen to His gentle voice:
"Thyself an offering be."

"For more than all the wealth of earth,
Its rare and precious stones,
I seek the gift more precious far:
Give me thy heart alone."

—Olive Weaver Ridenour.

Christmas, 1943

A few days ago we received a greeting which read: "Best wishes for a tranquil Christmas made happier with hopes of an early peace."

"A tranquil Christmas." With so much suffering in the world today, our Christmas cannot be merry or happy, but we may have a "tranquil" one, for we may have God's peace in our hearts, helping us to meet and accept whatever comes to us.

"With hopes of an early peace." When we remember that "peace on earth" depends upon "goodwill among men," we realize our responsibility for the creating of that peace by working for goodwill among men.

With the coming of the new year, every member of the Methodist Church will have an opportunity to work for that goodwill as our Bishops lead us in a Crusade for a New World Order.

Where shall this crusade begin? In your heart and mine, for unless we are willing to accept the terms for this new world order as individual Christians, the crusade will be a failure.

As our gift to Him whose birthday we are celebrating, let us each give Him our hearts, unreservedly, and the promise to do our part in creating the goodwill among men for which He came.

Important Meetings

Recently two important meetings were held.

Our Conference president, Mrs. W. F. Mahaffey, attended a meeting of officers of the Southeastern Jurisdiction, called by Bishop Decell and held in Atlanta. Mrs. Mahaffey writes that plans were made which will mean greater activity for our women in the coming year. These plans will be given out soon.

Mrs. Paul Arrington attended the annual meeting of the National Board of Missions and Church Extension, held in Buck Hill Falls, Pennsylvania. At this meeting were present our missionaries who had just arrived on the "Gripsholm." Among them was Louise Killingsworth and Mathilde was there to meet her. We shall soon be hear-

ing from these faithful workers concerning conditions and needs in the field which they have been serving.

Anything Left?

Did your society have any money left over in the treasury—money which was given for missions? If so, it is not too late to make an "over and above" gift. It may be a Life Membership, or it may be added to the Week of Prayer and Self-Denial offering.

We shall be hearing of the increasing need for funds to meet needs in all our fields. This is one way in which we create "goodwill among men."

New Officers

If your society has not done so, have each officer send her name and address to the Conference officer with whom she will work during 1944.

If the same woman is going to serve in the same office for another year, the Conference officer would like to know it.

Immediately after Christmas, the Conference officers will begin sending out plans for the work of their departments and it is important that this information go to the women who are to serve during 1944.

Publications

Again, we call attention to the necessity for each officer subscribing to the "Methodist Woman" and the "World Outlook."

The January issue of World Outlook will be a special number launching the Crusade for a New World Order.

Among the features will be letters and statements from President Roosevelt, Vice-President Wallace, Secretary Hull, Wendell Willkie, Alf Landon, and others; articles by Bishop G. Bromley Oxnam, Bishop Arthur J. Moore, and others; a double-page map of the United States, showing the influence of war industry on the population.

Send in your subscription with the request that it begin with the January issue.

For Christmas in the Relocation Centers

We have heard of a number of societies which have sent gifts for the Japanese children in our relocation centers.

We would like to have a little "story" of (1) who had the idea, (2) how it has worked out, (3) what was sent, (4) the reaction of the women, (did it bring a real joy, etc.)

We would like to make an article combining all of the stories, so please send us yours.

Several Guilds participated, so we would like to hear from them also—and the children.

REPEAL FACTS

(W. C. T. U. Release)

With the opening Sunday (December 5) of a new crusade to eliminate liquor, the National Woman's Christian Temperance

Union summarized the results of ten years of Repeal.

1. Crime, as measured in arrests, has increased 164 per cent since 1932, the last prohibition year. (FBI reports).

2. Arrests of teen-age girls for drunkenness and sex offenses have increased 89.5 per cent in the first six months of 1943 over the same period in 1942. (FBI reports).

3. Despite severe manpower shortages in essential industries, well over 600,000 persons are engaged in manufacturing and distributing alcoholic beverages. (Based on industry's own figures).

4. Well over 4,000,000 tons of beer and liquor are shipped by freight each year, despite overloaded rail lines. (Based on industry's own figures).

5. About 2,500,000 truckloads of beer alone are transported annually, despite shortages of gasoline, rubber and manpower. These utilize the full resources of 15,000 trucks and require about 10,000,000 gallons of gasoline. (Based on industry's own figures).

6. From one-fifth to one-third of all distilled liquor sold is illicit. (Industry's own estimates).

7. Although more than 30 billion dollars have been spent on alcoholic beverages since repeal, the per capita consumption is down 12½ per cent from 1917 levels, even after ten years of intensive sales promotion. This indicates that the prohibition period served to greatly decrease the public demand. (Also, today the common use of liquor by women vastly increases the potential market while not increasing the population upon which per capita figures are based). (U. S. Department of Revenue and industry figures).

8. With canned fruits being rationed, 2,000,000,000 pounds are being consumed during 1943 for the production of wine. (Based on industry figures).

9. Of approximately 12,000 local option elections held since repeal, more than 8,000 have resulted in dry victories.

10. One-fourth of the American people live in territory that is dry by law.

The new dry crusade will open with simultaneous prayers, in churches throughout the nation, for its early success.

DREAMERS

By Adelaide Long Lawson

Where are they now?
Who walked the earth,
Who shared their mirth,
And knew the dearth
Of hopes long undefiled.

Do they now know
Futile are dreams?
That beauty gleams
In truth, from streams
Of duty well fulfilled?

Do they now know
Hearth-balm for sorrow?
And is tomorrow
Theirs, to borrow,
And to relive . . . today?

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The Rosedale Methodist church had one of its most delightful services when it dedicated the flag presented to it by the women of the church. The High School chorus furnished the music, which consisted of patriotic songs. The Greenville district superintendent talked beautifully on "Gratitude." Miss Evelyn Pearson, in her own lovely way, presented the flag, and Bro. Hartsfield responded.

Program

Prelude.
Song: "America"—Congregation.
Scripture.
Prayer: Rev. Mr. Street, Presbyterian Minister.
Offertory.
Announcements.
Song: "America the Beautiful"—Choir.
Sermon—Rev. J. W. Ward.
Song: "O Columbia, the Gem of the Ocean"—Choir.
Presentation of Flag—Evelyn S. Pearson.
Acceptance of Flag—Bro. Hartsfield.
Instrumental—"The Star-Spangled Banner."
Benediction.

All churches worshipped with the Methodists on this Thanksgiving Day. The day was perfect, the church appropriately decorated with ferns and a Thanksgiving cactus that seemed to put on extra blooms for this occasion. Rosedale communicants were appreciative of this opportunity for worship and an expression of their gratitude for all that church and country stand for.

Letter From Methodist Home

The following letter has gone to every church and to many homes in North Mississippi, I am sure, but some of you may not have read it or heard it read. We wish our Home to be well kept and comfortable for the children who are there, and so, like other homes, it has to have repairs. I saw many repairs going on there when I visited there in the spring. Let's help all we can. Our Dear Friend:

The operation of the Methodist Orphanage in Jackson is in charge of a board of trustees of fourteen members. This Orphanage is 50 years old. Its record is long, useful and honorable. In its history it has cared for, maintained and educated the bodies, minds and hearts of 5,000 little boys and girls who did not start out with a fair chance in this world. At present there are 175 children in the Home.

This Home for children is supported by the voluntary donations of the people of the State. The contributions have been constant, continuous and generous, and the trustees and the children thank all of you who have previously contributed to this home.

Now coming to the close of the year the Home owes something more than \$15,000. This money was spent to repair, renovate, furnish, and make more comfortable the home of these little children. We are confident that you would not want us to conclude the year's business with this obligation unpaid. We are confident that you would want us to call the situation to your attention that you might make some con-

tribution to our resolution to wind up the year with no obligation outstanding.

The Mississippi Orphans' Home has throughout its history, and does now, take children without regard to the denomination to which their parents belong—all children need food, clothing and education, and we try to supply it to the best of our judgment and ability.

And now, with Thanksgiving having gone and Christmas just a few days off, we wish to ask you to make a contribution to the Mississippi Orphans' Home. How much? We want you to be the judge. We want it to be voluntary. We want you to do what is convenient for you to do. We want you to be generous. If we may suggest, then send us a check for \$5, \$10, or \$15, or \$20, or \$25, or \$50, or \$100, and it will be used solely for the benefit of these children.

Put your check, payable to Mississippi Orphans' Home, in attached envelope; we will pay the postage. Drop it in the mail promptly so that before Christmas day we shall have a great many contributions by a great many citizens of Mississippi.

With hearts full of warm thanks for you and for your kindness, we are

J. LLOYD DECELL, Bishop;
HOYT M. DOBBS, Bishop;
VAUGHAN WATKINS, President,

* * *

In Memory of Mrs. Josephine Cunningham Hamilton

The gates of heaven were left ajar on the afternoon of November 11, when the sweet spirit of our beloved Josephine Cunningham Hamilton entered its portals. God has seen fit in His wisdom to call to His heavenly home this one—our long-standing and loyal member! For many years she was a faithful member of our society and the Methodist Church, and her life just closed, and its beautiful influence will ever remain with us.

The will of God was supreme in her life, and she came to a knowledge of that will, not by solving mysteries, but by loving. She gave out of the abundance of her heart to those in need, ministering to many in her gentle, sweet way.

Obedying a conscience, not an impulse, she did not know that she was a great Christian.

"She showed men God," my Lord will say,
As she traveled along the King's highway.
She eased the sister's troubled mind,
She helped the blighted to be resigned;
She showed the sky to the souls grown blind.
She did what she could, my Lord will say,
When they meet at the end of the King's highway."

Her association with us will ever remain a sacred memory. We desire by this means to express our bereavement in the following resolution:

Whereas, that we regret her loss as a co-worker in our society, and her willing support in our church in every cause tending to the advancement of our spiritual program, and,

Whereas, that we tender to the members of the society and to the bereaved family our heartfelt sympathy in their great sorrow, reminding all that our loss is her gain, commending her spirit to God, with the knowledge that He gave her to us, will receive her unto Himself. Therefore, be it

Resolved, that a copy of these resolutions be placed on the record book of the Society, a copy be published in the Examiner, a copy sent to the New Orleans Christian Advocate, and a copy be sent to the family.

Respectfully submitted,

MRS. JOHN BAXTER MCFARLAND,
MRS. JULIAN T. EVANS,
MRS. BICKNELL T. EUBANKS,
Committee.

\$25,000 SENT FOR RELIEF IN BENGAL

A "token gift" of \$25,000 has been sent by a group of Protestant churches of the United States and Canada to the famine sufferers of Bengal Province, through the Foreign Missions Conference of North America and the National Christian Council of India. Five thousand dollars of this amount was sent by the Methodist Church through the Methodist Committee for Overseas Relief.

On receipt of a statement of the need from the Indian Council's secretary, Rajah Manikam, this amount was sent and more is promised while the famine conditions last. "This is only a drop in the bucket of the terrible need," says Miss Sue Weddell, of the Foreign Missions Conference, "but it is a gesture of concern and Christian interest in the Indian people. Their living, always meagre, has been cut to the point of starvation in many cases by war-imposed limits on transportation facilities and by recent floods. This initial gift will be followed by larger gifts."

DECEMBER, 1943

By Adelaide Long Lawson

The moon now casts wide shadows on the snow,

To tint the world with silver through the night,

And poignant calm now urges a memoried flow

Of treasured days bejewelled with delight.
Now the tremulous stars have filled the heart

With dreaming of a bright, uncrowded hour

When twinkling laughter like a crystal dart
Pierced life's high moment in a moon-lit bower.

And one now dreams again of mist-blue days,
Before earth's tears had beaten a fragile rhyme

Against the heart. Its chilling message flays
The soul with its staccato overtime

But in a shining hour, some waiting year
Will pulse with silver peace the sound
"All's Clear."

Monroe, La.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

Missionary Education

By Mrs. G. W. Dameron

As the blessed Christmas season approaches, we, who live in a part of the world that is comparatively untouched by the ravages of war, are feeling anew not only our deep gratitude for the birth of the Christ Child and the message He came to bring, but also we are feeling more than ever before our great responsibility for seeing that all people everywhere know about the coming of this Child and His gospel of peace, love, and goodwill among men. The Church has known for a long time the great good that has been accomplished by our missionaries, but today statesmen and other non-professional religionists are agreeing that the missionaries of the Christian Church are the greatest messengers of goodwill in the world today. We who are concerned about missionary education must see that this present interest in and knowledge about the Christian missionary movement is expanded and enriched and captured for the Church.

* * *

Suggestions from the Conferency Study Committee are being mimeographed at this moment, to be sent to the members of the local study committees. You will find in those suggestions that we are recommending that the local societies study during the first quarter of 1944 "The Problem of Suffering," using as a textbook, "God and the Problem of Suffering," by Mary DeBardeleben. This is a splendid text, but in order to make this study most helpful additional materials should be used with it, for there will be many questions that will be raised regarding this problem, and additional resource material will be needed. Timely suggestions about this study will be found in the September, 1943, Methodist Woman. This is a real Bible study and will be most effective when the Bible is really studied with the text.

* * *

The two weeks from January 1st to the 15th will be given over to the World Service Institutes. During this time the textbook for the joint study, to be used in Schools of Missions in each local church, will be introduced. You will be interested in this book and in these Schools of Missions. As members of the Woman's Society of Christian Service, you are urged to co-operate with your pastor in planning and promoting this study. The textbook is "The Church After the War," by Bishop Francis McConnell. Watch for the announcement of the World Service Institute in your district.

* * *

In the spring many societies will be studying the topic, "Christian Ventures in Learning and Living." One phase of this study is devoted to the problem of illiteracy around the world. Here is a quotation from a missionary news letter which I just received: "Life is a closed book to people who cannot read. Two-thirds of the human race fall in that class. To catch a glimpse of their handicap, imagine dropping out of your life all that ability to read adds to it. Just now one of your greatest hardships

would be inability to communicate with relatives who have gone to war. This is a hardship to millions of villagers in Africa and Asia. . . .

"Those inarticulate millions in Africa, Asia, and Latin America are beginning to speak. There is a world-wide movement toward adult literacy, in which both the Christian Church and governments are active.

"Among the foremost of Christian leaders in this field is Dr. Frank C. Laubach, 'Apostle to the Illiterates.' Dr. Laubach's 'each one teach one' movement has opened the Book of Life to literally thousands of men and women around the world." His book, "The Silent Billion Speak," is the story of his work, and is "truly a tale of adventure, a demonstration of endurance, and a testament of faith." This book is one of the most important pieces of supplementary material to be used in the study of "Christian Ventures in Learning and Living."

* * *

As Christmas day draws nearer, you will be busier and busier. Why not take time out now to make out your quarterly report and send it to me; then you will have that small piece of detailed work behind you.

Many of you have studied "The Church and America's Peoples," and I have nothing but the most favorable reports from this topic. It has captured the interest of the women and has, in addition, pointed out many of our weaknesses as individuals and as a nation. The classes that I have heard from all tell of real results—that have come about because of this study, both in activities undertaken and in changes in attitudes.

If you studied "The Church and America's Peoples," for Special Jurisdiction Recognition and have not applied for a blank on which to report it, please do so right away, so that I can include your class in my fourth quarter's report.

* * *

Henry Wallace said, "Religion must expand and take in a lot more territory and there must be a revival of the missionary crusade. It doesn't matter much what happens, if we don't do these two things."

* * *

"You haven't time to make the necessary preparation for leading a study course? A deaconess in a rural area tells us that the study leader in one of her churches prepares her lessons while she is resting at the end of the cotton row."

* * *

The following are excerpts from letters from Bible women in India:

"I thank the Lord, for we have water to drink now. For the last four months we hardly had any water; now three rains we have had and brought plenty of rain to our village. Famine and pestilence are traveling side by side."

"There is much poverty among our Christians in the village. Grain cannot be bought. The rich fill the grain in sacks and hide (it) up; the poor have to suffer."

* * *

"This is the day when Missionary News appears in unexpected places." From the June 26th issue of the Saturday Evening

Post we quote from an article called "Foreign Devils No More." . . . "It was the missionary who saved the day for the white man—the missionary who had never harped on white superiority and the privileges of unequal treaties. He had refused to cling to the precarious safety of the treaty port and had boldly ventured into the interior, where he had met the dragon in the lair. The two got on rather well. When the great test of the Japanese invasion came along, the missionary did not run away. As city after city was engulfed in the brown flood, he stayed with his flock, performing acts of quiet heroism that earned him the praise of Christian and 'heathen Chinese' alike."

DR. G. P. WARFIELD

The Rev. Gaither P. Warfield, an American citizen and missionary of the Methodist Church, who until the entrance of the United States into the war with Germany was superintendent of the Polish Mission of the Methodist Church with headquarters in Warsaw, will be the guest speaker at the Louisiana Conference World Service Institutes.

Dr. Warfield, together with Mrs. Warfield and their young daughter, returned from Europe on July 1, 1942, on the diplomatic exchange ship "Drottningholm." They expect to return to Poland to continue their work when the war terminates. Since the beginning of hostilities in Europe, Dr. Warfield has been imprisoned or interned by three different nations—first by the Poles for a brief period, then by the Russians, and more recently (following America's entrance into the war) by the Germans. The Germans placed him in the internment camp in Laufen, Germany, and he was there until exchanged for German internees permitted to return to Europe from America.

Dr. Warfield first went to Poland in 1924 as a missionary of the former Methodist Church, South, at the request of Bishop Beauchamp. At that time he was assistant pastor of St. Paul's Methodist Church in New York City. In Poland, he soon became superintendent of the Poznan District, an outstanding evangelist, and founder and principal of the Bible Training School which prepared a number of young men for the evangelical ministry in Poland.

Dr. Warfield is a native of Rockville, Maryland. He was educated at Dickinson College and at Drew Theological Seminary. While he was still in internment camp in June, 1942, Dickinson awarded him a degree of Doctor of Divinity in absentia.

Men may burn Bibles and bomb churches, but they cannot destroy the truth or kill the living church. Men may blackout a city; they cannot blot out God.—Basil Methews.

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CHURCH SCHOOL LESSON DECEMBER 26, 1943

OUR RESPONSE TO GOD'S GIFT

Lesson Text: Matthew 2:1-12.

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—John 3:16.

If a visitor from another world were to come to our planet at Christmas time, knowing nothing of our customs, he would never suspect that this is a holy season. Looking at all the Christmas shoppers, he might go away saying that it is a most profitable season; or after watching the riotous celebrators he might say it is a gay season; or hearing the carols, looking at the colorful decorations, and reading all the Christmas cards, he might think it a pretty season.



W. C. Newman

But there is mighty little about our Christmas to indicate that it is a religious festival.

The Mood of Worship

But it is a religious festival! A holy season! Else it is nothing at all, save only an occasion and an excuse for pagan intemperance. And all the commercialization of Christmas, all the hurry and tension of buying, wrapping, and mailing gifts, preparing feasts, giving parties, or attending them, have so nearly driven us away from a worshipful spirit, and so nearly exhausted us physically, that Christ must have a difficult time even getting into our conscious thought, much less getting into our hearts.

For many of us it must be written at this Christmas, as it was written of the keepers of the inn on that first Christmas, we are too crowded, too busy, too hurried, too tired to let Christ in.

The first needful response to God's gift of his Son is one of worshipfulness, reverence, complete absorption in celebrating Christmas religiously.

Gratitude

It may almost be said that gratitude is the one absolutely essential characteristic of a religious person. With gratitude all other characteristics may be developed; but one may possess all the other fine Christian virtues, yet if he lacks gratitude he misses the mark in the end.

There is no friendship without gratitude; no home worthy of the name without gratitude; no genuine patriotism without gratitude.

So there can be no religion that is profound and sustaining without the sense of thankfulness to God. Any religion based on less than that is frail and unsturdy.

So, once again at Christmas time, we need very greatly to recall our utter dependence upon God, our unworthiness of his favor, and his matchless gift of Christ for our sakes. We need to do this consciously, deliberately and constantly that we may be possessed of that humble gratitude which is the base and body of real religion.

No lesser response can possibly be "holy and acceptable unto God."

Commitment

Most of all, we ought to make a full and honest commitment of our love and life to God in response to his gift, Jesus.

Here is a pledge of faith wrought out years ago by a group of young people who felt the need for a new and more vital commitment. Perhaps it is an appropriate Christmas card for Christians.

"This day I commit myself anew, with all that is within me, to Christ, the Lovely. I set myself steadfastly toward God, if it may be that I shall find him and come daily into his presence. The pursuit of character shall be my life-long objective, and I shall not rest until the end. I plight my love to all men of every kind, color, class, or condition, and shall think of them as sons of God, brothers of Jesus Christ—and of me. And, as God shall help me to realize these aspirations of my soul, I shall gladly work, as he works, to create the Kingdom of God on earth."

GUFFEY LOTTERY BILL WOULD MAKE UNCLE SAM No. 1 GAMBLER

By Dr. J. Raymond Schmidt
Gen. Superintendent, National Civic League

Repeal of the Eighteenth Amendment resulted from the people accepting the fallacy that liquor revenues would balance the budget and banish the depression. Now they are being told that a national lottery would greatly reduce our heavy wartime taxes. To that end bills have been introduced in both the House and the Senate authorizing and encouraging "voluntary contributions to the Treasury of the United States by means of special certificates to be issued" in the denomination of \$2.00.

The most active booster of the proposed national lottery is Senator Joseph F. Guffey, who introduced S. 1560 on December 1st and asked that it be referred to the Senate Finance Committee of which Senator Walter F. George is chairman. Senator Guffey demands an early hearing on his bill, which he claims will provide a "painless method" for rolling \$5,000,000,000 of additional funds into the Federal Treasury. Some observers infer that the bill has the endorsement of high administration leaders, presumably President Roosevelt and Secretary of the Treasury, Henry Morgenthau, Jr.

Senator Guffey and other proponents of the measure lay great stress on the billions

of dollars said to be wasted annually on foreign lottery tickets, which they contend a national lottery would divert to America's war effort. However, putting the lottery scheme under direction of the Secretary of the Treasury fools no one—it remains gambling, pure and simple. Moreover, the victims of this lottery—swindled in the name of the United States Government—will be the same little fellows who are least able to spare even \$2.00 for a ticket or certificate.

Christian citizens should be opposed to making "Uncle Sam" a gambler for the same reason that they opposed making him a bartender. They believe gambling, like the manufacture and sale of alcohol beverages, should be prohibited and discouraged rather than licensed and encouraged. Many homes are being impoverished as breadwinners spend all or most of their earnings in various forms of gambling. As a consequence, children suffer, jobs are lost, careers of crime started, and relief rolls boosted. Conditions can be expected to be even worse under a national lottery because of the patriotic glamor that will surround the sale of said Treasury certificates.

Texas was among the States that legalized racetrack betting right after the recent depression. A trial of two years yielded so little revenue that Governor Allred recommended repeal of the pari-mutuel betting law by the State Legislature.

Just prior to Christmas, 1938, the cables brought the news that France had abolished her national lottery of five years' standing. Three reasons were given for this summary action: First, the revenue therefrom was inconsequential; second, money spent for lottery tickets constituted a heavy drain on business; and third, the lottery created grave moral dangers which threatened the nation's peace and prosperity. The unprofitable experience of France should be sufficient warning for Congress to defeat the Guffey and Sabath lottery bills.

The members of the Senate Finance Committee should be flooded with protests against reporting out the Guffey lottery bill (S. 1560) and placing it on the Senate calendar. Their names are listed herewith for your guidance in sending each one a letter, addressed in care of the United States Senate, Washington, D. C. The Democrats to be written are Senators Walter F. George, David I. Walsh, Alben W. Barkley, Tom Connally, Josiah W. Bailey, Bennett Champ Clark, Harry Flood Byrd, Peter G. Gerry, Joseph F. Guffey, Edwin C. Johnson, George L. Radcliffe, Scott W. Lucas; and the Republicans: Arthur H. Vandenberg, James J. Davis, Henry Cabot Lodge, Jr., John A. Danaher, Robert A. Taft, Hugh A. Butler, and Eugene D. Millikin.

From National Civic League, Inc., 1311 G Street, N. W., Washington 5, D. C.

Guided by the example and good works of others, we must rely mainly upon our own efforts.—Samuel Smiles.

THE CHRISTIAN FIRESIDE

OLD TOOLS

Alan Cory caught the quizzical look in Uncle Adam's eyes as he surveyed the magazine rack upon which the young man was working. He flushed a little as he said apologetically, "I know it isn't exactly straight. If I had better tools I could do a better job."

"Maybe so," Uncle Adam conceded. Then with an apparent change of subject, "Did you see that news item in yesterday's paper, about the boy with a peanut lodged in his throat?"

"No, what about it?" asked Alan, glad to talk about something else.

"It happened out west somewhere. The youngster was rushed to a hospital with a nut stuck in his windpipe. The doctor got to him just as he stopped breathing. There was no time to get the instrument he needed, if the boy's life was to be saved. He snatched out his penknife and opened the boy's trachea just below the obstruction, so the air could get into his lung; and the boy revived. Later they got the peanut out, and the boy will soon be as well as ever." Uncle Adam paused, but Alan waited, suspecting the story was not finished.

"If the doctor had said, 'I cannot do a good job of this without proper instruments,' there would be one less boy out west. Or, if he hadn't used all possible care in applying the only instrument at hand, it would have ended disastrously. As it is, the boy is alive—thanks to the doctor who did the best he could with what he had in hand."

Alan turned, and took a look at the crooked magazine rack. Then he picked up his hammer. "I'll take out that crooked end, and see if I can straighten it up. Of course, it's not a life and death matter, like the doctor's job—"

"Yes it is," interrupted Uncle Adam emphatically. "It means life or death to your habit of thoroughness; of doing the best you can on every job you undertake. If you

tools you have. Be a sport, Alan. Don't blame the tools—they can't defend themselves. You do your best, and the tools will do better work."

Alan looked at his job thoughtfully. Then a determination came over his face. "I'll make them turn out a job that I'll want to show when it's done!" And he went to work with an energy that backed up his words.

It may not be old tools in every case. It may be lack of means to get the best in education, in clothes, in training for some chosen work. It may be poor environment, or lack of friends to inspire one to do good work. Anything that hinders instead of helps may be the poor tools that we have to use. But despite their limitations, we can make up the deficiency by extra effort, extra painstaking, extra thought and care. And we gain such added skill, such deftness and expertness, that when the better tools finally come, we can make all the better use of them.—Sunshine Magazine.



REV. M. E. SCOTT,
Eupora, Miss.

OUR FEATHERED FORECASTERS

By Richard Dutton

Did you know that you can often tell when a storm is approaching merely by watching the actions of birds? And that you can usually predict by that same method what the nature of the storm will be? Strange as this seems it is absolutely true; your writer has tested its authenticity many times and most ornithologists will vouch for its reliability.

Before a rainstorm, for instance, hens and other barnyard fowl will "oil their feathers," a process well known to anyone who has ever lived on a farm. If it is to be a thunderstorm they will likely go to roost as they apparently believe that the darkening skies herald the approach of night.

Robins will perch on the topmost branches of trees and trill "Cheer-up, cheer-up, cheep, cheep, cheep," just before a rainstorm occurs. If, however, the storm is to be an electrical one, all songbirds will be hushed, and if it is during the nesting season most of them will fly to their nests. Swallows

will be observed swooping low over the fields.

If during the evening the parrots and canaries are wakeful and pick at their



REV. R. R. BRANTON, D. S.,
Alexandria, La.

feathers, there will likely be a thunderstorm during the night, as birds seem to sense electricity in the air and are made restless by it. Peacocks, usually one of the quietest of birds, will cry loud and long before a rainstorm.

And probably the happiest of all the birds as the rainstorm nears, is the duck, for soon its webbed feet and water-proofed feathers will come into their own element and Mr. Duck will be "as happy as a duck in a shower."—Our Dumb Animals.

THE REWARD FOR OUR DEEDS

By Mrs. Irvin Rowland

"And the Father which seeth in secret himself shall reward thee openly."

This scripture holds a blessed promise for those who follow the pathway of God, but a challenging rebuke for the wilful sinner. The Christian desires the approval of God more than of men; therefore, he serves in a quiet, unassuming way, not trying to be seen and heard of men. He does his duty toward God and man because it is his rightful responsibility. He does over and above that because of Christ's love in his heart. He seeks not the praise of men, for there is a deeper joy and satisfaction within his soul. He gives alms gladly in secret, and he prays in secret, but God, who has an ever-watchful eye, sees and rewards him openly, bringing wonderful things to pass in response to his pleas and righteous living. Shall we ever know how much the prayer of a righteous man availeth? Yes, those good deeds planted in secret bring forth a bountiful harvest to bless mankind.

What happens to evil seeds which sinful man plants in secret? Shall they come to maturity in secret, too? No, they also shall stand as a witness to the kind of living he indulges in. Secret things will be brought to light regardless of whether they be the wheat or tares of harvest. A sinner may hide his deeds from his fellowmen for a while, but he cannot from God, who seeth in secret. In due time both the righteous and the sinner shall receive their rewards and each determines the nature of his own. Will you and I be proud of what God brings to light as our fruits?



REV. G. ELIOT JONES,
Pachuta, Miss.

let that crooked end stay in, you'll find it easier to let other slipshod work slide. It would be fine to have a new set of good tools, but you can do good work with the

IN MEMORIAM— DR. PIERCE CLINE

With profound sorrow the Board of Stewards of Broadmoor Methodist Church take notice of the passing of Dr. Pierce Cline. In his death we have lost a forceful leader and teacher, a wise counselor, a kindly man and a true friend. On behalf of the entire membership of our church, we desire to express our great appreciation of these qualities and enter upon the minutes this testimony to the memory of one we can ill afford to lose.

With his magnetic personality, his rare gift of humorous expression, and his wisdom acquired through wide experience, he was a dominant figure among his contemporaries.

Dr. Cline was unusually well endowed to become such a figure. Untiring energy applied to the enlargement of this endowment made of him a man of great insight, rare force, fine tact, and a lover of culture and the beautiful. His leadership was kindly and tolerant, and his followers found it easy to become his disciples.

He was influenced by a strong religious feeling, and he brought to every decision a sense of fairness which made his counsel much sought. As a teacher, he has left the world his debtor. No true appraisal of his value to Centenary College, to his Church, to his community, to his State, and to his generation is possible. He loved them all and served them well.

Broadmoor Methodist Church was in a special way his debtor for the use of the College Chapel as a place of worship and for other services so generously given.

The cycles of time are quick in their rotations; men come and go. But the inexorable march of time can never dim the memory of a man so good and wise. His virtues will inspire us to the tasks that lie ahead. The good he has done will live after him, and we are grateful to God that we knew him and were privileged to serve with him.

Adopted by the Board of Stewards of Broadmoor Methodist Church, December 7, 1943.

R. LEONARD COOKE, Pastor;
C. E. RAY, Chairman.

RESOLUTIONS OF RESPECT

Whereas, by the will of a Divine Providence, there has been removed from our midst the person of Mrs. Guy Norton, and

Whereas, her going has left a great vacancy in the hearts of those who for many years have known and loved her, and

Whereas, she, through the high principles by which she lived and moved, exemplified the life of the Master, and gave an example of high, pure womanhood, and,

Whereas, her life and services meant much to the Centenary Methodist Church and to the furtherance of Christian life and living; therefore, be it

Resolved, that we, the members of the Woman's Society of Christian Service of Centenary Methodist Church, McComb, Miss., go on record as expressing our appreciation of her life and influence. Be it further

Resolved, that we express grateful appreciation for the work she did in our midst for many years; for the exemplification of upright Christian womanhood in a world beset by sin and temptation; for what she meant to her family and friends

mentally and spiritually; for the high, noble spirit of one who believed so firmly and lived so faithfully the Christian way of life. Be it further

Resolved, that these resolutions be made a part of the permanent records of this organization; that a copy be sent to the family of the deceased member, and that another copy be sent to the New Orleans Christian Advocate for publication therein.

MRS. J. O. EMMERICH, Chairman;
MRS. RUSSELL FORMAN.

Adopted December 6, 1943, at a regular meeting of the W. S. C. S. of Centenary Methodist Church, McComb, Miss.

FERN STANTON BENSON

Fern Stanton Benson, daughter of Mr. and Mrs. Geo. W. Benson, of Tullos, La., passed away October 19, following a lengthy illness. She was a devoted daughter, a loyal servant of Christ, and a friend of all. Through all her illness she demonstrated a courage and an indomitable will that won for her the admiration of all who knew her. She had a great faith in God, was a strict believer in tithing, and a tireless worker for good in the community.

Miss Benson, along with her mother, operated the telephone exchange and in that capacity she contacted almost all the people of the surrounding territory. Everyone who knew her loved her, as was evidenced by the large number of floral offerings. She was a member of the board of stewards and treasurer of the church as long as her health permitted. She also served as pianist for the morning worship service, remaining at home Sunday evening to operate the switchboard so that her mother might attend that service. She loved her church and wanted a part in everything that was done by it. Just a few days before she became too ill for conversation she instructed her mother to make a contribution for her toward the repair work that was being done on the church building. She was also responsible for many kind and thoughtful things that the church did for the pastor. Though only 38 years old at the time of her death it can be truthfully said that Fern did a lot of living in those few brief years.

Funeral services were conducted at the Tullos Methodist church at 10 o'clock, Oct. 21, with the following ministers in the service: Rev. Jerome Cain, Rev. F. W. Hart, Rev. W. F. Roberts, Rev. Henry Mott. Her body was laid to rest in the Greenwood cemetery at Pineville, La.

A. JEROME CAIN, Pastor.

THOUGHTS NEAR CHRISTMAS

As I lie here recuperating from a recent operation, my mind and soul are busy with various subjects of thought. Often, as might be supposed, these thoughts are of the blessed holy days so near. Yes, thoughts of Christmas—joy, sadness; light, darkness; beauty, sordidness; truth, falseness; kindness, hatred. As beautiful as Christmas really is, when realized in its full significance, for many the experiences of it will be mingled with some of the ugliness of life. Well, what of it, we say? Why worry? We cannot stretch our bit of the real spirit of Christmas over all the world and gently change the warring, hating, miserable part of humanity into wisely understanding beings, and thus cause the whole world to observe His Christmas. No, that is true. But would we if we could? Well, will we change any part of the world, just a tiny

corner, a half-dozen souls, even, into finer, better people for His sake on His birthday this year.

Invest your money, your time, your talents in things that have eternal value. Influence those about you toward an upward way of life. We can almost hear the Savior as He made these suggestions. What better time is there than Christmas to follow His advice in putting the "influence for good" idea to work in the lives of those about us? We invest in presents for a number of people each year. Do these gifts bear witness for Him, for His way of life?

Let us not give frivolous, thoughtless gifts this Christmas. 'Tis true, the little children must have toys to brighten days of play. Even toys may be prudently selected. Will the young ones dear to you be overloaded with toys? Then give a simple, inexpensive present and invest in a real offering to a less fortunate child, to one of the numerous homes for children, or to some other cause where needy children will benefit.

Sometimes there are worldly, unsaved persons on our gift list. Too infrequently do we learn that they really appreciate the gifts which show an interest in their souls' welfare. Too infrequently, because we usually solve the problem by giving something "suitable." Yes, something suitable to a careless life.

Don't be afraid to give gay young people good books, good music, Bibles, etc. In the hearts of even the most calloused lies a desire for the best that life can offer them. And there, too, lies an even greater desire that someone will recognize this hidden quality. Let us try to uncover or help in developing these finer qualities in our youth by giving those things which bear an influence for good.

Homes are bereft; many are bereaved this year. True, many have a goodly share of money to spend. But long ago we learned that money cannot satisfy the aching heart, nor alone lift the soul closer to God who sustains. Loving care must be combined with the money we invest to insure a finer Christmas in the home. A subscription to the Church magazine, to a year-round devotional book, or some similar gift, may mean the difference between hope and despair for some family or individual during the year ahead. One line in one poem of some worthwhile book may give the needed upward pull to make some life count. Can we afford to let opportunity like this slip through our hands?

The world needs to remember Him and His great love for humanity as much—dare I say more—this year than it has ever needed to remember. And the whole world will be better after the observance of His birthday, because of the many who will truly remember and as reverently observe. Some individuals will be the worse because they do not have the wisdom yet to appreciate a Christlike season. Will our gifts, our spirit, our own observance of Christmas draw the world (our part of the world, then) a little closer to Him? Invest in eternal values by helping someone to a better life this Christmas, 1943.

A PASTOR'S WIFE.

A Hollywood producer received a story entitled "The Optimist." He called his staff together and said: "Gentlemen, the title must be changed to something simpler. We're intelligent and know what an optimist is, but how many of those morons are gonna know it's an eye doctor?"

—Detroit News.

DISTRICT WORLD SERVICE INSTITUTES

Louisiana Conference—Dr. G. P. Warfield,
Speaker

Morning Program (10:00 a.m. to 1:00 p.m.)

Worship and Statement by district superintendent. (15 minutes).

Talk by Conference Missionary Secretary (20 minutes).

Presentation of Missionary Literature and Materials by District Missionary Secretary (10 minutes).

Group Meetings of 1. Education; 2. Layman; 3. Preachers (45 minutes).

Roll Call (30 minutes).

Study Book presented by District Missionary Secretary (5 minutes).

Address by Dr. G. P. Warfield (55 minutes).

Evening Program (7:30 p.m. to 9:00 p.m.)

Devotional by host church (10 minutes).

Presentation of Study Book and Materials by D. M. S. (10 minutes).

Layman's Emphasis (20 minutes).

Address by Dr. Warfield (50 minutes).

Things to be Emphasized

- Local Boards of Missions (or other group for missions).
- Church-wide School of Missions.
- Meaning of "World Service."
- Full acceptance of World Service askings.
- Importance of Fourth Sunday cultivation and offering.
- Taking the "institute" back to the local church.
- The Bishops' Crusade for New World Order.

Suggestions as to Program

- Parts of program may be arranged as to order.
- Conference Missionary Secretary's talk to give purpose of institute and "things to be emphasized."
- The group meetings of educational workers would be presided over by Rev. G. W. Dameron or persons designated by him; the laymen's group by Judge E. L. Walker or persons designated by him; the preachers' group by the district superintendent.
- At Roll Call the district superintendent (or D. M. S. or Lay Leader) call the roll of churches giving information tabulated from cards to be sent out by Morris and Dameron. A blackboard display and a mimeographed sheet of the above data is also suggested.

Responsibility in Preparing for Institutes

- District Superintendent:
 1. Arrange with host churches.
 2. Planning and execution of institute as outlined in set-up meet.
 3. Publicity and information.
 4. Contacting pastors and others who should attend.
 5. Tabulation of information on cards prepared by Morris (and prepare mimeographed sheets if desired).
 6. Preside (or designate L.L. or D.M.S.) at Roll Call.
 7. Use 45-minute group period with preachers.
 8. Take offering for institute expenses.
- District Missionary Secretary:
 1. Contact members of local church Board of Missions.
 2. Present missionary literature and materials.
 3. Present and sell study book, "The Church after the War."
 4. Prepare blackboard display of data compiled by D. S.

5. Assist district superintendent in planning and publicity.
 6. Arranging literature display.
 7. Remit for study books and pay materials.
 8. Arrange for 16mm. sound movie projector (if desired).
- Conference Missionary Secretary:
 1. Sending news release and "mat" to host churches for newspaper.
 2. Preparation of card for Roll Call data.
 3. Arranging for hotel accommodations.
 4. Order missionary literature and study books.
 5. Arrange transportation between institutes.
 - Conference Secretary of Education:
 1. Provide leadership for groups of education workers at institutes.
 2. Send out Roll Call cards to all pastors.
 3. Contact education workers in local churches to attend.
 - Conference W. S. C. S. President (through district secretaries).
 1. Contact district and auxiliary workers and officers.
 2. Emphasize the attendance of men at institutes.
 - Conference Lay Leader (through district lay leaders):
 1. Provide leadership for lay group period at institutes.
 2. Contact district and local lay leaders and stewards and key men.
 3. Provide speaker for layman's part on evening programs.
 - General Suggestions for Institutes Follow-up:
 - a. It was suggested that Bro. A. T. Law might be used by local churches to explain missionary special at his church.
 - b. Pastors are urged to preach sermons explaining World Service and emphasizing full acceptance of askings.
 - c. Each church should have a church-wide School of Missions, using "The Church After the War," by Bishop McConnell. The local Board of Missions and Church Extension is to be responsible (under the pastor) for this school; but where there is no Board of Missions the Board of Education should assume responsibility; where there is no Board of Education, some group of missionary-minded persons should cooperate with the pastor in such a church-wide school.
 - d. Each local church should have a Board of Missions and Church Extension (or some other group responsible for missionary education of entire congregation).
 - e. Emphasize importance of Fourth Sunday (World Service) education and offerings in the Church School.

SACRAMENT OF THE LORD'S SUPPER

(Continued from page 5)

of our Lord Christ and all that occurred in the upper room in Jerusalem when Christ celebrated the Passover and instituted the Lord's Supper. He should study Paul's words which he received by revelation from his Lord and the abuses of the Sacramental service through ignorance in the Gentile churches.

He should study the ritual of the church and determine for himself what form of the service he will use. The Methodist Church has a well-prepared ritual. It will be an illumination for many Methodist preachers to know that the early converts of Methodist itinerants in the United States, unwilling

to partake of the Sacrament from the hands of clergymen whom they considered unworthy, demanded ordination for the Methodist evangelists and preachers. This was one strong reason for the organization of the Methodist Church in the American Colonies.

Unless the Sacrament is administered at regular intervals in the congregation there should always be a preliminary announcement that the people may prepare themselves for the observance.

Every pastor should preach at least once a year on the importance and the significance of the Lord's Supper. Properly to partake of the Sacrament the people should be taught and trained. Each communicant should know and understand the general invitation and in that spirit prepare himself to come before the Lord.

GRADUATE SEMINAR FOR MINISTERS

"The Direction our Society is Moving" is the theme of an intensive graduate seminar to be held in Washington for three days, beginning Tuesday, April 11, for Methodist ministers from all sections of the United States, it was announced jointly by Dr. William K. Anderson, educational director of the General Conference Commission on Courses of Study of the Methodist Church, and President Paul F. Douglass of the American University.

Because of the nature of the program, which includes group conferences with a number of important governmental leaders and specialists in various fields, registration is being limited to 100. Applications are to be made to Dr. William K. Anderson, 810 Broadway, Nashville 2, Tenn., and are accepted in the order received.

The seminar, which opens on Tuesday morning, April 11, will end on Thursday evening, April 13. The program, covering morning, afternoon and evening sessions, include panel discussions, private interviews, and workshops. National leaders and Ambassadors from other countries will be members of the panels. Some of the themes to be discussed are: "Organizing Our World for a Just and Durable Peace," "Facing Our Economic Problems," "Personnel Problems in an Uprooted World Returning Home," "Planning Church Programs for the Period of Demobilization."

All arrangements for the accommodation of the ministers, including rooms and meals, are being cared for by the University. The inclusive fee for the Seminar, including fees, board and lodging, is \$15. Travel expenses will be borne by each individual.

In order that members may come to the seminar prepared to derive the utmost benefit, each applicant, before being finally admitted, will be requested to take a brief correspondence course of study in the fields of post-war planning, economics, and personnel problems. The course has been prepared by members of the graduate faculty of American University under the direction of Dean James J. Robbins. Applications should be accompanied by a fee of \$3, the balance (\$12) to be paid upon arrival in Washington. All Methodist ministers in active service are eligible. Applications should be sent immediately.

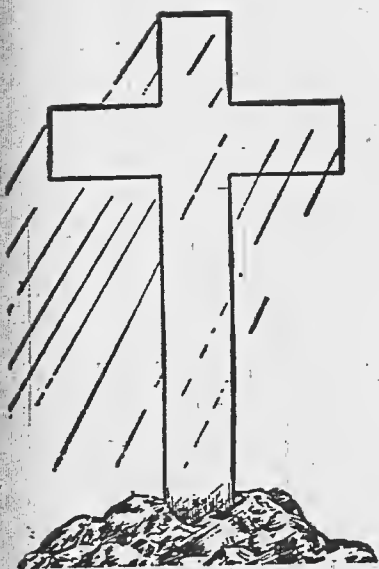
First Lawyer: You're a low-down cheat!

Second Lawyer: You're an unmitigated liar!

Judge (rapping): Now that the attorneys have identified each other we shall proceed with the case.—The Watchman-Examiner.

New Orleans

CHRISTIAN ADVOCATE

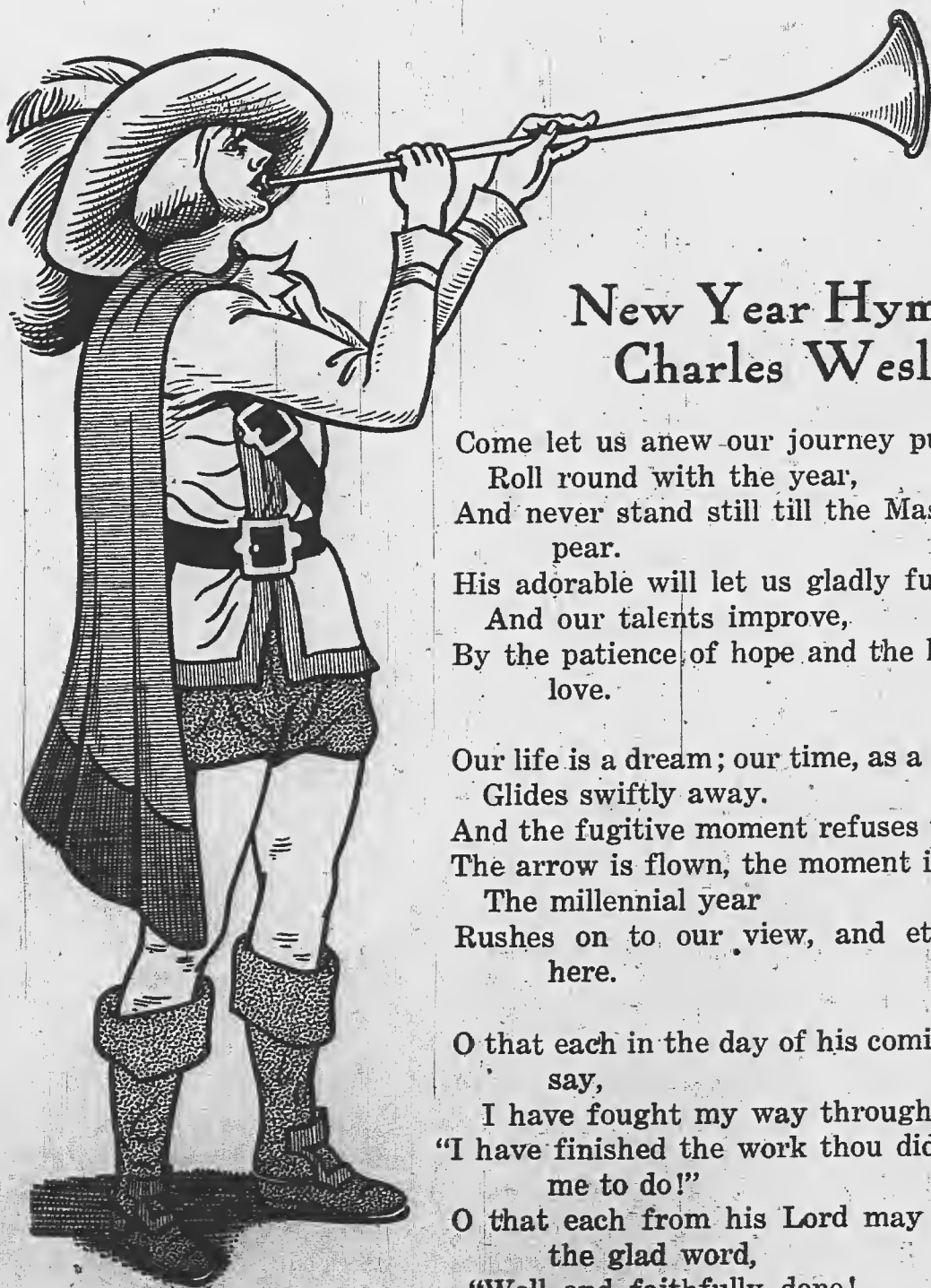


THE LIVING CHURCH

If you in your life are carrying a cross, which is hurting you and bearing you down, then know this for an eternal certainty that Christ Himself is with you. It should be easy for you to speak to Him, since He is so near.—W. H. Elliott.

THE PRAYER-ROOM TODAY

Grant me this grace, O Lord, that I may learn quietly to wait in Thy presence, humbly and truthfully to listen for Thy voice. Make me one of those who know, amid other voices, the voice of their true Shepherd. Take me, even now, apart into a silence where the voices of the world cannot come. Quiet this restless heart that of myself I cannot still before Thee. And then let me hear Thee speak. Let me know it is Thy voice, and let me know it is to me that Thou dost speak. Amen.



New Year Hymn of Charles Wesley

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.

His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.

Our life is a dream; our time, as a stream,
Glides swiftly away.
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.

O that each in the day of his coming may say,

I have fought my way through;
"I have finished the work thou didst give me to do!"

O that each from his Lord may receive the glad word,

"Well and faithfully done!
Enter into my joy, and sit down on my throne!"



WALLET OF THE WEEK



THE PRESBYTERIAN CHURCH, U. S. A., has only fifty churches with a membership of more than eighteen hundred and forty each. Eight of the group in the upper membership bracket are in Pennsylvania, seven in Illinois, six in New York, six in California, five in Ohio, and four in Michigan. Of the remaining fourteen, only one is in the South, Amarillo, Texas. None of the major congregations is in New England. This seems to indicate that the Presbyterians, U. S. A., are strongest in the North Central and Western states.

* * *

GIFTS OF PROTESTANT CHURCHES, according to a report issued by Harry S. Myers, secretary of the United Stewardship Council, show an increase for nineteen major churches of more than twenty-four million dollars over 1942. The total contributions amounted to \$376,946,856, and per capita gifts for benevolences advanced from \$2.55 in 1942 to \$2.80 in 1943. There was a smaller increase in the gifts for congregational expenses. Leading the list in per capita giving are the Friends and the Church of the Nazarenes.

* * *

BERYLLIUM, A BASE ALLOY, was formerly known as "rare earth" and sold as a curiosity at two hundred dollars per pound. Now the base alloy, secured from the ore beryl, diluted with copper, makes an alloy fifty per cent stronger than copper alloy. Its production rose from two thousand five hundred tons in 1941 to six thousand tons in 1943, and the whole output is being used for war purposes. The price has been frozen at seventeen dollars per pound. The pioneer producing companies are located in Ohio and Pennsylvania.

* * *

THE ARKANSAS BAPTIST CONVENTION voted recently to pay the balance of a million dollar debt which had been settled upon the basis of thirty-five per cent. This means the assumption of something like six hundred thousand dollars not legally due, but still a moral obligation. This is without precedent, as far as we know, in any other group or denomination. We do know that if a Baptist church in Florida and a Methodist church in Oklahoma did likewise, the retired ministers of the Louisiana Conference would benefit to the extent of more than two thousand dollars.

* * *

TEMPLE BETH ISRAEL, Houston, Texas, is said to have voted by 612 to 168 to bar from its voting membership all who do not subscribe to a stated credo of reformed Judaism. The credo prescribed is based on the platform adopted in 1855 by the Pittsburgh Conference of Reformed Jews. Its seven articles include The unity of God; The Jews neither a nation, nor a race, but a religion; A Messianic age, not a personal Messiah; The rejection of Rabbinical and Mosaic laws regulating diet, priestly purity and dress; The religious equality of women with men; Repudiation of Hebrew as the only language of prayer; and Religion as the basis of Jewish unity.

A SAVE OUR GIRLS CAMPAIGN has been launched in London. In launching the campaign, the vice-president of the Alliance of Honor said that venereal disease was assuming the scale of an epidemic. The Bishop of Chelmsford said that the decay in morals was the result of the decay in religion and that religion is hanging on a thread in England. Other speakers charged that drinking, blackouts, and the passes issued to men of the Forces were among the contributing causes to the moral debacle.

* * *

THE VISIT OF MISS WU YI-FANG in America is said to have created almost as great a sensation as did the visit of the wife of the President and Generalissimo of China. Miss Wu Yi-fang is president of Ginling College for Women, formerly located in Nanking, but now "in exile" at Chengtu. In addition to being China's leading woman educator, Dr. Wu is president of the National Christian Council of China, and is chairman of the National Political Council. It is our understanding that she is also a lawyer of outstanding ability.

* * *

JUVENILE DELINQUENCY, according to statistics of eighty-three reporting courts, increased from sixty-five thousand cases in 1940 to seventy-five thousand in 1942. According to Katherine F. Lenroot, Chief of the Children's Bureau, this represents an eleven per cent increase for boys and a thirty-eight per cent increase for girls. The responsibility for this lamentable condition is being passed around from the home to the church and to the government, but so far the discussion seems to be neither convincing nor remedial.

* * *

THE VINEGAR BIBLE was published by John Basket, of Oxford, England, in 1716-1717. The edition takes its title from a typographical error which gave one of the parables the caption of, "The Parable of the Vinegar" instead of the Parable of the Vineyard, as should have been. There are only seven known copies of the edition in existence. One of the American-owned copies is in Shrewsbury, Monmouth County, New Jersey. Other copies are said to have been located in New England, and some others in England. Its value is in the error that escaped the notice of the publisher.

* * *

A WET MOVEMENT is organizing a Women's Division in a desperate effort to counter act the rising tide of sentiment for a return to prohibition. The woman chosen for director of the new division is to meet liquor trade people, journalists and commentators and organize sentiment against the return of prohibition. Recently a sealed letter to be handed to the wives or nearest of kin of liquor people sought support for the women's organization in its fight for drink. The appeal is draped in pretty sentiment about proprieties of sale, such as to minors, intoxicated persons, service men and war workers. It is still liquor, and an effort to hide in the folds of feminine apparel.

New Orleans CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
Published every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D. D., Editor-Manager

Associate Editors: ALFRED P. HAMILTON, H. T. CARLEY, D. D., B. P. BROOKS, HUGH N. CLAYTON (In the Service)

C. MILTON CHALMERS, Publisher

EDITORIAL

YESTERDAY, TODAY AND TOMORROW IN AMERICAN METHODISM

With this issue of the Advocate, we come to the close of another year in the history of the publication which has ministered to this territory for more than ninety years. Its ministry include the period of disruption and strife which began in the division following the General Conference of 1844, a division which officially ended exactly a quadrennium short of a century. It took that period of living apart to discover to the descendants of staunch and stubborn sires the fact that, despite the bitterness of those years, we still had enough in common to justify us in meeting each other with the extended olive branch.

The Advocate ministry covered the period centering about the rededication of the three great bodies of Methodists in organic union—the most delicate era in Methodist history. At the moment that Union was officially consummated, we began to realize that our relation must go much deeper than a Plan and the setting up of common machinery for the operation of American Methodism if it is to be more than an empty gesture. The first discovery which we made was that, through living apart, our thinking and the gearing of our church activities raised up differences not appearing upon the surface of things and certainly not suggested by our common Methodist heritage. These differences affect our whole outlook, and our first problem is to evolve a common Methodism, polity and purpose, for groups who having gone apart grew more really apart because of the issues faced by each side.

Today this paper comes to the dawning of the centennial year of our ecclesiastical division with the conviction that the reunited hosts of Methodism have the opportunity to write a new chapter in our ecclesiastical life. If it is to be a constructive chapter, the approaching General Conference must write laws to meet the conditions now facing the formally united Church. That body will need to go to its task humbled by the tragedies of our history and inspired by a sense of divine leadership in all that affects this great brotherhood of Christians. In the fulfillment of that hope, they must necessarily respect the views and attitudes developed on both sides of our century-old controversy. It cannot be a time, we think, of rash and radical innovations if calamitous irritations are to be avoided. The political situation, which is now almost in a state of eruption, will furnish fuel for what can easily become a disastrous conflagration. Methodism must, therefore, take the role of a conservator and, remembering the past, bury its passions for the

sake of Methodism and the future of the world. We must go forward in all that the Church represents, or we shall lose our place of influence in national life and in the building of the Kingdom of God.

Before the final gavel-fall at the approaching General Conference, it is possible that we may be called upon to join in the translation of our Christian faith into a new charter for lands and peoples ruined by war. Partisanship and vindictiveness should have no place in the mighty movements which will date from the war's end. It will be a time requiring ecclesiastical statesmanship of the highest order. But more than that, it will afford the greatest opportunity since John Wesley for a great church to exhibit the spirit of Christ in behalf of a hungry and bleeding world.

Finally, let us not forget that the blossoms have fallen from the romance of Union, and the time has come when united Methodism must turn from its rejoicings to the drab task of bringing that which has flowered so splendidly to a glorious fruitage. This cannot be achieved by a return to the methods evolved for the time when America was young and its people reflected a rustic simplicity. It will not be achieved by the abandonment of that which is vital and fundamental in Methodist faith and history—a fervent evangelism and a deep personal consecration reflecting the sense of deliverance from sin and a profound sense of personal accountability to God and man. Such is the challenge which Methodism faces today and must face tomorrow.

THE CALL TO REPENTANCE

From the days of the Hebrew prophets until now, the evangelistic message has been a call for men who have strayed from God to repent. The prophets of Israel offered no compromise with those who assumed the ability to save themselves. The symbol of certainty and divine imperative is illustrated in the attitude of Elisha toward Naaman, the leper: Go wash in Jordan or perish.

Our disposition to soft-pedal the requirement of repentance does not speak very reassuringly concerning the modern version of the prophetic message. It is no easier now than it was two thousand years ago to get the ear of sinful men and women. They do not want to confess the wickedness of their hearts, and their dream of the human reconstruction of the social order has been greatly strengthened by human triumphs in the realm of the material. In this situation, too many find it easier to invite lost men and women to come and eat together, as a preliminary to launching a moral reform program than to assert bluntly: "The soul that sinneth, it shall

die." But only such language tells the whole truth and has in it the power to awaken the conscience dead in sin. Sugar-coated methods do not enthrone God—they rather apologize for His character and demands. We still face the inexorable alternative: "Except ye repent, ye shall all likewise perish."

GOVERNOR JOHNSON DIES

Governor Paul Burney Johnson, of Mississippi, died at his country home near Hattiesburg, on Sunday morning, December 26, following a long illness from heart trouble. He had been seriously ill for more than a month and recurrent heart attacks became more frequent and more severe until the end came. He was the forty-sixth Governor of Mississippi, and he would have completed his term of service on January 18.

Governor Johnson was born at Hillsboro, in Scott county, Miss., March 23, 1880. He was therefore only sixty-three years of age. He was graduated in Law from Millsaps College in the class of 1903. In 1910 he was appointed circuit Judge and previous to his election as Governor, he served as a member of the United States House of Representatives from 1918 to 1922. In 1939, he was elected to succeed Governor Hugh White. He was a great political campaigner and was worthy and courageous. In his administration, however, he faced many difficulties, not the least of which was his seriously impaired health. The success which he achieved as governor could hardly be taken as a true measure of his personal ability. He was a man of pronounced views, and he supported his friends staunchly and effectively. He was a member of the Methodist Church and a man of clean life.

Surviving him are his wife, the former Miss Corinne Venable; one daughter, and two sons, both of whom are serving in the Armed Forces of their country. Funeral services were held from the home near Hattiesburg, with Dr. B. M. Hunt, his pastor, officiating, assisted by Dr. J. T. Leggett and Rev. L. D. Haughton, and interment was in the city cemetery.

I'M STARTIN' OVER

By Dr. H. T. Carley

I'm much obliged to Mr. Gregory for fixing his calendar so that 365 days would make a year. He evidently had a hard time doing it, too, for he had to arrange to put in an extra day now and then to make things come out even with the moon or sun or something. Anyway, 365 days are enough for any year—except that we can put up with 366 once in a while.

There are several advantages in having a short year. One is that we live longer. Suppose a year had 3,650 days in it and a man died when he had lived 14,600 days; he would be only four years old. Mr. Gregory fixed his calendar so that the same man would be forty years old when he died, which is quite a gain.

Another advantage is that holidays come oftener in a short year than they would in a long one. How would the banks of the country, for example, continue to do business if they had only one July 4 to close up and go fishin' in every 3650 days? And Thanksgiving Days would be so far apart that the turkeys would all be too tough to eat.

But the main advantage, as I see it right now, is that you can close your old books and start out with a brand-

new set of clean leaves without having to wait forever to do it. There are some things we want to forget just as soon as we can, and other things we want to start likewise. The end of one year and the beginning of another is a fine time to do both.

I'm startin' over by forgetting some things I don't want to remember. I've already forgot those weary weeks when I wasn't allowed to turn a hand or shake a foot. I haven't forgot by a long sight the many kindnesses that came my way during those dreary days—and I never shall forget them; but I'm blotting out of my memory that period when I wasn't allowed to walk a block to the post office to get my bills at the end of the month, or to walk a block further to see if I could find somebody with an extra nickel, a compassionate spirit, and a hankering for a cup of coffee. From now on, I'll get as many bills out of the post office as I please, and I'll buy my own coffee—if I have to.

There were several other things I wanted to forget, but I don't remember what they are.

I have just remembered, though, that there is something I want to say with all my heart: **Happy New Year!**

CHRISTMAS

In the Christmas number of the magazine *Life*, there is an editorial "Christmas," with the sub-title: "The question is whether Christians can meet the Challenge of the Modern World."

Among other things the editor says: "Yes, Christmas is still a reminder. Yet, as a reminder, it is redolent of lavender and old rose, like some precious object dug out of the attic chest, which recalls in its dear dead way the happy days when Great Aunt Sarah was young."

Indeed, the reminder has taken the form, not of an exclamation point, but of a question mark!

And this question which Christmas raises is a momentous and haunting one: What, in modern society, is the meaning of the Christian world? Has it any possible meaning? And if there is some possible meaning, can we, who technically belong to the Christian world, seize that meaning, to realize it in our lives and in our society?

The editor goes on to answer his question above quoted in a rather hopeful and optimistic way.



Dr. A. P. Hamilton

He speaks of the "ecumenical movement" among Protestants. He speaks of the fact that the Church, both Catholic and Protestant in Germany, is the only force in Germany uncompromising in its resistance to the Nazis.

But how can a man born into a Christian missionary's home, who has presumably been nurtured in the Christian faith, pose the question: "Has the 'Christian world' any possible meaning?"

Any thinking person today will be very ready to admit that our civilization is largely pagan and that great numbers of Christians render no more than lip service to the faith they profess. To such people, of course, Christmas means nothing more than a holiday or a bore-some exchange of Christmas cards and gifts.

But I am willing to hazard the statement that our modern, highly sophisticated, disillusioned friends "who technically belong to the Christian World" would be sur-

prised if they really knew how many there are who have not "bowed the knee to Baal."

When the editor says, "Can we seize that meaning and realize it in our lives and in our society?"

That is, the inner meaning of the Christian message. There is but one answer to that question.

Whenever the conditions, laid down by the Christian religion, have been met the result has always been the same.

It is as if someone who has been reading a treatise on chemistry should say, "But how do I know that if I put two parts of hydrogen and one of oxygen together the result will be water?" The only answer to that is "Try it and see."

Christmas, then, means nothing to him for whom Christ means nothing. It is just like the law of diminishing returns.

But, on the other hand, it can have a world of meaning, even for a world such as this.

A. P. H.

WITH THE PASTORS

THE SACRAMENT OF THE LORD'S SUP- PER: THE AD- MINISTRATION

By Charles O. Ransford

The Methodists are not an extremely ritualistic people. There is no stiffness nor excessive formality in any of their services. They do believe in decency and order. They do have a refinement and reverence in their services. A properly taught and trained pastor always has a spirit of reverence, and in all his pulpit ministrations he endeavors to lead his congregation in spiritual devotions.

The administration of the Sacrament of the Lord's Supper is a deeply significant and spiritual service. The lessons conveyed are very impressive.

All sacraments are symbolic. In baptism, the water symbolizes the washing and renewing of the Holy Spirit. In the Lord's Supper, the bread represents the broken body and the wine the shed blood of our Lord Jesus Christ.

In administering the Lord's Supper the minister says: "The body of our Lord Jesus Christ, which was given for thee—feed on him in thy heart by faith." "The blood of our Lord Jesus Christ, which was shed for thee—drink this in remembrance that Christ's blood was shed for thee."

Receiving the bread and wine in the Sacrament is a spiritual communion with one's Lord and Savior. Only as the people are taught do they understand by faith this spiritual significance and how they may be partakers of Christ and how Christ may make his home in their hearts.

The first duty of a minister is to bring the people to Christ and to interpret his life unto them.

Only a spiritually-minded man can administer the Sacraments. Only a prepared minister can administer and properly interpret the service.

Every portion of the ritual should be studied. Early editions of the Hymnal say, "If the elder be straitened for time, he may omit any part of the service except the prayer of consecration."

Recent editions of the ritual say he may omit "any part of the service except the Invitation, the Confession, the Prayer of Consecration, the usual sentences for the distribution of the Elements, and the Benediction."

It is questionable whether, except on par-

Remember Your Friends With A Subscription To The Advocate

Why not let a subscription to the Advocate be the expression of your Christmas greetings this year? Each week it would serve as a reminder of your Christmas wishes and your Christian interest.

Send us a remittance with names and addresses. We will send a Christmas greeting card indicating that the Advocate will go to them for a year as your Christmas remembrance.

W. L. DUREN, Editor-Manager.

ticular occasions, the Sacrament should ever be administered in a brief form or hurriedly.

It is possible in a well-regulated service in a small congregation a minister may preach. In a moderate-sized or even a large congregation a minister may give a communion meditation. The meditation is always appropriate. The minds of the people are better prepared for the service. Non-communicants and visitors who come to hear a sermon may be edified.

Too much time with many ministers is

OUR FRIENDS

In the months ahead we wish to give recognition to the pastors and Advocate representatives who have been our steadfast friends across the years. We undertook to get out a booklet for this same purpose, but did not get the necessary cooperation. It is our plan now to use cuts of all our pastors who will send us a single column cut. We plan to give only the name of the pastor or representative and his charge. We would like to say more, but space will not permit. We shall appreciate your cooperation when the card reaches you, as it will in the next few days.

W. L. DUREN, Editor.

taken up with their extemporaneous pre-ludes, interludes, and prayers. Such remarks mar a service and in no wise aid the devotions of the communicants.

The whole service of administration of the Sacrament of the Lord's Supper is intended to be a spiritual interpretation in a real communion with one's Lord and Savior.

The pastor, according to the size of his congregation, must beforehand determine the form of the ritual he will use, what hymns and anthems shall be sung, and the regular preliminary features of his service that shall be used. The service should not except on unusual occasions, be protracted. Whether the pastor is assisted by brother pastors, deaconesses, or laymen, will be determined by the congregation. In a large congregation no pastor should attempt to conduct the entire service. When no other ministers are present, deaconesses or laymen may assist in handing the trays to the officiant and they may receive the empty glasses in trays and place them on the altar table.

Much time and even discord is introduced when the pastor presumes to extemporize a

prayer or an exhortation. It is hardly appropriate to say, "As these retire, let others come" or "Arise and go in peace." Such expressions are commonly used, but they are not in the Ritual.

On page 511 in the Methodist Hymnal one may find under "Words of Assurance and Promises of Pardon" select portions of the Scriptures that may be used. What is more beautiful and appropriate as the communicants are kneeling for the minister to say, "Hear what comfortable words our Savior, Christ, saith unto all that truly turn to Him: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'" Some ministers occasionally use stanzas of hymns appropriate to the Communion Service.

Some pastors have the choir or congregation sing at the intervals. When the pastor repeats the "Words of Assurance" or a stanza of a hymn which are much preferred instrumental music should be used.

Throughout the service the pastor should seek to impress his congregation with the spiritual significance of the Sacrament of the Lord's Supper. He should not mar the service with an abrupt closing or omission of the closing paragraphs of the ritual. Above all he should not leave the used communion glasses on the altar rail or altar table.

The ritual says in all the Hymnals, "When all have communed, the minister shall place upon the Lord's Table what remains of the Consecrated Elements, covering the same with the linen cloth."

The closing paragraphs of the ritual in which the minister and the people unite are intended to give the service in closing spirit of devotion.

Having received Christ into his heart by faith and discerned a new meaning of his death on Calvary's Cross, every communicant should want to pray, and should go his way "intending to lead a new life, following the commandments of God, and walking from henceforth in His holy ways."

OF THESE LAST THINGS

By Adelaide Long Lawson

Let evening bells chime over land and sea
When my last syllable of love is sung;
As one with sunset, let the last song be
Merged with its chastening fire as it is
flung
To the gray gulls that wheel so gracefully,
And in the after-glow, be Thou with me.
Monroe, La.

CONFERENCE NEWS AND PERSONALS

New Orleans Christian Advocate

Published weekly at 512 Camp St., New Orleans, La.

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Rev. R. G. Moore reports a beautiful Christmas service at Amory, Miss., and a large audience present and participating in the service of "Carols and Candles."

Rev. Robert H. Jamieson writes that he is getting off well in the Denham Springs part of his work, and that Slaughter continues in a fine way. Denham Springs was added to his charge at the last Conference.

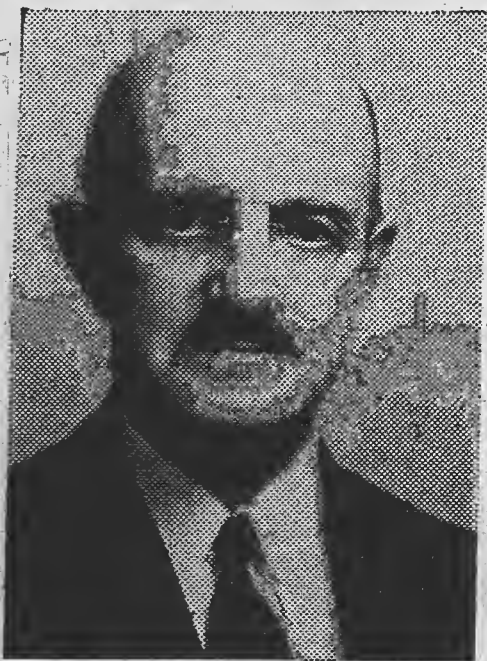
Rev. Robert Crichlow called at the office in the absence of the editor and left substantial evidence of his visit, together with a report of his activities in his work and among his people.

Chaplain James C. Whitaker, of the Louisiana Conference, writes that his wife and baby are with him at 723 Ramona St., Corona, Calif. He reports that he is delighted with his work.

The January issue of Tidings, the publication put out by the Commission on Evangelism and edited by Rev. George H. Jones, of the Mississippi Conference, is off the press and contains a stimulating bill of fare.

Mrs. E. M. Ennis, of the Jena, La., charge, has our thanks for her interest in the Advocate. She renews in advance of her expiration because, as she says, she does not want to miss a number.

Rev. C. J. T. Coffen, pastor at Angie, La.,



DR. ROY H. KLEISER,
Laurel, Miss.

is beginning his new year with the energy and the systematic planning which have made him a success in his administering of the program of the church.

Rev. W. L. Watson reports a gracious reception upon his return for a second year to Grand Cane, La., charge. In addition, he says that he has been on the receiving end of a month-long shower of remembrances by his people.

Mrs. T. B. Cottrell, whose late husband was a member of the Mississippi Conference, places us in her debt by her more than generous words regarding the Advocate. Needless to say, such friends are a great inspiration to us.

Rev. J. W. Courtney, pastor on the Sartinville charge, is off to a good start, and he reports that his people have shown great kindness to him. Among the interests to receive early consideration is the Advocate cause.

The Advocate is sorry to lose from its list of readers Dr. Ruth Nuttall, who was transferred to Texas to become Educational Director for First Church, Texarkana. Her Louisiana friends are interested in her work and will follow her career with a personal as well as a church interest.

Dr. J. R. Countiss, associate pastor of Galloway Memorial Church, Jackson, Miss., is at work making pastoral visits to those in sorrow or distress and looking after the needs of the people of that splendid congregation. His residence address is 4094 Pine Hill Drive, Jackson, Miss.

Challenger is the name of the monthly mimeographed folder of eight pages which Rev. J. H. Cameron is issuing for the churches of the Chunky, Miss., charge. It gives detailed information about the services and other matters of interest to the churches of the charge.

Mrs. Ethel Brooks, whose husband, Dr. Henry F. Brooks, was district superintendent at Greenwood, Miss., at the time of his lamented death, says that the Advocate means much to her in her home at Jushua, Texas, since it keeps her in touch with the many friends of the three Conferences covered by this paper.

Chaplain Godfrey Graeflin, of the U. S. Army Transport Service, was an appreciated caller at the Advocate office on Thursday of last week. Chaplain Graeflin, who holds the rank of captain, is a member of the New York East Conference and is in port for a short stay. We appreciated his visit and the illuminating account of his experiences during the time he has been in the service.

Mrs. Caroline Krauss, of Sicily Island, has been seriously ill at her home for about three weeks, according to a letter from her daughter, Mrs. S. Boniel. At last report,

she was slightly better, but her extreme age makes her continued illness a matter of anxious concern to her family and friends. The Advocate shares with many the earnest



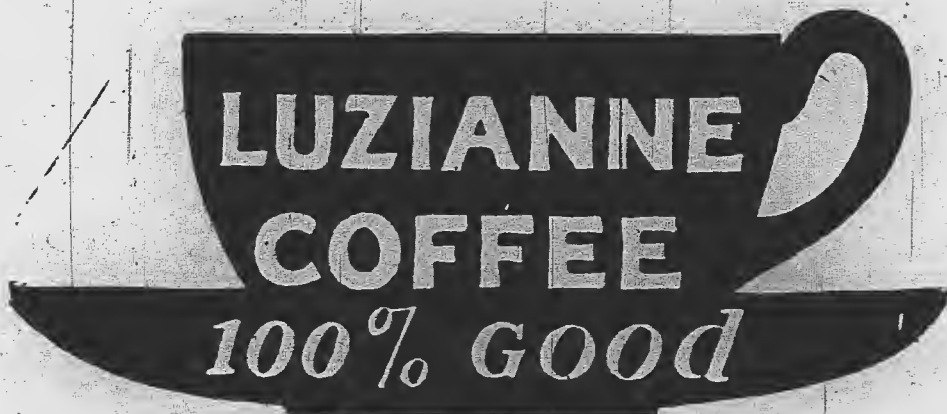
BISHOP H. LESTER SMITH
New President of the Council of Bishops

hope that she may soon be on the road to health.

The editor appreciates the hospitable invitation of Bro. E. C. Presley to spend the Christmas holidays with him at Mayersville, Miss. Bro. Presley says that his people have been wonderful to him, and the bill of fare which he offers as an inducement to accept his invitation makes it almost impossible to decline, but our situation at the office makes it necessary that we forego the pleasure.

The many friends of Chaplain James E. Reaves in Louisiana and elsewhere will be glad to know that he is home from service in the Pacific for a short visit. Before going into the chaplaincy, he served Chalmette and Eighth Street Methodist churches in New Orleans. Chaplain Reaves was in the thick of the fight in the Pacific and, as in the pastorate, he gave a good account of himself.

The editor appreciates very sincerely a Christmas card from Rev. Elmo LaBlanc, Jr., a local preacher of the Louisiana Conference. He served a charge just prior to his entering the Army as a private. Bro. LeBlanc is with the American forces overseas. The card is a special V-Mail greeting



card, with an outlined picture of the country of one of our Allies in white on a black background, bordered with holly leaves.

Carried in the bulletin of First Methodist Church, Shreveport, La., for December 19, was a statement to the effect that of the nineteen thousand dollars total indebtedness against that church, only \$8,000 remains to be collected; eleven thousand dollars cash is in hand. When this small obligation is liquidated First Church will have one of the greatest plants in Methodism all its own. Dr. Dawson and his people are to be congratulated.

REV. N. S. LOFTUS CLAIMED BY DEATH

It is with sincere sorrow that we record the passing of Rev. N. S. Loftus at Rush's Infirmary, in Meridian, on December 15. At the last session of the Mississippi Conference, Bro. Loftus was appointed to the Cleveland charge, and on Sunday, December 12, he seemed to have suffered a stroke, but he filled his appointment for that day. Death followed three days later. Funeral services were held at the Sartinsville church, where he lived previous to being sent to Cleveland, and burial was in Sartinsville cemetery on Saturday afternoon, December 18.

ACTIVITIES AT ALDERSGATE, NEW ORLEANS

Dear Dr. Duren: The Aldersgate Methodist Church dedicated a Service Flag to its men in service Sunday night, December 19. Represented by stars in the flag were: Nicholas Nicosia, Otis C. Herrick, Harold S. Hall, Henry Coe and Donald Covey. A Roll of Honor, listing the names of friends and relatives of members of the church, was placed beneath the flag. The Service Flag and the Roll of Honor indicate the spirit of our people in expressing their constant concern and prayers for men in the service.

Thursday night, December 23, the Church

for everyone touched off the festivity.

Christmas Eve, at 11:45, the annual service of Carols and Candles was presented. The Young People's Choir assisted in this worship. The minister brought a message on "God's Gift of Love."

Cordially,

ROBERT CRICHLAW, P. C.

DR. M. L. SMITH ON PROGRAM

According to the printed program of the forthcoming annual meeting of The Association of Schools and Colleges of The Methodist Church, Dr. M. L. Smith, President of Millsaps College, will have a prominent part in the discussions. He is slated to be one of a panel of three speakers discussing "A Philosophy of Education for the Postwar world."

Out of long experience first as a college dean and more recently as a college president, and out of graduate study and research and teaching experience, Dr. Smith is peculiarly qualified to discuss the specific



REV. T. R. HOLT,
Collins, Miss.

subject assigned him, namely, "A Philosophy of Education for the Postwar World from the Standpoint of the Church and Christian Implications."

In the meetings of the Association last year and year before program topics and general discussions dealt with the colleges in the war emergency and with contributions the colleges might make to the winning of the war. Now with V12 units in operation on many campuses and with pre-flight groups and the Army Specialized Training Program functioning, the colleges are looking ahead to the cessation of hostilities.

The meeting this year will have for its central theme, "Postwar Problems in the Colleges," and will be held at the Netherland Plaza Hotel in Cincinnati on January 11, 1944.

DILLARD UNIVERSITY SCHOOL FOR NURSES

New Orleans and the State of Louisiana have reason to be proud of the cooperative educational enterprise which has received nation-wide acclaim in which Dillard University is participating. In an article entitled, "Dillard Renders Unique Service," the author gives a detailed analysis of the cooperative

program of nursing education which has been developed. In the area having three and one-half million Negroes "there was no really good school of nursing for Negroes until



REV. E. C. DUFRESNE,
Opelousas, La.

Dillard University at New Orleans entered upon this piece of public service in September, 1942." The Dillard program, approved by the National League of Nursing Education, and by the Association of Collegiate Schools of Nursing, now is providing training for 52 students from 11 states. Of equal significance is a postgraduate course for physicians which is being offered through Flint-Goodrich Hospital. Carefully worked-out graphs supplement the article.

BUILDING A NEW WORLD

There are a great many Christians who are looking forward to the reconstruction of the world after the present global war is over and peace has been restored again. They, with many others, are looking and praying for a reconstruction program conceived in the minds of great Christian leaders, who recognize that there is no peace possible without a foundation of freedom, social justice, and goodwill toward all. Every good Christian wants economic, political, and social order with the three great freedoms we, as Americans, are privileged to enjoy today. We are in a great world war, fighting on every continent, making every sacrifice, both men and material, to protect our freedoms from eradication. We are going to win the war, but we need a complete about-face in our moral lives if we are to have a just and lasting peace—one built on a solid Christian foundation, with social righteousness toward all. Present-day living, pride, greed, hatred, and materialism must be eradicated, regardless of the kind of government set up.

All Christian men and women believe that only through Christ is it possible to build a new world free from wars and international disagreement, that it be based on personal and social righteousness, and if we, as Christians, are to have a part in the reconstruction work that must follow after peace comes, we must give much time and prayer, keeping ever present in our minds that our work must be to lead as many as possible to accept Christ as their only Savior and Teacher.



REV. E. H. CUNNINGHAM,
Water Valley, Miss.

School presented their annual Christmas tree. A play, "A Child is Born," was given. Recitations by Primary and Junior children were had. The traditional candy and orange

The Lord is on His throne, high and lifted up; His train did fill the temple and His glory is all around. All we need to do is look around and we can see the glory of God all about us.

We have been challenged. Let us accept it and prove our willingness to give our Lord Jesus Christ a part of our time, which is the Lord's.

D. B. B.

PERSONAL NOTES AND INCIDENTS

A communication from Chaplain M. D. Fulkerson, of the Louisiana Conference, was received too late for inclusion in this issue because accompanying it is a photograph which we wish to use with the article. It will appear next week.

Attacks of influenza in a mild form have been so prevalent throughout this section that it is not news any more. There have been a few cases of pneumonia and some cases which were rather severe, but apparently few fatalities considering the number of cases.

Mrs. C. M. Martin, who has been superintendent of the Nursery Department in East End Church, Meridian, entertained her department with a Christmas tree and the telling of the Christmas story. Each little one received a gift and in turn gave a gift to their teacher.

Mrs. Diamond, the efficient editorial secretary, has been among the recent victims of flu, and that will account for some of the delinquencies which may appear in this issue of the Advocate. For a time she ran a rather high temperature, but seems now to be past the worst of it and will probably be fully recovered soon.

Rev. E. P. Craddock, retired member of the North Mississippi Conference, keeps young in spirit and faces in the direction of the light, as is evidenced by his card of Christmas greetings to his friends. We

year at Philadelphia, Miss., under favorable auspices. Among the evidences of favor were an increase in his salary, a generous shower of gifts, good attendance upon the services, and a good spirit among the people of the church.

VICKSBURG DISTRICT STEWARDS' MEETING

The meeting was held at Crawford Street Methodist church in Vicksburg on December 8. Rev. O. S. Lewis, district superintendent, opened the meeting with a devotional and comments. Several of the laymen and preachers were heard on the progress of their respective charges. As these reports and the Minutes of the Annual Conference will show, the Vicksburg district, under the leadership of our brother and friend, O. S. Lewis, has made progress during the past year. But our leader and others responsible for this progress are not satisfied to stop at any past achievement. This ideal was shown by a unanimous vote to raise the salary of our district superintendent \$300



REV. FRANK C. COLLINS
Gilbert, Louisiana

McGraw. Pledges of twenty-five cents per month were made by all present, and each one promised a subscription to the World Outlook and the Methodist Woman magazines.

Mrs. Heath concluded the meeting with a scripture reading and prayer. The meeting then adjourned, to meet the first Thursday after the first Sunday of each month, the January meeting to be at the home of Mrs. S. V. Stuart. Each member promised to bring a new member to the next meeting.

MRS. S. V. STUART,
Secretary-Treasurer.

REV. N. S. LOFTUS

Rev. N. S. Loftus, pastor of Cleveland Circuit, in Kemper County, Miss., died in Rush's Infirmary in Meridian, Miss., December 15, 1943, after a very brief illness, and was buried at Sartinsville, Miss., December 18.

Rev. C. H. Gunn, superintendent of Meridian District, officiated at the funeral. He was assisted by T. M. Ainsworth, J. W. Courtney, W. C. M. Baggett, W. S. DuBose, M. L. McCormick, O. H. Scott, and the writer.

Bro. Loftus had been a licensed preacher about thirty years. He was admitted on trial into the Mississippi Annual Conference in 1922, and faithfully served his Church until God took him from among us.

He is survived by his widow and eleven children, the two youngest of whom are twin girls. They and their mother will make their home with the eldest son in Gloster, Miss. Four of the sons are in the service of their country. Too of them are too far away to attend the funeral of their father.

T. J. O'NEIL

A Quaker, speaking in the open air, was opposed by a man who ridiculed the idea that there was a God who answered prayer. The Quaker stopped and asked the trouble quickly, "Friend, dost thou pray?" "No, not I," was the reply. "Then what dost thou know about it?" asked the Quaker.

—Moody Monthly.



REV. A. L. DAVENPORT
Vaiden-West Charge, Mississippi

at the least. Most of the charges will also accept an increase in their World Service and Benevolent askings.

The meeting was concluded with the ladies of the Crawford Street Church serving another one of those fine dinners for which they are famous. Two groups for the district were organized, one to center at Rolling Fork, with Rev. M. R. Miller, chairman, and the other to center at Port Gibson, with Rev. J. H. Holyfield as the chairman of this group.

EARL C. PRESLEY,
District Reporter.

FITLER CHURCH ORGANIZES W. S. C. S.

The women of the Fitler community met at the home of Mrs. J. P. Heath on Saturday, December 18, 1943, to organize a Woman's Society of Christian Service. The following women were present: Mrs. T. W. Stewart, Mrs. R. D. Rodgers, Mrs. Mattie McGraw, Mrs. J. P. Heath, Mrs. W. D. Williams, and Mrs. S. V. Stuart.

Mrs. Heath acted as chairman, and called the meeting to order. The election of of-



REV. J. MELVIN JONES
Ellisville, Miss.

trust that he and Mrs. Craddock may long find "Paradise Found" a place from which their joy may radiate to their many friends.

Rev. Hugh C. Castles has begun his fourth

LINDSEY-SMITH WEDDING

Rev. J. A. Lindsey, Jr., and Mrs. Earline Mills Smith motored to Meridian, Miss., and were united in marriage, in the parsonage of Fifth Street Methodist Church, Thursday, December 23, 1943, at 3:30 p.m. Rev. T. J. O'Neil, pastor, officiating, using the double ring ceremony.

Bro. Lindsey is a son of Mr. and Mrs. J. A. Lindsey, of Pelahatchie, Miss., and is now pastor of our church at Rose Hill, Miss. His bride hails from one of our best families, and is held in high esteem by a host of friends in Rose Hill and vicinity, where she has been for several years a faithful worker in the church.

Bro. Lindsey is entering upon the second year of his pastorate at Rose Hill. The Conference year that closed in November, 1943, was one of conspicuous success. Now, with this lovely, loyal, efficient Christian lady that he has chosen and won for his life companion to aid him, we predict for him greater success.

We wish for them a merry Christmas, a happy New Year, and a life of unalloyed blessedness, and continuous prosperity.

DR. G. F. WINFIELD DIES

By Rev. Thos. A. Carruth

Dr. George Freeman Winfield, prominent minister and educator and former pastor of the Tylertown Methodist Church, died at the Methodist Hospital in Hattiesburg after a prolonged illness.

Funeral services were held at Broad Street Methodist Church in Hattiesburg, at 10 a.m., December 15, with the Rev. Van R. Landrum, district superintendent, Brookhaven, officiating, assisted by Dr. B. L. Sutherland, the Rev. J. L. Neil, the Rev. Thos. Carruth, and other ministers. Interment was in Highland Park cemetery.

Dr. Winfield was born January 10, 1879, at Gatesville, Texas, the son of John S. and Sarah Elizabeth Winfield. He attended Texas Wesleyan College at Fort Worth where he received the degree of B. O. and Litt. B. in 1903 and Ph.D. in 1906. He re-



REV. R. G. LORD, D. S.,
Greenwood, Miss.

Dr. Winfield married Harriet Preston Keller June 28, 1906. They had two children—Ruth Preston Winfield, now Mrs. J. B. Love, and Dr. Gerald Winfield, who is now serving with the office of war information in Chungking, China.

Dr. Winfield was ordained a deacon in the Methodist Church November 17, 1901, and was ordained an elder in 1907. For many years he was prominent in religious education in the Methodist Church, serving as president of Meridian College, Meridian, Texas, from 1911 to 1919; Wesley College, Greenville, Texas, 1919 to 1923, and Lon Morris College, Jacksonville, Texas, 1923 to 1928.

Dr. Winfield came to Mississippi in 1928 to accept the presidency of Whitworth College, Brookhaven, where he served until 1938, when he went to Hattiesburg as pastor of the Broad Street church. He served as pastor at Magnolia two years, from 1940 to 1942, and came to Tylertown in November, 1942. He became ill in February, and was later forced to resign because he could not regain his health.

MISSISSIPPI CONFERENCE NOTICE

Dear Dr. Duren: We would like to ask that you place in an appropriate column a notice asking that all Christmas offering for the Claimants of the Mississippi Annual Conference be mailed to the Conference Treasurer, F. Y. Whitfield, at Meridian, Miss. Would also like that it be requested that any of these offerings that may have been mailed to me for this year and receipt has not been sent, that they advise me promptly of the date of remittance and the amount of same.

Yours truly,

H. OGDEN, Treasurer,
Miss. Annual Conference
Board of Claimants.

Dr. Winfield was a lover of young people and a friend to young preachers. He was a great believer in Christian education and was loved by all who knew him. He was a member of the Masonic Blue Lodge, a Shriner, Knight Templar and a Kiwanian.

He is survived by his widow, his daughter and son, one brother, W. E. Winfield, Barstow, Calif.; one sister, Mrs. T. A. Mayberry, Yuma, Ariz., and three grandchildren.

COUNCIL OF BISHOPS MEETS IN PRINCETON INN; BISHOP H. LESTER SMITH IS NEW PRESIDENT

Despite the cancellation of what would have been a remarkable climax to the annual meeting of the Council of Bishops, the episcopal leaders of Methodism spent satisfactory days, December 13-16, at Princeton, N. J., under the presidency of Bishop William W. Peele, in the fellowship of close application of their talents to plans for the larger program of the Church.

The Bishops, until Thursday, had planned to leave Princeton after the morning session Friday, entrain for Philadelphia, and re-assemble in the beautiful chapel of First Church, Germantown. Here Lord Halifax was to have addressed them. The Council was then to have closed with the sacrament

of the Lord's Supper. Word came, however, of the sudden illness of the British ambassador. Disappointed, the Bishops cancelled this part of their program, and completed their work late Thursday.



REV. L. P. MORELAND,
Simsboro, La.

Naturally, the Crusade for a New World Order received early attention. Bishop G. Bromley Oxnam, its chairman, reported to the Bishops the mounting indications of public interest that this timely movement is attracting. He displayed the extensive literature of the effort, the widespread newspaper, periodical, and general editorial attention that it is receiving, and indicated the interest that the coming January mass meetings are arousing. Bishop Oxnam paid special tribute to the cooperation of the boards and agencies which have made this a truly church-wide endeavor. He described the transcribed broadcasts that will be heard weekly during the next three months on scores of stations; and the plan for all Methodist ministers to preach on the Crusade theme on January 30.

The list of losses in the episcopal ranks which faced the Bishops when they took up the leaflet containing the ritual of the commemorative service was longer than usual. Bishop Flint was in charge. Tributes were paid to five Bishops, the wives of three Bishops, and to the son of Bishop and Mrs. Urban V. W. Darlington, killed in action, who bore his father's name. The late Bishop Collins Denny was eulogized by Bishop Peele; the late Bishop Matthew W. Clair by Bishop Jones; the late Bishop Edgar Blake by Bishop McConnell; the late Bishop Adna Wright Leonard by Bishop Hughes, and the late Bishop Ernest Lynn Waldorf by Bishop Keeney (a written tribute, read and expanded by Bishop Flint). Spokesmen in tribute to the widows of Bishops Warren A. Candler and William O. Shepard were Bishop Arthur J. Moore and Bishop Titus Lowe, respectively. Bishop Lowe also con-

(Continued on page 12)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

ceived his M. A. degree from the Southern Methodist University at Dallas in 1916 and his doctor of divinity degree at Centenary College, Shreveport, La., in 1927.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

January, 1944

Installation and Pledge Service: "The Lord's Song in a Strange Land."

Study: "God and the Problem of Suffering."

Plan for participation in the Crusade for a New World Order.

* * *

"The Lord's Song in a Strange Land"

With the installation of the new officers and the pledge service, we begin our monthly series of programs for 1944: "The Lord's Song in a Strange Land."

As we prepare these programs from month to month, we shall hear the singing of the Lord's song from many lands; it is this chain of song which is the only connecting link left among the nations of the world.

"Christianity is in this world in the midst of circumstances that do not fit themselves into Christian song. . . . But if we should cease to sing the Lord's song, if we should cease to lay stress on the truths which are sacred to us, we should make a great mistake. . . . And if at any time we are tempted to falter in singing the songs of Zion, let us remember that by constant singing the actual conditions in this world become changed."

"How can we sing the Lord's song in a strange land? None of us can tell. None of us know just how to sing it, but the obligation is upon us to keep singing the songs of the ideals and the profound truths which make Christianity what it is."

So, as we begin the new year, let's you and me keep singing the Lord's song regardless of what goes on about us, regardless of those who will say that the principles which our Lord taught will not work in this world.

* * *

"God and the Problem of Suffering"

We hope to give on this page next week an outline for the study of "God and the Problem of Suffering." For those who wish to begin sooner, we suggest they study the outline given in the September, 1943, issue of the Methodist Woman and the helps in the back of the book.

* * *

A Message from Mrs. Fore

Natchez, Miss., Dec. 20, 1943.

Members of the Mississippi Conference.

Dear Friends:

In just a few days now, 1943 will have passed into history. It has brought experiences into our lives which our imagination could not have conceived a short while ago. But above all the sorrow and strife, the calm voice of the Saviour bids us follow Him and send the good tidings throughout the earth.

All through the year each of you in your local society and in your zones have been praying, studying and giving in order that our great missionary program can continue to move forward. As we come to the end of the year, let us be diligent to see that everything is done to make the year's work the best possible to achieve. Have we unlocked the Seven Doors to Progress?

Every letter from the Division tells of the terrific rise in expenses to our workers. New opportunities unfold every day if only there were money enough to undertake them. The real Christian thing to do would be to empty our society treasuries to help meet the desperate need. Even if you have paid your pledge in full, why not send everything you have to the Conference treasurer and begin the new year with a clean slate and a satisfied feeling for having done more than you promised?

You have been urged to send your reports promptly, and the Conference officers are expecting yours to complete the picture of the year's work. Your district secretary has kept in touch with you, advising you of current matters and encouraging you throughout the year. Now, let her hear from you with an accurate report of membership, finances, and any activities you have promoted.

In this Christmas season our thoughts turn to the Christ who came to bring peace and good will. May this peace be in you as you face the new year and its opportunities to serve Him.

Sincerely,

MRS. T. H. FORE,

Conference Secretary.

* * *

Zone Program—First Quarter, 1944

Training Day in the Woman's Society of Christian Service.

Theme: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." (II Timothy 2:15).

Quiet music.

Worship: "The Ministry of Suffering." (See study, "God and the Problem of Suffering," and Methodist Woman, September, 1943).

Song: "What a Friend We Have in Jesus."

Business.

Roll Call.

Purpose of Meeting: To learn the duties of the various committees of the Woman's Society of Christian Service, so that we may contribute more and better service during the year 1944 to our Lord and Saviour, Jesus Christ.

1. Name Committees of the W. S. C. S. (both joint and standing committees).

a. Who forms the committees? (but not the duties).

b. Who serves as the connecting link on these committees between the W. S. C. S. and the local church?

c. How many members of the W. S. C. S. are to serve on the local church Board of Missions and Church Extension? (See Discipline, page 347, paragraph 1040; Revised Guide; Officers' Handbooks).

2. The Work of the Committees:

a. The Spiritual Life Committee. (Five-minute talk by a secretary of Spiritual Life, giving importance of committee and some suggested methods. Show how committee may work with pastor. See Guide and Handbook).

b. Duties of Study Committee in Local Society. (Ten-minute talk. Use Handbook on Secretary of Missionary Education and

Service and November, 1943, Methodist Woman, page 20).

c. Importance of C. S. R. and L. C. A. Committee in the local society and church. (Ten-minute talk on what the committee does and how it helps in the church. Give suggested activities. See October, 1943, Methodist Woman, page 22, and Handbook for Secretary of C. S. R. and L. C. A.)

Song: "Work for the Night is Coming."

Skit: "The Program Committee Meets." (Could be done by the three above women with the addition of a secretary of Literature and Publications and the chairman of the Program Committee, who is a vice-president). Use, or have displayed, "The Lord's Song in a Strange Land," an approved study list, the Methodist Woman and the World Outlook. Plan a year-book for the local society with these materials. (Do not give the duties of the officers, thereby repeating the above a, b, and c.)

3. Explain, or have discussion on Young Women and Girls' Work, Girls' Interest Group. (Needs stressing. Use Guide, Youth Packet, Methodist Woman. Contact Conference Secretary of Youth Work, Mrs. Charles Ratliff, 1719 Devine, Jackson, Miss.)

4. What are the Specific Duties of the Committee on the Status of Women? (Five-minute talk. See Guide, Methodist Woman, and material from Literature Headquarters).

5. The Wesleyan Service Guild—Who and What It Is. (Five-minute talk). How is it connected to the local W. S. C. S.? (By its president and treasurer. See Guild Handbook and Revised Guide).

Song: "A Charge to Keep I Have."

Benediction.

(Note: Copies of the above program will reach the zone leaders in a few days).

* * *

Fayette W. S. C. S. Ready for 1944

The Woman's Society of Christian Service of Fayette has closed a very successful year spiritually and financially. Two mission studies and a Christian Social Relations study were taught by Mrs. A. A. Lyons. The Week of Prayer and Self-Denial and Harvest Day were observed with good offerings. All obligations were met, with an increase in the undirected pledge and two Life Memberships.

Officers who will serve during 1944 are: President, Mrs. Sidney Darsey; vice-president, Mrs. W. H. H. Lewis; recording secretary, Mrs. I. A. Newton; corresponding secretary, Mrs. John T. Shelton; treasurer, Mrs. Robert Corban; Secretary Missionary Education and Service, Mrs. A. A. Lyon; secretary C. S. R. and L. C. A., Mrs. K. N. Harrigill; Student Work, Mrs. S. D. Coleman; Young Women and Girls' Work, Mrs. M. H. Wells; Children's Work, Mrs. Gray Geoghegan; secretary Literature and Publications, Mrs. J. M. Johnson; secretary of Supplies, Mrs. J. M. Martin; secretary Spiritual Life, Mrs. L. C. Kinnison; Wesleyan Service Guild, Mrs. A. C. Puffer.

Believe me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man a cold when he is only sad.—Henry W. Longfellow.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The Blessedness of the Man Who Cares for the Poor

(Psalm 41:3)

Blessed is he that considereth the poor: The Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.

"Christmas Come True"

Event for Methodists of Clarksdale. Sunday, December 12, 1943.

An impressive Christmas pageant entitled "Christmas Come True," was presented yesterday afternoon at 5 o'clock at the First Methodist church before a large congregation. Miss Mildred Clegg, educational director, was in charge of the program, which was participated in by a large group of young people and adults.

This event opened the series of Christmas programs to be presented in Clarksdale during the next two weeks. Churches throughout the city are planning to hold various programs of this nature, many of them scheduled to be cantatas and "carol services." Notices of these will be placed in the Register as the dates draw near. The public was cordially invited to the pageant at the Methodist church yesterday afternoon, and the same invitation is being extended for the other religious presentations to be held this Yuletide season.

The program was as follows:

Organ Prelude: "Yuletide Echoes," William Hodson.

Congregation: Hymn 106, "Silent Night."

Readers: Betty Snider and Curtis Presley.

Congregation: Hymn 100, "O Little Town of Bethlehem."

Contralto and Soprano Solos: "He Shall Feed His Flock," (from the Messiah), Handel—Miss Mary Lou Dean, Mrs. R. N. Hopson.

Girls' Chorus: "Cantuque de Noel," Adolph Adam.

Alto Solo: "My Soul Doth Magnify the Lord" (Magnificat), Heyser—Mrs. R. D. Peay.

Organ Solo: "Ave Maria"—Mrs. C. F. Baltzer.

Beginner Children—

Lullaby by Primary Choir—Director, Mrs. C. S. Crutchfield.

"Sleep, Christmas Baby."

"Away in a Manger."

"Christmas Prayer."

Choir: "The First Noel."

The Shepherds.

The Choir: "Angels from the Realms of Glory."

Junior Choir: "Hark! The Herald Angels Sing." "There's a Song in the Air," Simeon.

Anna the Prophetess.

Magic Trio: "We Three Kings of Orient Are."

Choir: "Hearken, All! What Holy Singing."

The Message—Rev. S. H. Caffey.

Offertory: "Christmas Eve," Otto Malling.

Congregation: Hymn 89, "Joy to the World."

Benediction.

Postlude: "Noel," Louis Claude d'Aquin.

The ushers for the pageant were Billy Maynard, Raymond Aust, Warren Dennis, Edgar Gaston, Vernon Hughes, Bobby Murphy, Jimmy Peterson, Johnny Abraham, and Farley Salmon.

Characters were portrayed by the following: Mary and Joseph, Perian Collier and Jim Stribling; Angels, Mamie Gage Wildberger, Dixie Hopson; Shepherds: Grady Brewer, Thomas Luster, and Harry Lee Robinson; Anna, the Prophetess: Evelyn Lacey; Simeon: Edward Moore; the Wise Men: Ben T. Collier, John Metts, Charles Cooper. Mrs. M. J. Luster, Mrs. H. G. Brewer, Mrs. S. H. Caffey, Mrs. R. M. Coleman, Mrs. T. H. Cartledge, and Mrs. B. T. Collier composed the committee on costumes.

The choir is composed of representatives from the Senior, Intermediate, and Adult departments of the church.

• • •

Malvina Community Center

Christmas at Malvina Community Center is always one of the best seasons of the year, and this year was of special meaning to the ones who come to Church School and participate in the activities there. Sunday, December 19 was crowded full of the worthwhile things of this season of the year. It was Brother West's day for regular preaching services and we were glad for his message was unusual in its adaptability to all the other programs beginning and ending the day.

When we came into the chapel we found the shades drawn, white curtains pulled across the platform and hanging high above a blue sky line dotted with silver hung a star. Reverence and beauty blended to make us ready for what was to come. The regular program of Church School with worship and lessons was to be followed by the pastors message and then the group was to go into the recreation room where a Christmas tree stood.

The worship program of the Church School opened with reading of scripture passages by Miss Glenn. Carols were sung by the group who would put on the program. The Manger Scene, The Wise Men, The Shepherds made up the first of the pageantry. Then a young girl, seated out front, pondered her lack of gifts for the Christ Child. Love, Friendship, Talent, Service, Self came to show her that she had all these and more to give. Appropriate songs were used to show the Seeker how she could respond to Love's suggestions.

The pastor's message on how God hides his power and hid it even in the birth of the Christ Child fitted into this message of the young people.

Miss Glenn's invitation to all the congregation to come into the recreation hall for the gifts sent by North Mississippi Conference women was a surprise to most of the group. The best part of this was when the

pre-school age children were told to look into a box of dolls and take the one each wanted. To the surprise of all one little boy refused a toy when told to look into the box of toys and select the one he liked. The fruit and candy and pecans he accepted quickly. Every one present had a gift and there were many left over for future use. This pre-school age group had their part on the program by singing Carols as they stood.

The women of the North Mississippi Conference would be very happy over the things sent for Christmas if they could see the little children seated around the lighted tree with their arms filled with fruit and gifts.

MESSENGERS

By William Watkins Reid

When God had a message to send to man, he entrusted it to a tiny babe. It was a message of love, of goodwill, of peace. It did not come full-fledged and thundering into the world; it grew as the Baby grew into boyhood and manhood.

First, it warmed a mother's heart, beautified and ennobled her spirit.

Then it spread to some humble listeners: to shepherds, to wise men, to people in the Baby's family, in the little village of his birth.

In later years that message was to grow in meaning and spread far across the Judean countryside, and even come to the ears and the conscience of mighty men in Rome.

And when the Messenger was derided and crucified by men who would not listen to his words or believe that God had sent him, the message was to be taken up by others, by others who also came into the world as babes, and spread in never-ending waves until all the world was encompassed by its power.

Despite those who failed to heed the Babe, who slew the Messenger, who still turn aside from his modern disciples, that message from God is even now being told to men. Some day it will be heard and heeded by "the last man in earth's remotest corner." Some day love and goodwill and peace, the message the Christ-child carried from God, will rule supreme in the human heart, in the world's heart.

(Continued on page 16)



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

Edited by The Executive Committee of Louisiana Conference

By Grace M. Lawson
Conference Secretary of Wesleyan Service Guilds

Guild Handbooks

The 1944 Guild Handbook is in the hands of the printers. Each Guild member should own a copy. Send your order with ten cents for each copy to Literature Headquarters at once.

Christian Social Relations

A recent letter from Miss Thelma Stevens and Miss Ruby Van Hooser at Division Headquarters calls our attention to the following action of the Woman's Division in annual meeting at Buck Hill Falls, Pennsylvania, December 6, 1943:

"Since overwhelming public opinion is needed at once to assure the passage of Senate Resolution No. 100 and House Resolution No. 117 to feed the starving children in the occupied countries of Europe, we recommend:

1. That all members of the Woman's Society of Christian Service be urged by the Division to write at once to the President of the United States and their Senators and Representatives, urging the passage of these bills.

Dr. Howard E. Kershner's recent radio address, "Strategy and Humanity of Rescuing Dying Children in Europe," shows clearly that the future of Europe depends on saving the lives of these starving children. Copies of his address may be secured free of charge from The National Committee on Food for the Small Democracies, at 420 Lexington Avenue, New York, N. Y.

Guild News

The Guild at Homer recently sponsored the re-decorating of six rooms for the use of the Youth Division of their church. Their newly-elected president is Mrs. Duane Rhea.

The Guild at Leesville has almost doubled its membership during the past year and the members have had a very interesting time meeting Wesleyan Service Guild members from all over the United States, who have come to Leesville to be near their soldier husbands. The Guild is assisting the pastor in arranging social and recreational activities for the soldiers and their wives.

The new Wesleyan Service Guild offices of First Church in Welsh were installed by their pastor, Rev. W. H. Bengtson, at the morning church service on Sunday, December 19, 1943. Mrs. Hazel Chenier is the new president.

A new Guild was organized at the church in Bunkie on October 27. Mrs. Philip Stanley, the president, and her group, are making plans for an interesting year's work.

The Guild at Minden gave a Life Membership in the Woman's Society of Christian Service to their sponsor recently.

A, B, C's of reporting:

A—Accurate.

B—Before the deadline.

C—Complete.

Is your report in?

COUNCIL OF BISHOPS

(Continued from page 9)

veyed to Bishop J. Ralph Magee the feelings of his colleagues in the recent loss of his wife.

An ordination of a recent graduate of Westminster Theological Seminary, the Rev. Edward J. Hemphill, of Newark, Dela., on Tuesday afternoon probably made Methodist history. No Bishop could recall a similar service attended by anything like the number of Bishops who surrounded this young man and lifted him in spirit by their presence and prayers. The rite was administered by Bishop Hughes in order to facilitate the candidate's admission into the Navy chaplaincy. Sharing in the unusual experience were Mr. Hemphill's wife, mother, and sister.

Concern for falling figures of church school enrollment and attendance, particularly against the background of optimistic reports in all other columns, had led the Bishops to invite Dr. J. Q. Schisler to present an analysis of the situation and suggestions for the correction of this unfortunate trend. In an impressive document of forty-odd pages, the secretary of the

The world stands out on either side,
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.
—Edna St. Vincent Millay.

Division of Local Church brought the facts before the Bishops. In response to a request for their leadership in turning the tide a statement will be prepared on this subject by the Bishops, to be sent to pastors and church school superintendents, an evening program at General Conference will be sought, the matter will be presented at annual and district conferences, meetings of district superintendents and Conference Executive Secretaries will be held in each Area, and the whole problem will have the full attention of the Bishops. A committee composed of Bishops Kern, Oxnam, Martin, Peele, and Magee will confer with the staff of the Editorial Division and the Division of the Local Church to do some long-time planning for increase in enrollment and attendance.

The conviction of the Commission on Evangelism of the urgent need for a concerted, unified movement by the entire church to win people to Christ was conveyed to the Bishops by Bishop Selecman and Dr. Harry Denman, chairman and executive secretary, respectively. They conveyed a resolution from their Commission calling upon the Bishops to inaugurate and direct a simultaneous, church-wide movement, following in general outline the

methods of home visitation evangelism centering between January 1 and Easter 1945. Naturally, the Bishops approved making this the major emphasis for 1945. They asked the Commission to draft a form program for this effort to present in turn to the General, Jurisdictional, Central Annual Conference.

The economic and social problems agricultural life as related to the rural church provided the Bishops with one session's study. They had, as resource speakers, Dr. Francis D. Farrell, president emeritus of the Kansas State College; Dr. David E. Lindstrom, professor of Rural Sociology in the University of Illinois; Dr. Floyd W. Reeves, director of the Rural Education Project of the University of Chicago. Proposals were made to the Bishops to arrange for Area Seminars to deal with rural church problems. Included among suggestions for making the church a more positive factor in rural progress were methods of increasing appreciation for the dignity and worth of the rural ministry, the encouragement of a specialized training for it and for adequate support of the rural ministry, which might involve a larger measure of urban support. Attention was given to the probable social changes in rural life that will take place in post-war days. The program and memoranda presented were arranged through Bishop Baker and he will head a committee of Bishops to pursue the subject further.

Among reports heard were those of the Commission on Chaplains and the Commission on Camp Activities, both of which are under the chairmanship of Bishop Peele, and the report of Bishop Welch on the Fellowship of Suffering and Service. All of these interests are prospering. Judge Leslie J. Lyons, chairman, and Dr. Aubrey S. Moore, secretary of the Commission on Entertainment of the 1944 General Conference, were present to report the plans in progress.

Many routine matters were sifted by the two committees into which the Bishops divide themselves—General Reference, Bishop Wade, chairman; Law and Administration, Bishop Holt, chairman.

The Council, hearing a report on the N. V.-12 program for pre-theological and theological training, seconded the approval of the American Association of Theological Seminaries had given the plan, and authorized the Methodist Commission on Chaplains to cooperate with it.

Officers elected by the Council are: President, Bishop H. Lester Smith, Cincinnati; vice-president, Bishop Charles C. Selecman, Oklahoma City, Okla.; secretary, Bishop G. Bromley Oxnam, Boston; Executive Committee, these officers plus Bishop Ivan Lee Holt, Dallas; Bishop Raymond J. Wade, Detroit.

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MILLSAPS COLLEGE—1892

Copy for this page failed to reach us.—Editor.

JEHOVAH LIVES; REPENT; STOP HATING

By Raymond M. Hudson

The people must be made to realize that Jehovah still lives and that His is the directing hand in all the affairs of man today as it was in the days of Abraham, Moses, Nehemiah, and all the prophets. "For I lift up my hand to heaven and say I live forever."—Duet. 32:40.

It is the urgent duty of the church, in these critical days when there is so much indifference, sin and hatred abroad, to bring the world to this realization.

Today the world is as full of Jehovah's mercy, goodness, and loving kindness as when Moses, Nehemiah and Paul were writing, but we are just as sinful as the people of their day, and God has now to chasten and punish us and use rulers and individuals for that purpose and to exalt His name throughout the whole world as He did in their days.

Jehovah through Moses told pharaoh, "And in very deed for this cause have I raised thee up (or made thee stand) for to show in thee my power; and that my name may be declared throughout all the world." (Exodus 9:16).

Can anyone say either Hitler or Hirohito or Mussolini are any worse than Pharaoh, Nebuchadnezzar, and the Assyrian kings, or that Jehovah has not raised them up to declare His name "throughout all the world"—China, Japan, India, Africa and the Isles of the sea?

Paul wrote in the 9th chapter of the Romans: "14. What shall we say then? Is there unrighteousness with God? God forbid. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16. So there it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. 17. For the scripture saith unto Pharaoh. Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth. 18. Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." See Nehemiah 9:17, 36, 37. Jehovah told Moses "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his hosts, upon his chariots, and upon his horsemen." Exodus 14:17. "The Lord hath made all things for himself: yea even the wicked for the day of evil." Proverbs 16:4.

Daniel told Nebuchadnezzar (2:37) "Thou O King art a King of Kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory." Jehovah used both the Assyrians and the Babylonians to punish Israel; and both of these have dis-

appeared. Jeremiah tells us (50:17,18) "17. Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones. 18. Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria." Vengeance is mine, I will repay saith the Lord.

Man must not seek vengeance. Man must not hate his brother for when he does God will hide his face from him.

Jehovah told Moses "And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods." Exodus 31:18. "And I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem." Jeremiah 15:4. "Who gave Jacob for a spoil, and Israel to the robbers? Did not Jehovah, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law." Isaiah 42:24.

Jehovah seemingly has hid his face from many of the nations because the peoples have turned to other gods—gold, selfishness, corruption, lewdness, drink. Nor can we rightly hate those whom God has raised up to chasten his people and to declare and honour his name "Throughout all the world."

He hardeneth the heart of Mussolini to oppress and rob the Christian nation of Ethiopia, but He has now gotten "me honour upon Mussolini (Pharaoh) and all his hosts and His name is thereby declared throughout all the world." "For I am the Lord of thy God, the Holy One of Israel: I gave Egypt for thy ransom, Ethiopia and Seba for thee." Isaiah 43:3.

God does not hate Mussolini and neither should we. True Il Duce should be punished by the Allied Nations, but neither he nor his people should be hated by Christian people. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." I John 3:15.

"If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." I John 4:20.

Dr. W. T. Ellis recently wrote in the Sunday School lesson: "We are on the march to Canaan. But, like the Israelites, we must be made fit.

"Still like Israel, we have been drilled and disciplined at the Mountain of the Law. If we have not learned that there is a God over all, then we have missed the meaning of the events through which we have lived. The guidance of God and His protection of those who seek to obey His laws is a basic truth for these times. Not without significance is the present turning of all sorts of people, from philosophers in their studies

to private soldiers on the battle field, to the fundamental truths of religion. We are gradually sensing the reality that we are engaged in business with God and for God. Our new world must be on the Kingdom of Heaven pattern. We who bear with us in our warfare the Ark of Democracy should be ever aware that its most precious content is the past providences of God toward our fathers."

"... a destruction is determined overflowing with righteousness." (Isaiah 10:22). "And the work of the righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isaiah 32:17, 18.

"I am Jehovah, and there is none else, there is no God besides me: I girded thee, though thou hast not known me." "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord and there is none else." "I form the light, and create darkness. I make peace and create evil. I am Jehovah that doeth all these things."—Isaiah 45:5, 6, 7.

Washington, D. C.

A touring American go-getter noticed a lazy Indian chief lolling at the door of his wigwam somewhere out west.

"Chief," remonstrated the go-getter, "why don't you get a job in a factory?"

"Why?" grunted the chief.

"Well, you could earn a lot of money. Maybe thirty or forty dollars a week."

"Why?" insisted the chief.

"Oh, if you worked hard and saved your money you'd soon have a bank account. Wouldn't you like that?"

"Why?" again asked the chief.

"For goodness sake!" shouted the exasperated go-getter. "With a big bank account you could retire, and then you wouldn't have to work any more. . . ."

"Not working now," pointed out the chief.

—Tit-Bits.

Under the stress of war days, David Lloyd George appeared at a meeting looking rested and refreshed, when those about him bore signs of strain.

"How do you manage to keep fit under all this work and worry?" he was asked.

"Oh," replied the famous Welshman, "with me a change of trouble is as good as a vacation."—Christian Science Monitor.

Amusin' But Confusin'

Bystander: "Look at that youngster—the one with cropped hair, the cigaret and trousers. Is it a boy or girl?"

War Worker: "It's a girl; she's my daughter."

Bystander: "My dear sir, do forgive me. I would never have been so outspoken if I'd known you were her father."

War Worker: "I'm not—I'm her mother."

—Curtis Fly Leaf.

THE CHRISTIAN FIRESIDE

THE BUS TOKENS

By Grace Helen Davis

Margery and Arthur liked Mr. Jenkins, their neighbor. He always smiled cheerfully and called "Hello" when he got in and out of the bus to go to work in town.

Sometimes Mr. Jenkins asked Margery or Arthur to run an errand for him.

"Please feed my hens for me, and gather the eggs, Arthur and Margery?" asked Mr. Jenkins one day. "I'll not be back from town until after dark."

Arthur and Margery knew where Mr. Jenkins kept the chicken feed, and how much to measure out. "Yes, we'll do that, Mr. Jenkins," they promised.

Mr. Jenkins reached into his pocket. "Oh, I haven't any change for you to put into your bank. I have only bus tokens," he said, and gave Arthur and Margery each one.

"Thank you, Mr. Jenkins," they said.

"Now what are you going to do with the bus tokens, Margery?" asked Arthur after Mr. Jenkins had gone. "Mr. Clark, at the store, would give us change for them, I'm sure."

"Yes, and we could buy candy," agreed Margery. But then she thought a moment. "But why should we exchange the tokens for coins and spend them, Arthur? Our piggy bank hasn't much in it, and we could put the tokens in there, as Mr. Jenkins suggested."

"All right, we'll do that," agreed Arthur.

The children's bank was a fat, white china pig with large black spots. He had a slot in his back for coins, and Arthur and Margery slipped their bus tokens, which had a hole in the middle, into the slot.

"The tokens made just as nice a jingle as the nickels we have in our bank," said Margery.

After that Mr. Jenkins gave the children more bus tokens when they helped him out. He always had some in his pockets.

Margery and Arthur put each one into the piggy bank. "Some day we'll take them out and exchange them," they said.

Then one day the children's playmate, Buddy, was hurt in a bad accident. He had to be taken to the hospital to be made well again.

"Oh, Margery, I wish we could go to see Buddy in the hospital!" said Arthur. "He would be glad to see us, too, and I know they would let us see him because he has a room all by himself."

But mother couldn't take Arthur and Margery over to town after school, because she had no one to leave with their baby brother.

"I'm sorry," she said.

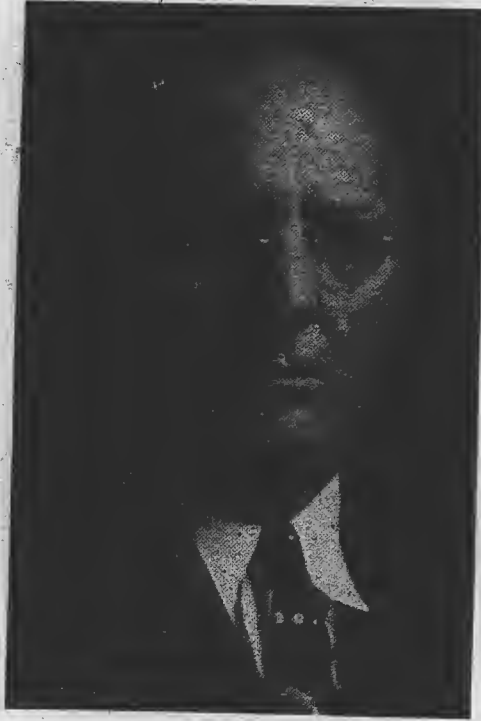
Then the children learned that Miss Price, the dressmaker, was going over to the hospital every afternoon to see her aunt, who was ill.

"I'll take Arthur and Margery and look out for them, if they want to visit their friend," Miss Price promised mother. "We will go on the bus."

"Oh, goody!" cried the children, and mother was glad that they could go with pleasant Miss Price.

"Arthur, we can go to see Buddy several times with Miss Price, and pay our own fare with the bus tokens in our piggy bank," remembered Margery.

The children brought out the spotted china pig, and Arthur held him upside down over the table and shook him so that the coins and tokens would roll out of the slot



REV. F. J. MCCOY,
Lecompte, La.

in his back. Margery happily counted, to see what was there.

"Yes, there are tokens for several trips to town and back. We won't have to ask mother for money, but can pay our own way to see Buddy," she said. "We can get him at present with the money we have, too."

"My, I'm glad now that we saved the tokens, and didn't just exchange them for money and spend it, Margery," said Arthur.

"Yes, for if we'd bought candy or something else that wouldn't have lasted," agreed Margery. "It's much nicer to save up for something like this."

Buddy would have said so, too, if he had known about it, for he certainly was glad to see Arthur and Margery when they rode over on the bus with Miss Price, proudly paying their own fare.

"Do come again, please," he begged.

"We will, Buddy," they promised.

—Story World.

We must come to feel and see that our religion of Christ is a world movement, and our Church a world community, not one thing in America and another in Asia, a single enterprise, aiming to realize in human life everywhere Jesus' ideal of the Kingdom of God.—William Pierson Merrill.

SOMETHING NEW IN SCRAP BOOKS

By Frances Kirkland

A scrapbook I saw the other day was made in a new way. It had finger tabs glued to some of its leaves. One of the tabs bore the word D-O-G-S. Another tab spelled C-A-T-S. Still another had three big letters like this—Z-O-O.

"Now what can be inside this scrapbook," I wondered. "May I look?" I asked the ten-year-old owner, Chimp Brandon.

Chimp's eyes danced. "You just ought to see what is inside!" he said.

And inside the book was another surprise. Instead of the animal pictures I had expected to see there were neatly pasted newspaper clippings about dogs and cats, elephants and deer, and even giraffes.

"You have no idea how much our daily paper has to tell about animals," Chimp explained. "Whenever a dog does anything brave it is right there in the paper, and when cats do queer things we find out about it in the paper. And there are no end of articles on the zoo. That is how I got my name Chimp, you know. I am so interested in animals that I am called for one of them!"

"I am going home and make a scrapbook just like yours," I said.—The Sentinel.

WISE OR OTHERWISE

By Rev. Jas. H. Felts

Some few years ago a good woman let her bustle off, going to church without it. She caught cold.

"It must be a great disappointment to God that he didn't have some of our present-day experts on hand to help him when he planned creation!"

We are now beginning to reap the crop produced by pseudo-psychologists, who outlawed "Spare the rod and spoil the child."

It is purely and wholly and only quack theory that abolishes discipline and training in childhood and youth.

And our loud talk about freedom and security is largely hot air. "No man liveth unto himself and no man dieth unto himself." We are all a part of a whole. All should "tote."

A borrowing neighbor is like a flea—hard to stop.

Honesty and courage are partners. Kindness is "head man" of the firm.

Four dreams of interest—Plato's "New Republic," Moore's "Utopia," Huey Long's "Every Man a King," and Roosevelt's "New Deal."

Freedom, like "the image of God" is priceless. An occasional blood-bath seems necessary to maintain it.

When you take the fun out of work you have slavery. When you take work out of fun you have degeneracy.

When individual initiative dies and enthusiasm fails, incentive passes into the discard, and nothing is left but a vague and plaintive hope of eternal life.

True or false? A D. S. may get important information from the most ordinary member of the church.

Make a rule, and pray to God to help you keep it, never, if possible, to lie down at night without being able to say: "I have made one human being at least a little wiser, or a little happier, or at least a little better this day." You will find it easier if you think and pleasanter.

—Charles Kingsley.

How to Promptly Relieve MUSCULAR ACHES-PAINS Soreness and Stiffness

You need to rub on a powerfully soothing "counter-irritant" like **Musterole** for quick relief. **Musterole** is better than an old-fashioned mustard plaster—it actually helps break up painful local congestion!

MUSTEROLE

BOOKS

"The Return of Silver Chief," by Jack O'Brien. Illustrated by Kurt Wiese. The John C. Winston Company, Philadelphia, pp. 211. Price \$2.

This story, of adventure in the North Country has a thrill on every page. Silver Chief is a wolf dog leader of a pack of huskies in the service of the Canadian government and of Jim Thorne, a sergeant of the Canadian Mounted Police, in particular. The scene is laid during the winter at Cameron River Post in the Hudson Bay country, and the story is made up of trading post people and life, mingled with sorrow, jealousy, crime, and its detection, and is made current by the inter-weaving of the story of two escaped Nazi war prisoners, and a French-Canadian accomplice who aided them in their desperate dash for freedom. The police sergeant was sent upon the mission of apprehending the escaped Nazi prisoners without even an intimation of what his quarry was expected to be, and step by step he unravels the mystery of a crime unknown to the eagle-eyed trappers of that wild country. At last Silver Chief plays the hero role in the capture of the escaped war prisoners and their accomplice, and Jim Thorne, the veteran sergeant of the Royal Mounted Police is advanced to the rank of Inspector in recognition of his efficiency and faithfulness in the service. He left the trails over the snow-clad North for the comforts of a desk, his home, and the pleasure of making happy and giving a chance in life to little eight-year-old Patricia Blaine, whose father the war prisoners had murdered, and whose mother had died on the eve of leaving the hardships and privations of gold prospecting for civilization and a real home.

"The Beginning of Christianity," by Clarence Tucker Craig. Abingdon-Cokesbury Press, New York, Nashville, pp. 336, with Appendices and Index. Price \$2.75.

The author of this volume has an impressive educational background and his previous writings indicate a reassuring familiarity with the theme which he has undertaken to develop. In addition to a bibliography which includes contemporary as well as classic sources, at the end of each chapter are Biblical citations dealing with the facts discussed in the chapter. This documentation of the author's statements gives the reader a chance to check for himself the reasons for the statements that have been made, and also provides real ground for reader assent or dissent as the case may be.

It is needless to say that the treatment of so great a theme is too voluminous and detailed to make it possible to enter into an analysis of its various aspects. In the brief "Epilogue" will be found a compressed statement of the philosophy of the book. In the view of the author, the gospel is not the epitome of religion, but is its heart and is the unifying and abiding factor which makes into one the complex formed by additions of many alien strains of life acquired by the expansion of the Christian movement. The "Greeks contributed the philosophical framework for both dogma and social ethics. Romans developed institutional organization and disciplinary procedure. Down through the centuries new peoples have made their contributions as they have accepted the gospel." He holds that the gospel is a message in which Jesus Christ climaxes God's

search for men, and in His sacrificial death "The Father expressed His love by a dynamic act in history," and this in turn involves on the part of the Christian a response in kind as an infinite debt for the love revealed in Christ.

"The Relevance of the Bible," by H. H. Rowley. James Clarke & Co., Ltd., London, and The Macmillan Company, New York, pp. 192. Price \$1.75.

In this little volume the ordinary reader will find a practical evaluation of the Bible in language that is free from the technicalities of theological interpretation. There may be those who will not agree with every statement because of the absence of the theological emphasis. But when one reads thoughtfully the eight brief chapters, he will gain a fair knowledge of the place and ministry of the Word. It will, we think, be evident to a careful reader that back of what the author does say in a practical way is a deep and personal theological loyalty not expressed in the study itself.

Perhaps the best understanding of the author's design is to be found in the preface, from which we quote: "I have selected a few subjects to illustrate my main thesis, and within the subjects selected I have confined myself to but a few aspects. My purpose has not been to produce a text-book of Biblical Theology, but to expound the importance of an attitude of mind to the Bible that is both scholarly and spiritual. Many subjects are entirely untreated, not because I desired to burk any issues, but because a voluminous work would only defeat its own purpose. Moreover, the discerning reader will readily perceive how I should treat those issues. My approach throughout has been non-technical, because I have not written for theologians, but for plain men and women."

"The Bayous of Louisiana," by Harnett T. Kane. (Illustrated). William Morrow & Company, New York, pp. 334, with acknowledgments and Bibliography. Price \$3.50.

At least one factor of merit for this story of Louisiana development is that it is by a man who belongs to the atmosphere and the land which he undertakes to describe. In addition, he is a man of real literary insight and research ability. Just as his "Louisiana Hayride" focused attention upon the political life of the state, so this new volume will rivet attention upon the bayou-checked section of Southwest Louisiana, with its rich store of Acadian legends and its bequest of alien type and tongue to that section.

This book deals with the all too little known story of the history and development of the industries of Southwest Louisiana. The story of the discovery of the beds of rock salt, the rice and sugar development, the story of Donaldsonville as the one-time capital of Louisiana, and Bayou Lafourche as a winding street more than a hundred miles long, leading through the most densely populated rural section in the world, is something worth telling. And when all this is interspersed with the tragic story of Acadian relocation, and the story of the section as the last market for the long-displaced buggy, it offers a field worthy of the genius of the distinguished author. Any person interested in the romantic story of Southwest Louisiana will find in these pages a volume of facts well digested and well told.

"The Church and Psychotherapy," by Karl R. Stolz, with an introduction by Elmer G. Homrighausen. Abingdon-Cokesbury Press, New York, Nashville, pp. 289, with a Glossary of Psychological Terms. Price \$2.50.

Dr. Stolz is well known as a writer whose books have sought to relate psychology to the various phases of worship and religious living. It is likely that he has delved into this field more seriously and more elaborately than most students in the field of religious education. In his opinion, the fundamentals of Christianity, as hygienic and therapeutic, are effective factors in church life and work. This philosophy he founds upon Christ's ministry of healing. He finds there a clue to relationships which greatly affect moral and physical well-being. It is, thinks Dr. Stolz, that the Church can meet its whole responsibility and do its best work by relating the total man to his total environment. He holds that active participation of mankind in religious life banishes many of the neuroses which plague the race. This is a book for study and not for casual reading. Its pages will discover to the person disposed to dabble in psycho-therapy the fact that he is at once dealing with the most intricate and involved mysteries of life, and also the profoundest social and spiritual responsibilities. One does not have to be committed to psycho-therapy in religion in order to see in these pages the vast field to which they point.

WINGS

By Mrs. A. D. George

Wings! The air is filled with wings:
Silvery wings,
Beautiful things.
Like diamond studs on breastplate of gold,
As gossamer curtains of dawn unfold.
Shining wings,
Beautiful things.

Black wings!
Dreadful things.
Bearing aloft through the starry night,
Their burdens of death, and hurt and blight.
Bombers' wings,
Terrible things.

Angels' wings,
Hush! The hour again draws near.
Listen! You have ears to hear:
There's a gentle rustle of angels' wings,
And a heavenly choir begins to sing,
Of peace on earth, goodwill to men,
Proclaiming the birth of Christ again.

Who rises from prayer a better man, his
prayer is answered.—Geo. Meredith.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

MESSENGERS

(Continued from page 11)

God still sends messages to help and cheer and guide man. And God always uses babes as his messengers. When he wants to speak to man he does not "tune in" on some great international broadcast, or suspend the laws of nature to write in smoke upon the skies, or engrave his message upon massive slabs of stone; instead he puts it into the heart and mind and soul of some new babe, and sends it out into the world of men.

In fact, there are those who believe that God sends a message to man by every child that comes into the world. By one it may be a simple message of love; by another a message of service to lift humankind out of the bog and unto the mountain; by another it may be a message of song, or of invention, or of discovery; but every message is from God and meant to help man in his way through life.

But, far too often, men reject these babes even as they rejected the Babe of two thousand years ago. They build into infant lives fears and taboos; they wrack their bodies by cruelties and hunger; they confine their spirits in the narrow cells of labor, of neglect, of misunderstanding; they crush them into conformity of mind and soul; they place upon them the price of the sins of past generations; they deny them the enervating air of God's beautiful world. And the message that God sent into the world to ennoble man becomes warped or lost.

The World Service agencies of the Methodist Church—its educational, philanthropic and missionary arms—are concerned with the development, the unfolding, of boys and girls the world over. They aim to prepare a wholesome environment for the babes who today and tomorrow come into the world and move among men and women. They aim so to nurture their bodies and spirits that the message given them from God can grow and flower and mature and become of beauty and service to mankind.

Every Christian service you help give a babe, every child you help grow to normal healthy manhood, reveals some message from God. It is these messages that must remake the world.

THE SOLDIER MEETS THE MISSIONARY

By Mabel H. Brown, Foreign Missions Conference of North America

"What will you do first when you get back to the States?" This was one of the questions in some games in a missionary home in China at a Washington's birthday dinner party for Americans in uniform.

Among the replies were these: "I shall get down on my knees and kiss the ground." "I shall go to the first telephone, call up the folks, have a malted milk and a hamburger—and then back to the farm and help dad."

Such homesick Americans 14,000 miles away are finding Christian hospitality in the most unexpected places. A visit to the mission—a chance to talk with homefolks in a "home away from home"—is a sure cure for soldiers' blues! Everywhere missionaries are keeping open house for the armed forces; making over large rooms and putting in games, magazines, victrolas; establishing canteens; talking over personal problems; providing kitchen privileges; having picnic suppers for sailors in port. One guest book recently held 386 names of soldiers.

"A bit of Tennessee transplanted to the

heart of Persia!" says an American soldier, a former school teacher. "This missionary's home has been an oasis for the soldiers who have visited there. He and his family are the greatest morale builders in this part of the world. He is doing a wonderful piece of work which only a man with extraordinary ability and a strong and lovable personality could accomplish; and this under most difficult conditions."

A service man passing through Gauhati, Assam, wrote in the missionary guest book. "One of the times I nearly forgot my rank and number and was almost human again."

From "Somewhere in Africa" a lad addresses his pastor at home as "Dear Reverend," describes the bachelor-missionary "open house" he visits near camp and the magnificent work being done among the natives. He closes thus: "Sir, I would like to know if there are any more of our missionaries down here in Africa. If there are I would sure like to meet them."

"We can get pretty close to 500 into our chapel, and sometimes there is standing room only," writes a missionary in Iran. "And when that fine congregation of men unite on 'How Firm a Foundation' you really feel the foundations are firm."

From India: "We had about fifty soldiers in our homes at Thanksgiving dinner, and again at Christmas." "Their wisecracks have helped us grow younger." "We have a hard time-keeping the cookie jar filled." "They express their gratitude in many ways. Sometimes they bring luxury items as gifts to us." "The boys invariably stay till nearly midnight—and it takes a half-hour anyway to get them going."

But the boys are discovering more than home atmosphere. They are discovering the world-wide Christian church—where they hardly knew it existed. What do they say when this happens? "Well, Mom, more miracles have happened than seemed possible. Believe me, there are a lot of fellows out here that didn't have religion but sure do now." I have had to abolish from my mind the ideas that I had picked up about mission work when at home."

A minister in Milwaukee is adjured thus: "The next time you have a missionary at the church who has spent time in India, give him a good build-up. The work they are doing is wonderful. I got into a clan of them at one of my stations and really had my eyes opened, both at the religious work they do and the splendid attention they are giving to medical and educational advancement. Right now much of their time is taken in improving their homes into USO's for American and British soldiers, and the entertainment they provide is only shadowed by their food. It isn't a bad life, that of a missionary. They are forgetting all that petty rivalry which we sometimes find at home!"

A captain writes: "We may not have wanted to come to India, but it has meant that many thousands of men who would have cherished throughout their lives a wrong conception of missionary work have been able to see Christian work at first hand. Nothing seems too much for these indefatigable people. Our men have found on Sunday a 'little sanctuary' where they may find God, and finding him can feel again with their loved ones, quiet in mind, strong in spirit. I am writing from a khaki-colored viewpoint. We have met true and living Christianity here. To see these things is a great revelation that none of us will ever forget."

"I take it all back," is the message of a soldier to his mother, after an enthusiastic recital of the influence of Christianity on

the lives of natives. He had criticized missionaries but after seeing them in action said, "They are doing a grand job." Another wrote: "Dear Mom: Because of missions I was feasted and not feasted upon when I fell from the sky into this village." A chaplain in New Caledonia says, "None of my sturdy men will ever say 'I don't believe in missions.' They are all for it." Others write: "If this is missionary work, it's an eye-opener to me." "I have been giving pennies to missions, but I am going to tell my son to give dimes."

One officer says he will return home after the war, take his medical degree and return to serve where once he was a soldier. An army nurse declares she will become a missionary nurse. Another officer, a man of science, not a member of any church, writes "People would feel a lot better about the money that goes to these missionaries if they could see what they have done. It is a lot different from the idea that they are 'cramming religion' into them and teaching them hymns. The people they work with were head-hunters not long ago. Now they are an industrious, honest group on the whole, who may have to come over and evangelize our civilized western world a bit."

The oft-termed "impractical" missionary work of the church has produced one of the most practical surprises of the war—invaluable assistance to Allied service men by islanders of the fever-infested South Pacific. Voluntarily, one-time savages daily risk their lives to carry ammunition to the front lines. Many hundreds of wrecked and wounded aviators and sailors have discovered that the reason they were carried tenderly on stretchers for days across the Owen Stanley Range by "fuzzy-wuzzy angels," instead of being eaten forthwith or being turned over to the enemy for reward, was that Christian missionaries had been at work among those tribes for only fifty years.

An American airman made a crash landing. "You are burnt. We must take you to Darwin," said the head man he encountered in the bush. The wounded man was thereupon installed as comfortably as possible in the bottom of the dugout canoe while the aboriginal Good Samaritans battled over the long trek of 35 miles to the military hospital.

"One might have expected," says the Bishop of New Guinea, "that these brown people who have but recently emerged from savagery and the stone age would have seen Christ in the Australian. Perhaps they have—but the fact is, many Australian soldiers who perhaps had never seen the likeness of Christ in their own home life have seen Him in the faces and lives of those brown 'fuzzy-wuzzy angels.'"

Spontaneous and generous gifts on the spot are reported—100 pounds here and 65 pounds there; \$200 to the Anglican bishop "toward making more angels;" \$200 by a co-pilot to his mother in America, to be given to the church, three-quarters of it for missions. A graduate of an American college made a remarkable record as an ace in the Pacific. When he finally gave his life in combat he had willed all of his earthly possessions amounting to several thousand dollars "to build up the people of Japan."

Again quoting the Bishop of New Guinea: "Christian missions do not as a rule receive credit from more than a few discerning persons; but this time a faintly and conventionally Christian society wakes up and sees the triumph of missions written across the sky in letters of flame."